



THE

KNOX COLLEGE  
MONTHLY

AND

PRESBYTERIAN MAGAZINE.

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# TABLE OF CONTENTS.

## VOLUME VIII.

		<i>May.</i>
GENERAL.		
A Plea for Scholarship in the Ministry .....	<i>Rev. S. H. Kellogg, D.D.</i>	PAGE. 3
Pastoral Visitation.....	<i>Rev. Henry Gracey</i>	16
Notes on Smyrna, Asia Minor.....	<i>Thomas Henning</i>	22
The History of Preaching.....	<i>J. A. Macdonald</i>	30
MISSIONARY.		
The Sons of the New Covenant.....	<i>J. McP. Scott</i>	38
Missionary Literature.....		44
Harriet Newell.....	<i>C. A. Webster</i>	49
Letter from Rev. J. Goforth.....		55
Mr. Goforth's First Loss.....	<i>Rev. Hunter Corbett</i>	58
OPEN LETTERS.		
Home Missionary Appointments..	<i>Rev. W. Cochrane, D.D.</i>	58
EDITORIAL.		
Scholarship in the Ministry .....		59
REVIEWS. ....		61
		<i>June.</i>
GENERAL.		
Christian Liberality and Church Bazaars .....	<i>Rev. J. MacGillivray, B.A.</i>	63
Sketches from Nature.....	<i>T. Nattress</i>	69
Public Worship.....	<i>Rev. George Robertson, B.A.</i>	73
New Articles of Faith.....		82
Pietism in Germany and Evangelism in Canada .....	<i>J. A. Macdonald</i>	90
Rev. Alexander McFaul.....	<i>Rev. R. D. Fraser, M.A.</i>	96
The Modern Prophetical Office....	<i>Rev. W. Wylie</i>	100
MISSIONARY.		
The Japanese Bible.....	<i>Rev. George William Knox</i>	104
Pioneering in Honan.....	<i>D. MacGillivray</i>	110
OPEN LETTER.		
Dr. Laing on Dr. Briggs.....	<i>Rev. T. F. Fotheringham</i>	113
EDITORIAL.		
A New Creed.....		115
REVIEWS. ....		116
HERE AND AWAY.....	<i>J. A. M.</i>	118

		<i>Midsummer.</i>	PAGE.
<b>GENERAL.</b>			
	The Discovery of Eden.....	<i>Rev. R. J. Laidlaw, LL.D.</i>	121
	Religion and Science.....	<i>Rev. G. Bruce, B.A.</i>	139
	An Enshrouded Moral Pestilence.....	<i>Daniel Clark, M.L.</i>	145
	Poem—The Way of the World.....		152
	The General Assembly.....	<i>Rev. Wm. Burns.</i>	153
	Tropical Africa.....		164
<b>MISSIONARY.</b>			
	Chinese in China and America.....	<i>Rev. H. V. Noyes.</i>	167
	Leaves from a Missionary's Diary.....	<i>Rev. J. Goforth.</i>	172
	A Trained Nurse for Honan.....	<i>J. A. M.</i>	177
	Sir W. W. Hunter on Christian Missionaries.....		181
<b>OPEN LETTER.</b>			
	Library Matters.....	<i>J. A. Macdonald.</i>	188
<b>EDITORIAL.</b>			
	Legislative Restriction of Evils.....		189
<b>REVIEWS.</b>			
		<i>September.</i>	
<b>GENERAL.</b>			
	The Fourfold Life.....	<i>Rev. John Thompson, D.D.</i>	201
	The General Presbyterian Council.....	<i>Rev. R. F. Burns, D.D.</i>	208
	Presbyterianism in Trinidad.....	<i>Rev. J. Knox Wright.</i>	220
	Revivals of Religion.....	<i>Rev. J. C. Tibb, M.A., B.D.</i>	228
<b>MISSIONARY.</b>			
	The Training of Hudson Taylor.....	<i>Rev. D. MacGillivray, M.A.</i>	239
	Hudson Taylor in Toronto.....	<i>J. A. Macdonald.</i>	245
	A Glimpse at the Missionary Conference.....	<i>Mrs. Mary S. Parsons.</i>	249
	Leaves from a Missionary's Diary.....	<i>Rev. J. Goforth.</i>	253
<b>OPEN LETTER.</b>			
	To a Candidate for the Ministry.....	<i>Rev. G. Geikie, D.D.</i>	255
<b>HERE AND AWAY.</b>			
		<i>J. A. M.</i>	256
		<i>October.</i>	
<b>GENERAL.</b>			
	Presbyterian System and Spiritual Life.....	<i>Rev. Principal Caven, D.D.</i>	265
	Spencer on Kant.....	<i>J. E. Wells, M.A.</i>	273
	Dr. Samuel Johnson and His Opinions.....	<i>Rev. A. M. McClelland, D.C.L.</i>	277
<b>MISSIONARY.</b>			
	Mission Work in the Home Field.....	<i>Rev. Lyman Abbott, D.D.</i>	285
	Letter from Neemuch.....	<i>Margaret Caven Wilson.</i>	293
	Leaves from a Missionary's Diary.....	<i>Rev. J. Goforth.</i>	302
<b>OPEN LETTERS.</b>			
	Principal Caven's Appeal on Behalf of the Library.....	<i>J. A. Macdonald.</i>	303
	A New Move in Missions.....	<i>A. J. M.</i>	304
<b>EDITORIALS.</b>			
	A New Departure—The New Move in Foreign Missions.....		306
<b>REVIEWS.</b>			
			309
<b>HERE AND AWAY.</b>			
			312
<b>CONTENTS OF VOLUME VIII.</b>			

THE  
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A PLEA FOR SCHOLARSHIP IN THE MINISTRY.\*

I WISH to make a plea on this occasion for a high standard of education for the Christian ministry. I make the plea because I see evidence that it is not unneeded. Both in the States and, if I mistake not, in Canada, an increasing number of young men appear at the doors of our theological halls, begging to be allowed to take a brief course as candidates for the ministry, who have had little or no liberal education; and as, little by little, an increasing number of such imperfectly educated men find their way into our presbyteries, these naturally incline to be less and less exacting in their demands regarding those conditions of scholarship which are prescribed for licensure and ordination.

The causes of this state of things are manifold. First may be mentioned the unprecedented way in which the whole world within this last half century has been opened to the Gospel. The living heart of the Church has been profoundly stirred by this, and is almost overwhelmed by the sense of her inadequacy to the work. Hence many even boldly urge that the strictness which

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\* Address delivered in Cooke's church, Toronto, April 9, 1888, in connection with the closing exercises of Knox College.

has hitherto required a high education as the condition of entrance on the ordained ministry of the Word, should be relaxed; that otherwise we shall never be able to furnish anything like the necessary laborers for the immense fields before us at home and abroad. Hence also many young men, of a truly earnest and Christian spirit, but better acquainted with the vastness of the need of the world than they are with the nature of the work that is required, and the meagreness and inadequacy of their own intellectual resources, press forward for the ministry, and are disposed to be not a little impatient with the regulations which, in name at least, require a prolonged course of seven or eight years of literary and theological education before they can be permitted to enter on the work of their desire in the Church of their fathers.

To this cause of the tendency to laxity in educational requirements, we must add, I believe, the somewhat extensive dissemination of low and unscriptural views as to the constitution of the Church, and the nature and dignity of the office of the Christian ministry. We are often told—and the remark, if *rightly* understood, is true enough—that all men should be preachers of the Gospel; why then require high education as a condition of admission to the ordained ministry? as if, when with grace, there is fluency of speech and a good degree of acquaintance with the English version of the Scriptures, this should be held as quite sufficient for this purpose.

This feeling of impatience with the restrictions of our Church law in this matter is further increased, if we mistake not, by the remarkable success as preachers, of a very few men in our day,—notably Mr. Moody and one or two others,—who have never had a liberal education. Some ask themselves: “If Mr. Moody can do such a work without this high education, why insist upon it for us?” And while the answer may be sufficiently apparent to most who know them, it does not always seem to occur to themselves.

Then I must add another reason which deserves a fuller discussion than I can give it at this time. I find it in the failure of the Presbyterian Church, both here and in the States, to provide a definite sphere for the work of the lay preacher. If a man have gifts in the way of exhortation and opening and applying the

Scriptures, when this work is laid upon his heart, though he be a man forty years old, with a family, there is no *authorised* way open whereby he may with ecclesiastical sanction regularly exercise his gifts to the profit of the Church, except he take the long prescribed course and enter the ordained ministry. I will not argue this, but only express my conviction that herein is one of the chiefest lacks in our present church system.

And so it is, that, for these and other reasons, one sees in many quarters a growing inclination to relax the strictness which requires from every candidate for the ordained ministry a full course of study, both in the arts and sciences and in theological learning, as the condition of his admission to the ministry. Against such relaxation I wish to plead to-night, and specially with the young men before me. I have seen a great deal of students: a large part of my life has been spent in closest intercourse with them; I am keenly aware of the difficulties in the way of many, as regards a seven or eight years' course of study; difficulties sometimes of rapidly increasing years; and—oftener than some might think,—difficulties imposed by narrowness of pecuniary means, and felt the more by many that there are those very dear to them, to whom they wish not to be a burden, but rather, as soon as possible, to render aid by the labor of their own hands and brains. I know all about this, and in all such cases feel no less sympathy than admiration for the truly honorable and Christian motives which impel many such to plead for a shortening of the prescribed course of study, at least in their own case. And yet, knowing these difficulties, and also having seen with my own eyes,—more than falls to the lot of most,—the almost unbounded need of the Church and the world, in the home and the foreign mission fields, I still say to the student for the ministry: Do not shorten your course! Whether you expect to labor in the country or the city, in the home or the foreign mission field, do not think of entering the ministry as half educated men! Better adorn the walks of private life and work for Christ as earnest Christian laymen, than do this.

I say this, because, first, the blessed Lord who died for us has a right to claim that, at whatever expense of time and labor and trial, we should give him the *very best* that is in us. The case would have to be clear as sunlight which could excuse any

one of us from this obligation. But it is certain that the man who shortens his course of preparatory study by a third or a half is not doing this. He may indeed do good, but by reason of his ignorance, he is certain, as a minister, also to do much harm that might otherwise be avoided ; and thus, since by a thorough preparation he might do much more good, it is clear that he is not giving the Lord his best.

Again, a liberal education is necessary to qualify one properly to guide the Church in the interpretation of the Scripture. It is true enough that one may understand enough of Scripture to make plain to men the way of salvation, and have only the education of the common school. But is that the whole business of the ministry? Is there not something said in the Word of God about "edifying" or "building up" the body of Christ by the ministration of the truth? And howsoever in all congregations there are those who are as yet "babes" in the divine life, and have need only,—to use Paul's phrase,—of "the milk of the Word;" are there not others who "have their senses exercised" and if they are to grow, need to be fed with what the same apostle calls "strong meat"? Surely it cannot be denied that such, no less than others, have a strong claim upon the ministry for such help as they need in the understanding and application of God's Word? It needs to be remembered that the work of the ministry concerns not merely the opening up of such plain and simple portions of the Word as the Sermon on the Mount, but the whole of that Word in due proportion. It is the high privilege of the ministry, as it is their duty, to declare unto men "the whole counsel of God," as they may be "able to bear it;" and so not only to lead their flocks beside the familiar beauties of the 23rd Psalm and the 14th of John,—though even here we may point out mysterious depths;—but also into the profound depths of the Epistles of Paul and the difficult mysteries of the so often enigmatic prophets of the Old Testament. It is, I fear, not too much to say, that to many Christians, large parts of the Bible, just for lack of the help they have a right to expect from the pulpit, remain, all their lives, almost a *terra incognita*. But when we thus conceive of the ministry as not merely an order of exhorters, but teachers of the Word, appointed to lead the people of God into an ever deeper and broader understanding of the whole revelation of

God, then it becomes at once plain that for such work as this scholarship is necessary, and that of a high order.

Nor is this all. For to this it may be added that in our day, as never before, a broad and liberal education is no less necessary to qualify men adequately for the defence of the truth. This is no less a part of the work of the ministry than that of exhortation and interpretation. It is true that the need for this type of work will vary in different communities, but in these days, when everybody reads, and when so much of our literature is pervaded by essentially sceptical and anti-christian principles, it is certain that no man can safely assume that a thorough knowledge of the controversies of the time will not be needed where he may be called to labor.

Whether then we think of the pulpit in relation either to the conversion of men, the upbuilding of believers, or the defence of the truth, it ought to be sufficiently clear that a liberal education—the best that our Universities and Colleges can give—ought, with the rarest exceptions, to be the condition of ordination to the work of the ministry.

This part of the subject admits of abundant illustration. It is not too much to say that there is scarcely a department of human knowledge which has not a direct bearing upon the interpretation or defence of the truth of the Word of God. This is true, even of studies which, at first thought, might seem to be manifest exceptions. I would even emphasize the value of Mathematics in this connection. For not only is knowledge necessary to him who would expound and apply or defend the Word of God, but such mental discipline as only can enable him to use his knowledge effectively. Now for a strictly disciplinary purpose, few departments of study can be placed before mathematics. For training in the power of mental concentration and forming the habit of rigid exactness in reasoning, synthetic geometry is perhaps unequalled in value. Nor should it be forgotten that for any thorough understanding of the system of the *kosmos*, and of physical science generally, a good degree of mathematical knowledge is indispensable.

So also I am not infrequently reminded, in listening to sermons or debates, of the prime importance to the expounder of the Word of such a training as only the discipline of Logic can

give. Men may ask with impatience what is the use of bothering ones self with the technicalities of major and minor premise, and undistributed middle, and discussions of universals and particulars, and such like, but the fact remains that all reasoning at last resolves itself, if it be reasoning at all, into the form of the syllogism, and by that test will often be practically judged and rejected by many who could not explain in technical language the reason why the argument did not convince them. Most lamentable is the evident lack of training in logic to which many a discourse or debate bears witness ; wherein it is argued around and around the circle, under only a disguise of changing words, or is reasoned from erroneous premises to a right conclusion, or from premises well taken to a conclusion with which they have nothing to do.

Very, very few are those who can say that the mathematical and logical discipline which they would receive in a full course in the Arts, is of so little consequence to them that they can afford to forego it. Men may indeed be so destitute of the logical faculty as not to be conscious of their own woful lack of logical habits of thought and discourse ; but whether they find it out or not, it is certain that there will be many in their congregations who will, and that to their sorrow.

Continuing these illustrations, I need not, I hope, argue at length to show that a course in Mental and Moral Science should be held indispensable to the candidate for the ministerial office. One cannot begin the interpretation of those parts of the Bible which bear most immediately upon human duty, but he finds himself confronted at once with the questions of freedom and necessity, and certainty, and predestination, and responsibility, the nature of virtue and the grounds of obligation, matters of no less than primary importance in the present defence of the truth.

Need I refer to the physical sciences? We open the Bible to find the Word of God speaking out on the most fundamental questions of Biology ; so that no thoughtful man can read the first chapter of Genesis without finding himself face to face with that great question of our day, the origin of life and of species. Is it of no consequence that the minister should be at least sufficiently acquainted with these matters to vindicate the Word against such assaults as come from this quarter ; and show that

it is not in contradiction with any ascertained facts. Certainly it is not his business to teach science ; but no less certainly every minister ought to have at least knowledge enough, of geology, for instance, to be able to distinguish between facts and theories, and not to be alarmed for the faith every time that he hears of a new discovery of old bones.

He should be able to allay the fears of timid Christians, not by violent declamations against "modern science" and railing at "scientific men," but by definite information, which shall show how little danger there really is that anything demonstrably taught in Holy Scripture shall prove to be in conflict with ascertained facts,—Mr. Huxley to the contrary notwithstanding. It is not too much to say that not infrequently good and well-meaning, but very imperfectly educated ministers, do no little harm by their ignorance in this department. Every minister ought to know enough about modern theories of evolution, for instance, to restrain him from the utterly indiscriminating denunciation, which one sometimes hears, of the supposed teachings of men as wide apart as Profs. Dana or Gray, on the one extreme, and Haeckel and Büchner on the other, as if all alike were equally enemies of Christian truth. Nor should he be capable of making the so common blunder of assuming that Darwinianism and evolution are co-extensive and equivalent terms, or that because the evolutionism of Haeckel is manifestly anti-Christian and atheistic, therefore this must be equally true of every theory touching the origin of things, which in the looseness of popular speech goes under this greatly misused name of evolution.

And then History! How shall a man pretend to be able intelligently to interpret the Scriptures except he have a competent knowledge of history? The whole revelation from beginning to end is historical in form. To understand it and unravel its difficulties a man requires, not merely a knowledge of the history of Israel, but of that of every nation of note in the pre-Christian centuries,—Egypt, Assyria, Babylon, Persia, Media, Greece and Rome. Apart from such knowledge it is not harsh to say that a man's opinions as to the interpretation of a difficult historical passage or the meaning of a prophecy, are of the smallest possible value.

It is truly surprising to observe how many ignore all this.

Men will argue for certain theories of interpretation, and lightly set aside the interpretations of a long succession of profound and devout Christian scholars, as certainly all wrong; and why, forsooth? Because such interpretations, if admitted, would presuppose that a man would need to have some knowledge of history before he could rightly interpret prophecy; whereas, since the Bible was written for the ignorant as well as the learned, no interpretation which supposes any scholarship necessary for the recognition of its truth, can be admitted as correct. The illustration may be thought extreme, but it is not drawn from my own imagination. Such argument as this have I met for the futurism of Tregelles—argument which would have made that profound scholar to beg most earnestly to be delivered from the support of such friends. But surely it should need no argument to prove that knowledge of history must be necessary to the thorough understanding of a historical revelation. Indeed, we may say that the chief difficulties which meet us in the interpretation of the Old Testament, whether of the historical or of the prophetic books, are due to our still imperfect knowledge of the history of those times. And, yet again, as regards the defence of the truth, what minister can afford to be ignorant of ancient history as written on the papyri monuments and clay tablets discovered and interpreted for us in recent times?

Neither can we regard Church History as of little account to the minister. Is it not plain, for example, that to show New Testament prophecy fulfilled, we must know the history which records that fulfilment? Or to take a different illustration—how can one better rebuke, and, if it were possible, silence the boundless pretensions of the Roman hierarchy to doctrinal purity, holiness, apostolicity and infallibility, than by summoning to witness that history which ever pronounces upon Rome regarding all these things, an unwavering verdict of condemnation? Study history, then, gentlemen; both the history of the world and the history of the Church. Do at least make sure that no such blunder shall be possible to you as that of a student whom I knew, who told his examiners that the Armenian Church was founded by Arminius, or that of the minister who in an essay before his brethren is said to have stated that Chiliasm was an ancient heresy, so called after a Greek heretic named Chilias, who lived in the second century!!

It ought not to be necessary in these days to argue the importance to the minister of a knowledge of languages, especially of the Greek and Hebrew. And yet experience tells me that this is not yet superfluous. For I can remember a man who sold his Hebrew Bible when his theological course was ended, on the ground that now he was through with that course, and going into the active ministry, he would not need the Hebrew Bible any more! And I could name the case of another minister who, from the words "a *certain* fearful looking for of judgment" preached a sermon on the *certainty* of future retribution!—a ludicrous blunder in a very solemn matter, from which the slightest familiarity with his Greek Testament with its *φοβερὰ δέ τις ἐκδοχή* would have saved him. No, it is not yet unnecessary to plead with candidates for the ministry that they acquire a thorough knowledge of Hebrew and Greek. And let me remark that the place to learn the grammar of these languages—certainly that of the Greek, if not also, as I should say, of the Hebrew—is in the Arts Course in the University, and not in the Theological Halls. Let university students for the ministry remember this! I have often been astounded, when I have had to look over examination papers, at the innocence of Greek which was possible, even to Divinity students who in some mysterious way had come to have a B.A. degree. And if a man may nominally have studied Greek for three or four years, and yet not be able to give the second aorist of *γινεσθαι*, nor be able to tell the difference in the meaning between the present and the aorist of the Greek infinitive or imperative, or between the indicative and subjunctive present, what shall be said of the man as an interpreter of the New Testament who has never looked into Greek at all?

I take no extreme and unreasonable position on this subject; I am sure that ministers generally cannot be expected to be specialists. But I do maintain it is possible that every ordained minister should have a decent knowledge of Hebrew and Greek, if he will only have the patience to give adequate time to the work of preparation for his office; and I should be quite ready to raise the question whether a man who thought such a knowledge of the original Scriptures of so little consequence to the ministry, as not to be worth a year or two of extra time, if necessary, to attain it, ought to be encouraged to go forward as a

candidate for the office. Not to speak of the facilities for study afforded by competent teachers in our literary institutions, the helps to such attainment are so numerous and admirable that there is really little excuse left for ignorance. In illustration of this remark, I only need to name such works as Winer's invaluable *Grammar of the New Testament Diction*, Cremer's *Lexicon of New Testament Greek*; Trench's *Synonyms of the New Testament*, and in Hebrew, Prof. Harper's admirable text-books for beginners, and for the more advanced, Prof. Driver's *Treatise on the Use of the Tenses in Hebrew*. Even those who may have neglected past opportunities, need not despair of retrieving in some measure their loss, if they will but study such books as these, and others which might be named.

And what a help even a moderate familiarity with the original Scriptures gives one in the exposition of the Word, many a studious minister, and his people with him, can bear abundant testimony. What a storehouse of illustration, for example, is opened to us in the much neglected Hebrew, so many of whose words are, so to speak, transparent, revealing the truth in imagery like a statuesque parable. Take for instance the radical image in the words for "anger,"—*lharon* "a glowing heat," *ebhrah*, "an overflowing," *getseph* "a breaking forth," *rogez* from a root, which signifies, "to be thrown into commotion," and what a picture these in combination give us of the Biblical conception of the Divine wrath! the glowing lava flood bursting forth from the mountain side, rolling on in indescribable commotion, overflowing every barrier with its fiery flood. Here is the imagery of the Holy Ghost, itself excluding forever all those representations of much current theology, which find no place in the Divine character for anything but a universally indulgent love. How instructive again, to notice that *gadesa*, the common word for "holiness," according to the latest investigation, fundamentally denotes "separation!" And in Greek, take in illustration, Heb. ix. 7, where we are told that the ancient High Priest offered up sacrifices "for the errors of the people;"—how the significance of the type here is deepened when we observe that the Greek word rendered "errors," *ἀνομιᾶτων*, denotes not sins in general, but sins of *ignorance*, sins which the sinner himself recognizes not as sins, which however, we are thus taught, none

the less need to be expiated by atoning blood, before the sinner can be accepted with a Holy God !]

But I need not multiply illustrations. I will only add that this whole argument, certainly of force in all times, is of more force in our day than ever before, because of the unprecedented diffusion of intelligence among the people, and in particular, the great increase of knowledge of the Bible among the members of our churches. And this is the case not only in the cities. As highly educated and cultivated men and women will be found in many a plain home in the far North-West, as in Toronto or Montreal, and if they are Christians, you will want to be able to help and strengthen in the Word of God, even the most advanced among them. Or if they are perchance infected with the unbelief and plagued with the doubts of the age, surely the minister must wish to be able to win their confidence, as one who knows something of the grounds of controversy, and can give a reason for the hope of a Christian, not with violent denunciation and misrepresentation of adversaries, such as one too often hears from the imperfectly instructed, but with calmness, meekness, intelligence and patience.

To all this, no doubt, the old objections will still be raised by a certain class of persons. We shall be reminded of the great need of the world, never so fully revealed as now, and crying aloud to heaven, as to the Church of God, for help. And we shall be asked by some :—" Would you then have us, in the presence of this great and instantly pressing need, quietly sit down to an eight or ten years' course of study, before going out for the life work into the ready fields?" To which I deliberately answer, " Yes!" The world is no doubt in great need of the Gospel and of preachers of the Gospel ; and yet it can well afford, young man to wait for your services till you shall be thoroughly prepared for your work. It is in need of the Gospel, but it is not in need of ignorance and of ignorant preachers, unless, indeed, they can show evidence of rarest gifts and graces, or, like the New Testament writers, of inspiration.

And this leads to the answer to those who remind us as against all this, that the great victories of the Gospel in the first century were gained by unlearned and ignorant men. To which we reply, in the first place, that this is only partly true. As a

matter of fact, the first preachers were not all uneducated men. Of the writers of the New Testament, one was a physician, another thoroughly trained in the best Rabbinical school of the day. And we can not forget that the largest part of the New Testament was written by these two men, Luke, the beloved physician, and Paul (Saul of Tarsus,) a student of Gamaliel, confessed by the Roman Governor himself to be a man of "much learning." And of all the writers of the New Testament, it is not too much to say that Paul, the most learned of all, has probably had more influence on Christian life and thought than any other. And as for the others who did a grand work without education, we must remember, not only their inspiration, but their evident special gifts. John, no doubt, as compared with others, was an uneducated man, though even he knew both Hebrew and Greek; but he was a man of rare gifts. And whenever any young man, shall be able to shew any presbytery that without any more education than John had, he can write any thing approaching in literary merit to the Apocalypse, or in theological depth anything like one of his epistles, we believe that any presbytery will be ready to grant him a dispensation from the full usual course of study required for ordination.

But then, we shall be asked, what will you do with earnest, men of gifts, intellectual and spiritual, who are either too poor or too old to take a long course? Shall the Church be debarred the good that they might do? and shall they for such reasons be condemned to silence? We answer: By no means! Let us give to such a place and a work wherein they may exercise their gifts; only let not that place be the ordained ministry. I would repeat and emphasize what I said at the first; there is a place in the world, and there ought to be a place in the Presbyterian Church, for a lay ministry, for men who shall be authorized to preach the word under ecclesiastical supervision, while not invested with the powers and authority of the ordained ministry. If the polity of the Church as it stands now, will not allow of this, then the sooner it is altered, the better. But, as a matter of fact, the order already exists, and is doing good work in the Presbyterian Church. In our Foreign Mission Fields, we have an invaluable body of men, variously styled Scripture Readers and Catechists, who without more

than a thorough knowledge of the vernacular Scriptures, gifts of speech and the grace of God in their hearts, are doing just this work for which we plead. They are supervised by presbytery and session; and they do invaluable service. Yet few who know the situation would plead that these should all be ordained, or even be regarded as candidates for the ordained ministry. Why should not the Church at home avail herself of such help as well as the Church in India or China? And might not the organization and judicious use of such a lay service be of the greatest service in advancing our Home Mission work? For myself, I have no doubt of it. No objection, then, can, I think, be justly urged from this direction against the high education for which I have argued as the condition of ordination to the Christian ministry. I close my plea, brethren, by begging of you all who are looking forward to the ordained ministry, that you will not think of shortening your course either in arts or theology. Be assured that, if you shall be able continuously to feed the flock of God, much more will be needed than piety, with a Bagster's Bible with broad margins, and a collection of plans of sermons thought out by some one else. It is true, learning will not convert the world; but then neither will ignorance; so that this is no argument against the learning. Only let us by no means ever forget that it is indeed true that learning, apart from grace, learning without the baptism of the Holy Ghost, will be no blessing to the Church. Be scholars, but above all, be *consecrated* scholars; men full also of faith and the Holy Ghost; then and then only shall you be able to use all your attainments for leading men to the Saviour, and bringing your people into an ever fuller and deeper understanding of "the mystery of God and of the Father and of Christ.

S. H. KELLOGG.

*Toronto.*

## PASTORAL VISITATION.

TWO very opposite sorts of ministers are sometimes compared ; the minister who is pre-eminently and before all else a student, who spends most of his time in his study and among books ; and the minister who is a busy, fussy gossip man, good-hearted, but empty-headed. The one has great reputation for learning, is an authority on all ecclesiastical questions and theological topics ; but he knows little or nothing of his people, their manner of living, their difficulties, or opinions, or needs. The other knows the private affairs of every family in his parish and can call every child by name, but, instead of lifting them up to a higher level, is being himself drawn down into a condition of utter incapacity, so far as pulpit or platform work is concerned, because he is neither adding to the stock of his information by judicious reading, nor training his mind by careful thinking.

By such contrasts injury is often done both to the studious minister and to the painstaking pastor. For the inference is very easy and very common, that if a minister is studious in his habits he is a bookworm, and worthless as a pastor ; while on the other hand, if he is industrious in pastoral work he must necessarily be superficial and weak in his pulpit duties. Such contrasts are unfair because they are between extreme cases. In the comparison we have made, the judgment of most would favor the student. Yet it might be hard to say, in looking at them, which would be the greater failure as a minister of the Gospel. In the one case we feel that the successful minister in a congregation, needs to be more than a mere theologian. He needs a heart, the humanities, as well as a brain. In the other case, we feel that a successful minister needs more than a sympathetic spirit and gushing manner. And the question arises, are we shut up to these two ? Must we choose between them ? Is there no possibility of a mixture, where perhaps neither the one quality nor the other will be so conspicuous, but where there will be a blending of what is good in each to such a degree, that we shall have in the pastor a

strong-minded, practical, judicious, highly-cultured, and yet sympathizing, interested, helpful friend and teacher? In my judgment this latter is what a minister of the Gospel ought to be. Is it reasonable to expect our ministers to be such men?

In the opinion of some this is decidedly an unreasonable expectation. They have an idea that a man cannot be at once a good preacher and a good pastor; that he cannot prepare good sermons, and also visit his people in their homes, learning their habits, characters and needs by contact with them. But if this latter notion is correct then the whole system on which our Church proceeds, in providing for the spiritual wants of the people under her care, is at fault. For certainly she is planting her ministers in positions where they are, everyone, expected to discharge these different duties. And in placing a minister over a charge she distinctly enjoins him to attend to both duties, and she clearly expects him to do both duties well.

Can such a round of work be undertaken by the same individual with any reasonable prospect of attaining success? I believe it can. So far from these two functions being a hindrance, the one to the other, or a drag one upon the other, they should, when wisely and systematically managed, prove mutually helpful, and for the following among other reasons:—

Variety or change in work is not always a hindrance, but often helpful and restful. No man can spend ten consecutive hours in his study profitably. Even if he be in perfect health, the eye becomes heavy, the brain dull and sluggish, and the whole system jaded and vigorless. Time spent in forced work after that, is usually time lost. When these symptoms appear they are a strong admonition from Nature that rest is needed. But what sort of rest? Not mere physical repose. The weary one has had that all day—too much of it. Not sleep. The brain is throbbing, the head is hot while the extremities are cold. In this condition a man should not sleep—cannot sleep. The rest needed is some outdoor exercise, a brisk walk, a short drive, or some physical activity, not too violent, but of a character to set the blood circulating in a proper way, and to stimulate into healthy action the various organs of the body.

Now, suppose a pastor, after several hours hard work in his study, feels the need of exercise, and, considering what he will do,

remembers some family that he should call upon. That family resides within, say, twenty minutes walk of the manse. He sets out, walks there, has an interview of twenty minutes or half an hour with the family, learns something about their circumstances he did not know before, gives some encouragement or counsel; or it may be he remonstrates because of neglected duty, or irregular attendance at public worship; something is said and done which shows this family they are thought of, and their best interests are considered. They are benefited and so is the pastor. He walks home and returns to his study refreshed; all his faculties restored. This may take place on a Saturday when he is specially busy preparing for Sabbath and yet no time is lost. Thus pastoral work may be made tributary to the preparation of the sermon. But it may be said, that is all very well for a town or city charge where the most distant family in the congregation is within thirty minutes walk of the manse. It is a very different thing however in a country charge where only a few families are within easy distance, and where most live several miles away. Of course pastoral work in the country has, for the most part, to be done in a different way. Yet even there it is often an agreeable and advantageous change to drive three or four miles, make a pastoral call and return. That service, that kind of work—for work it is—may rest the man who has been doing hard honest work in his study.

2. Another reason why pastoral work may be done without hindering preparation for the pulpit is this: The two kinds of work are germane to one another. They do not lie in opposite and antagonistic spheres, but along the same line, or side by side, in such a way that the more you know about the one the better you can do the other. The foremost duty of the minister in the study is to prepare himself for preaching the Gospel to men. This preparation calls for, certainly, a full and clear knowledge of Gospel truth, accurate conception, clear statement, apt illustration. But these do not constitute full preparation. The preacher must know men as well as books. A sermon that might be very effective addressed to one class of people, might be utterly blank addressed to another class. If a minister holds aloof from his people, is a stranger to them, he is not in as good a position to benefit them by his pulpit efforts, as if he knew

them and sympathized with them. A sermon gathered out of books, or excogitated from the preacher's own experience and reflection, is not always the best. It may be learned, it may be eloquent; there may be a sort of greatness and stateliness about it as delivered that will make people think they have listened to a very eloquent address; and yet the results may not be equal to those produced by a far less imposing effort, in shape of a discourse that applies the truth in a practical way to the conscious wants and daily experiences of the people. And is not this latter kind of sermon a good kind? What is an eloquent and successful sermon? Sometimes these two qualities are widely separated. Every successful sermon has some claim to eloquence; but every eloquent sermon has not a claim to be considered successful.

Beecher says, "A sermon is a weapon of war. It is not the tracery enameled upon its blade, it is not the jewelry that is set upon its hilt. . . it is its power in the day of battle that tests its merits. No matter how unbalanced, how irregular and rude, that is a great sermon that has power to do great things with the hearts of men. No matter how methodical, philosophic, or exquisite in illustration, or faultless in style, that is a poor and weak sermon, that has no power to deliver men from evil and exalt them in goodness." Whatever helps a minister to build or construct a successful sermon is useful to him, and should be wisely employed. I do not know anything more promising in this direction than a thorough knowledge of the people to whom he preaches. Let him not, then, begrudge the time spent in judicious pastoral visitation, as if it were so much time lost and so much energy wasted, so far as the most important part of his ministerial work is concerned. This is just the physician's careful and painstaking diagnosing of the case, necessary to a thorough and successful treatment. A minister who thus knows his people—and any minister in good health, who has in his charge a congregation anywhere under 200 families, may become pretty thoroughly acquainted with all of them, without interfering seriously with his necessary studies,—a minister who thus knows his people is much better prepared to preach the gospel to them, than if he knew little of their private life, and peculiar circumstances.

One of the arguments in favor of a settled pastorate as against the itinerant system is the greater efficiency gained by a knowledge of the people. The minister who knows his flock and is acquainted with their circumstances is supposed, other things being equal, to do better work for the interest of the congregation than the man who is a stranger. But this knowledge, to be of any practical value, must be gained by private contact with the people.

But how is this work of becoming acquainted with his people to be done? It must be systematically, upon some plan, or it will not be well done. There are two or three axioms the pastor ought to remember. One is this; the families in his congregation with whom he can spend an hour or two most pleasantly, are not as a rule, the families that need his attention most. They can be left, generally, with little visiting. Another axiom: The families that are most neglectful of duty, that have least of sentiment and sympathy in common with the pastor, need a great deal of attention. This is not pleasant work. Remonstrance and even rebuke may be necessary at times. The result of this may be a certain coldness, or, at any rate, a lack of cordiality that makes a visit anything but pleasant. Still this work needs to be done in the interest of the persons themselves, and in the interest of the congregation as a whole. Such families need special attention. A faithful pastor will not, then, allow his own likes and dislikes to direct his footsteps when he undertakes pastoral work.

To enable a minister to do his pastoral work thoroughly and systematically he had better keep a record of it. I would advise young pastors to adopt something simple and easily used. Let him keep this book within reach on the study table and enter upon it every visit he makes. He will then be able to see at a glance, at any time, just how his pastoral work stands. This record as it is consulted suggests visits that might otherwise be forgotten, and the utilizing of outings through the congregation, that might otherwise have no practical result.

Let such a record be kept carefully, and the pastor who does so will be surprised to find how much useful information he has gathered, and put in practical shape, concerning his congregation and his relation to it during the year. Newly-arrived families

are at once enrolled under his eye, though no member of them may be on the Communion Roll.

If his plan is to visit each family once in six months, or once in four months, he can see that it is done, and feel sure that none have been neglected, not even Mrs. McWhimper who usually greets him with the encouraging assurance that she is glad to see he has found her house at last ; that she thought he had forgotten all about the McWhimpers, but that it was perhaps not to be wondered at when he had so many big folk to visit. If he thinks it worth while, he can tell her just when he called last at her house, and that he makes a pastoral visit at her house as regularly as at other houses in the congregation.

Some may regard this matter of keeping a record of pastoral visitation and visitation of the sick as too trivial to be attended to amid the great and responsible duties of the Christian Ministry. Still, attention to little things, to system, to orderly procedure, often gives success and efficiency to a great undertaking which it could not achieve without them. The greatest men have found it worth while to attend to small things in the greatest undertakings. The late Emperor William of Germany would not go to his study window with his coat unbuttoned to return the salute of his soldiers. When asked by an officer why he was so particular, he said, "The unbuttoned coat reveals the untidy and inefficient soldier. My soldiers never saw me with my coat unbuttoned." Entering his name, the number of his train, the hour and minute of his arrival and departure at a way station, may be a small piece of business for a railway conductor ; yet that contributes to the efficient working of the road, and to his own safety and the safety of others.

These hints and suggestions are made more particularly for the young minister beginning his work and anxious to do it well. A great deal is gained by the early adoption of a good method. The young pastor who sets about his work in a systematic way will do more than by pursuing a slipshod plan, and will have more satisfaction in reviewing his work.

HENRY GRACEY.

*Gananoque.*

## NOTES ON SMYRNA, ASIA MINOR.\*

THE peninsula of Asia Minor is bounded on the north by the Black Sea, on the west and south by the Mediterranean, and on the east are the sources of the Euphrates. From north to south it extends about 900 kilometres, and from east to west about 500 kilometres. It consists of a high central plateau, which slopes gradually down on all sides, though high ranges of hills are found in several parts, some being not far from the coast. The shores are everywhere deeply eaten into by the sea, and are therefore full of gulfs and headlands, with numerous islands of various sizes, lying near. The surface being hilly and unequal, the country is picturesque in aspect.

It was on the decadence of the Roman Empire that the name Asia Minor was first given to this portion of the Asiatic peninsula; though it is still sometimes called Anatolia, the Levant and the Orient. For 3000 years it was successively occupied by celebrated nations, which, while they lasted, formed flourishing states and had magnificent cities—Persians, Greeks, Macedonians, Romans, Byzantines, Venetians and Franks, possessed it in turn. At last, about the middle of the fifteenth century, it fell under the dominion of the Turks, and in their possession it remains at the present time.

Its climate is modified in winter by the influence of the surrounding seas, and in summer cooling breezes refresh the burning plains, except the wind blows from the east, and then the heat becomes intense. Still, the sanitary state of the country is said to be most satisfactory, the mortality being much below the average in most other Eastern lands.

The Province of Smyrna comprises what formerly constituted Phrygia, Lydia, Ionia, Galatea, Pisidia, Doris and Lycia. The shore, as elsewhere, is indented with gulfs, into many of which flow streams, carrying from the highlands immense quantities of

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\* For these notes I am largely indebted to a Greek gentleman from Smyrna, who has spent the winter in the same hotel in Nice, and who is conversant with all the country. The notes throw light on the way in which Turkish officials do business.

mud and sand, which renders access to the coast, except in a few places, impossible to any but the smallest boats.

The province is essentially agricultural, the fertile soil and temperate climate being favorable to the production of the most varied, useful and valuable plants. The principal vegetable products consist of cereals, raisins, figs, cotton, opium, olives and oleaginous grain. The mountains are covered with forests, rich in wood fit for building and cabinet work. The country supplies plants both for medicinal and ornamental purposes. Minerals abound, but lack of capital prevents their being worked. The valleys are fertile, and being well watered, are favorable to the rearing of cattle. The Province of Smyrna therefore surpasses all the other provinces of the Ottoman Empire, if not in the extent of its territory, at least in its economic importance.

Although the Province of Smyrna is essentially agricultural, agriculture in the Ottoman dominions is still in a primitive condition from neglect on the part of the Government. So far from encouraging agriculture and commerce—the real sources of wealth to the population of a country—the public administration does its utmost to hinder, if not destroy them. Take, for example, the system for collecting the tithes. The peasant sows his seed, and when nature favors him with an abundant crop, he cannot gather what Providence has given him, until the tithe-owner arrives to measure the crop and claim his share. The visit of this functionary is often delayed until rain and inclement weather have rendered the grain hardly worth the trouble of gathering. The peasant, therefore, after the tithe has been taken, has often little left except damaged or rotten grain. Irreparable losses thus occur, so that the peasants get discouraged, and afterwards cultivate but small portions of their land, leaving fruitful lands a wilderness in consequence.

If to this you add fiscal measures, the absence of public security in the interior of the province, the want of communication beyond the two short lines of railway now running, and the hopelessness of securing justice, you get some idea of the want of wisdom and foresight exhibited by the Ottoman administration. Ignorance, corruption, immorality, and venality characterize all public functionaries. "Magistrates, judges, and government servants of every degree, plunder at will for their own personal benefit.

Every post, high and low, has been purchased by its holder, whose single aim in discharging its duties is to enrich himself at the expense of those over whom he has gained authority."

There is abundance of wool and cotton in the province, but no capitalist will erect mills to manufacture it, though it is greatly needed by the inhabitants. Indeed prejudices on the subject of manufactures exist everywhere in Turkey, though they are said to be now disappearing.

#### SMYRNA, THE CAPITAL,

from its geographical position, and the extent and safety of its harbor was, before the days of steam navigation, the general emporium for all Anatolia, Bagdad, Damascus, and even the frontiers of Persia. At present the navies of several nations can meet in the roads in front of it, and hold friendly intercourse. Smyrna is called the elysium of sailors in the Levant, where it is the most important seaport after Constantinople. It bears the marks of a Greek or Christian city, relatively more prosperous than any other city in the Turkish dominions. Smyrna (meaning myrrh) is mentioned as one of the seven Churches of Asia to which John wrote his Revelation. It was faithful, and was rewarded by its candlestick not having been removed out of its place. Christianity has never wholly left it, whence the Turks call it "Infidel Smyrna."

Polycarp is said to have been consecrated Bishop of Smyrna by St. John. He may have been "the Angel of the Church of Smyrna." As elsewhere, so here the Jews bitterly opposed Christianity, and at Polycarp's martyrdom they joined the heathen in clamoring for his being burnt alive; and with their own hands they carried logs for the pile. Polycarp's noble words to his heathen judges who wished him to recant are well known: "Four score and six years have I served the Lord, and He never wronged me how then can I blaspheme my King and Saviour? He was put to death in A.D. 168.

The old part of the town is built on a hill, the newer portions lie lower and nearer the sea. The streets are everywhere narrow and crooked, badly paved and difficult to walk on. The houses are mostly of one story, as is usual in Oriental towns. The Turks, Jews and Armenians inhabit quarters apart by themselves, while

the English, French and other Europeans are scattered about. Each nationality, however, has its own post-office, a practice which prevails also in Constantinople.

At the commencement of the eighteenth century, Smyrna had hardly 30,000 inhabitants; now it contains 200,000. Of these the Greeks number about 100,000, the Turks 50,000, Jews 15,000, French 10,000, Armenians 7,000, and other Europeans about 5,000.

The English colony, though small in number, is important and influential. After 1789 England supplanted France which had previously been mistress of the Levant. The English language, customs and civilization have penetrated all classes of society. Since 1848 they have founded schools, destined to give to the youth of the colony a truly British education. They have also effected a transformation in the ideas of the people amongst whom they reside. Their great influence is mainly due to their economic and commercial policy.

The German colony, too, by the intelligence, activity, and industry of its members, have recently taken a very influential position.

The French colony is composed of two classes—a mercantile class who carry on a large trade, and who are esteemed for their liberal opinions and general intelligence. The other class consists of the "Religious Orders" largely Jesuits, whose chief foundation is proselytism. These are not favorably regarded by the other nationalities, specially the Greeks. Their converts are said to be gradually diminishing in number, some joining other sects, and others returning to the sects from whom they receded. This portion of the French colony has now lost all its influence.

The Greek race represents the intellectual force, the civilization and motive power in the Province of Smyrna, as throughout the Ottoman Empire. Lenormant, the historian, says that at the end of the Macedonian conquests, and even before, the Greeks were dispersed over many countries where they displayed superior intelligence and commercial ability, leaving an indelible impress on the most remote regions of the Old World. And this superiority they owed, not so much to the vigor and purity of their race, as to the strength of their intellect and their genius. Ecclesiastics, medical men, advocates, merchants and financiers, in all the Turkish cities are Greeks.

Family life amongst them is more intimate and purer than amongst the Southern nations generally. They treat women with respect, which distinguishes them from the Turks and Albanians who degrade woman and make her a servant, if not a beast of burden. A Greek lady from Smyrna spent a summer with us recently in a Swiss hotel, and so perfectly was she acquainted with botany and science generally that we used to go to her as to a cyclopædia when we wanted information on subjects of this kind. She is one of the kindest, most tender-hearted and amiable ladies I ever met. We still correspond.

After Greece became independent, public instruction spread. Even amongst the lower classes there is a desire for knowledge. Indeed, even in the days of St. Paul, the Greeks were said "to seek after wisdom," and that continues to be one of their leading characteristics. Out of a million inhabitants in the Province of Smyrna, some 360,000 are of Greek descent, and there is not a village in which a few Greek families reside, where there is not a primary school.

As early as 1707 the Greeks had a small school, but from want of means, they could not give the instruction they desired. The Jesuits then tried to attract the young to their schools. Some patriots, seeing this, reorganized and endowed the little common school, and to protect it from the plots of the Jesuits, they placed it under the protection of the English, who never sought to proselytize among the Christians of the Levant.

For a population of 210,000, exclusively Hellenic, there are ninety-six superior and middle-class schools; and 240 schools of both sexes, attended by more than 1,700 pupils. These secular establishments are all sustained by gifts and annual assessments due to private liberality. No fewer than ten or twelve presses are in Smyrna for the propagation of Greek literature. The College possesses an archæological museum and a library of more than 20,000 volumes.

The Turks, though dominant in the Levant, are naturally indolent, inactive, improvident and licentious. As individuals they are taciturn, like the friends of Job, for days together, placid, serious and sensible. They do not understand the requirements of business nor even its routine, and are therefore poor merchants. For commerce, on a large scale, they have no taste.

The religion of the Turk forbids prayers. The Koran fixes their civil and criminal law, and many of the usages of daily life, excluding all possibility of amelioration.

Pride of race amongst the Turks is excessive, and, generally speaking, they are sincere, honest and kind. Their great want is intelligence and instruction. He occasionally rouses himself to fight; when not so engaged, his life is one of apathy and voluptuous repose.

Turkish women subject to most painful labour and bad treatment soon become withered and wrinkled. In families, however, who live in comfortable circumstances, their appearance proves that the women, even of the common people, if they led a less hard life, might be as handsome as the men, whose figures have fine proportions.

The Armenians, if not employed as Government functionaries, are engaged solely in commerce. Having resided long in the country, they resemble the Turks in their manners and customs. They are industrious, peaceable and regular. There is nothing heroic or warlike in their character, and they have little national sentiment. They encourage learning, each commune having a primary school. The wealthy Armenians have attained a high social position, and are not to be distinguished from the Greeks or other Europeans.

The Jews here, as elsewhere, have preserved indelible characteristics, moral and physical. Commerce, especially retail, absorbs them completely. They leave to the Greeks and Turks the professions which demand the exercise of physical force. One prominent quality is always and everywhere developed in them, and that is, they mutually aid each other—a quality wanting in the other races. Mendicity, so universal in the Levant, is a thing unknown amongst the Jews. The state of instruction amongst them leaves much to be desired. They have few schools, even the most elementary. They possess one large school recently erected in Smyrna.

A Medical Mission has long been maintained in Smyrna by the Established Church of Scotland.

After Lord Beaconsfield's death, a considerable sum of money was raised, mainly through the exertions of the widow of the late Dr. Muir, of St. Stephens, Edinburgh, to found, in remembrance

of that great man, an institution to benefit his Jewish kinsmen of the East. This money was expended in erecting the Beaconsfield Hospital, which was opened a little over a year ago, and fifty cases have since been treated in it.

The administration of the Province of Smyrna is confided to a Governor-General, who resides in the city, and presides over the Grand Council of the Province, and corresponds directly with the Porte. There are four Lieutenant-Governors, one in each of the four arrondissements into which the Province is divided, and the smaller districts one each, governed by a *Caimacan*—all being responsible to the Governor-General, except the Directors of Customs, Posts and Telegraphs, who are amenable to Constantinople. The organization of the Courts of Justice suffer from the heterogeneous elements congregated in a vast commercial centre. Diversities of customs, religions, languages, etc., in the Ottoman Empire render the mode of procedure both in the commercial and civil code somewhat complex and difficult. Foreigners, in all matters of strife, are amenable to the jurisdiction of the Consuls of their respective countries; while in suits between Europeans and Ottoman subjects, the European, whether plaintiff or defendant, is amenable to the Turkish tribunals and the laws of the country.

The Customs' Duties were fixed by treaties made with the Porte in 1862, at 8 per cent. *ad valorem* upon the tariffs agreed to by each country separately. This system, being found to injure fixed interests, the Ottoman Government has since replaced it by another, having for its basis the collection of duties upon the weight of merchandise.

The present system of collecting duties leads to fraud and corruption. Large commercial houses use their means to corrupt subaltern officers and often benefit in consequence from 25 to 50 per cent. upon the amount of duties which should be paid to the treasury. By this not only is the State injured, but a scandalous wrong is done to the honest merchants who find themselves powerless to compete with the less scrupulous houses. Here again we see the Imperial Government paralyzed by the venality of the officials. Even the inspectors are unworthy of confidence.

The unit of money is the piastre, which is equal to about

twenty-two centimes. It is divided into forty paras. Silver money is composed of 20 piastre pieces, divided into 10, 5, 2 and 1 piastres. Gold money is a pound piece, divided into 500, 250, 100, 50 and 25 piastres. The unit of this is 100 piastres, equal to 22.77 francs. In addition all European money circulates, the value following the rate of exchange. The only bank, in the proper sense of the term in Smyrna, is a branch of the Imperial Ottoman Bank. There are many private houses which do a banking business in connection with commerce, some of them having the highest credit, and possessing capital relatively solid.

A Turkish simile, sent me some years ago by a friend in Constantinople, being illustrative of the position of the Turkish Empire will serve to bring this desultory paper to a close. By this simile the Turkish Empire is likened to a basket of eggs with a serpent beneath. If you attempt to kill the viper when the basket is full, all the eggs will be crushed. The eggs, therefore, must be taken out one by one very quietly. When they have been safely removed, then stamp the serpent to death. The moral is: It is not expedient to pull down the Turkish Empire at once. That must be done bit by bit, little by little. A good many eggs have been taken out already since Greece became independent—Servia, Montenegro, Roumania, Bulgaria—Egypt almost if not quite—and so the process continues.

*Nice, France.*

T. HENNING.

## THE HISTORY OF PREACHING.

THE history of the Church, like that of the world, is, at bottom, the history of her greatest men. The preachers of the Cross are the tide-marks of Christian progress. Paul among the early Christians, Origen and Chrysostom in the East, Ambrose and Augustine in the West, Luther in Germany, Knox in Scotland, and the rest in that noble band following in the train of the Great Preacher, touched life at so many points, that their lives bear the impress of the important events and movements and trains of thought that have been prominent in the Church and in the world since the opening of the Christian era.

Every true preacher is interested in every other true preacher. He feels himself joined in a holy brotherhood with Chrysostom and Augustine and Chalmers and Whitefield. Their success is his. The crowds that gathered to hear them, and were swayed under the billowy rush of their eloquence, are his inspiration. In such company he is thrilled with the fire of electric power and stirred with a high and just ambition, with a noble and holy enthusiasm, that, with God's help, he may prove himself not unworthy of their mantle.

The purpose of this article is to mark the important periods in the history of the Christian Church, mention the prominent preachers, and note some of the characteristics of their preaching. I shall follow closely the course pursued by the late Dr. John Ker in his recently-published *Lectures on the History of Preaching*,\* making free use of his work and giving such extracts as may seem appropriate. Such a survey of so large a field must necessarily be rapid; but it need not be fruitless. We shall not have time to do more than bow to the procession of preachers as they pass along; but to be in their presence at all is ennobling.

“We have an array of instructors and orators, spread through the ages and over the centuries, compared with which the schools of Greece and Rome were but a small handful,—an exceeding great army of men,

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\* *Lectures on the History of Preaching.* By the late Rev. John Ker, D.D. Toronto: John Young, Upper Canada Tract Society.

such as the prophet saw in his vision; the select and chosen of whom might be compared to the company which John saw in the Apocalypse, standing on Mount Zion with the Great Name written on their foreheads. No one will talk lightly or flippantly of sermons and preachers, who thinks of the thousands upon thousands of men, who, in all the countries of Europe and in all the churches, with the most varied ability, but many of them with the highest, have devoted themselves to What a different Europe this would have been, poor as in many respects it is, and what a different country ours would have been, but for the seeds of truth and freedom and devotion that, among many weeds, have been sown by these preachers of the Word!"

Preaching is peculiar to Christianity. The ancient religions of Egypt, Chaldea and Greece knew no such institution. Paul's manner as well as his message surprised the philosophers of Athens. He was a "setter forth" (*καταγγελεύς*), and "preached" (*εὐηγγελίζετο*). This was novel to the Greek. Hinduism, Buddhism and Mahometanism have no preachers. The Sacred Books of the East are all adapted for continued teaching, and could not be used as preachers use the Bible. In his second lecture Dr. Ker remarks on preaching as an institution for regular religious instruction being peculiar to Christianity, and traces its ancestry in the Old Testament. The office of the preacher had its germ and many features in the Old Testament. In the earlier part we have indications of it in the "prophesying" of Enoch and the "preaching" of Noah. Then came the distinct commission, beginning with Moses, passing on to his seventy elders upon whom "the Spirit rested so that they prophesied," then down along that long line of prophets—"a chain of many links, ending in one link of gold." The survey of this wide field, tracing the course of Jewish history, indicating the place of preaching and the materials for preaching, is intensely interesting and instructive. Dr. Ker's spirit kindles as he discourses on the preaching of the Old Testament prophets. Let the young men who would be preachers read this paragraph:—

Let us study the apostles not less, but the prophets more. The greatest preachers have risen by their inspiration—the deep spirituality of the Psalms, the majesty of Isaiah, the tender pathos of Jeremiah, the dusky grandeur of Ezekiel, and the twelve Lesser Prophets, if we can call them less, who shine with a lustre each his own. And to ennoble our life, we may well follow them. There has seldom been a time when we more needed their singleness of purpose, their steadfastness, their courage, their trust in the living God, who is the God of truth and right. When we look at the materialistic Baal-worship, the sensualism of

the Phœnician Ashtaroth, with its gilded corruptions, its hatreds of appeals to conscience and righteousness, we seem brought face to face with real dangers of the present day—materialism, the worship of pleasure more or less refined, a religion that shall not stir the conscience nor command the life, a charge of puritanism or fanaticism against those who are earnest in any moral or spiritual purpose. Do we not have it in too much of our press, our society talk? It is the same old battle between the world and the living God, and we may learn from these men how to bear ourselves. Often it must have seemed to them as if all were going to ruin, as if God Himself had gone up and left them to fight the battle alone. But they stood firm, and they gained the day. Ahab and Jezebel and the abominations of the Zidonians—where are they beside those men whose names are among the cloud of witnesses, and shine out through the troubled skies as a guide and hope to us. Science is good, and literature, and art, and beauty, but separate them from conscience and God and eternal life, and they will lower the world to the abyss into which the Baals and Ashtaroths have long since gone down. If there be any power under God to save the world, it is a living Church with faithful ministers who shall fearlessly witness for the living God. Ministers of God must show the courage of these old prophets, if they are to share in the joy of the victory which shall surely come, though it may not come through us.

The earliest Christian preaching, as found in the New Testament, is very different from that which prevails in the present day. And necessarily so. "The object of the New Testament is to give us religious truth *in situ*, in the original field, and then leave successive generations to put it into all the shapes that are needed for the wants of men." It gives us "*primordia*, first materials and principles and guiding lines, and sets us forth to the work of preaching in a more free and natural way, with the fresh movement of our minds, and the help of God's Spirit."

Among the leading characteristics of the preaching of Christ are these:—Great simplicity and yet a never-fathomed depth; great variety and yet one constant aim; great sympathy and yet great faithfulness.

The apostles had two kinds of preaching. One was "missionary," for bringing men to the knowledge of the Christ, found in the Acts; the other, "ministerial," found in the Epistles, was for edification. Paul's epistles are "a great testimony to the new intelligence that had been called out among the slaves and freedmen of Rome, that they could have such letters read and such sermons preached to them." The Letter to the Romans is a standing protest against the opposition to doctrinal preaching manifested in some quarters at the present day. The Pastoral

Epistles insist on study and thought. Let some of our youthful preachers meditate upon Dr. Ker's words of wisdom :—

If there is any enthusiast who thinks that he will be able to preach by trusting simply to the inspiration of the Spirit, or any genius who thinks it will come to him by intuition, or any sluggard who is waiting for something to occur, he may be undeceived by reading these letters of the great preacher Paul. The preacher may expect Divine help, but only in the use of all proper means. He is to stir up the gift that is in him ; to give himself to reading and meditation ; to be nourished in the words of faith and sound doctrine ; to make himself acquainted ever more with the Holy Scriptures, though he has learned them from a child ; to distinguish all the relationships of life so that he may touch them with discretion. . . . So good preachers were made at first under apostolic guidance, and so good preachers must be made to the end of the world. *Oratio, meditatio tentatio.*

The second period, extending from 200 to 600 A.D., during which the Church was divided into Eastern and Western, marks a change in the style of preaching and the beginning of a gradual decline. In the East preaching became more rhetorical, more ornate, more cultured. This was caused partly by the great increase in the number of Christians. "When a preacher has a large basilica, and a sea of upturned faces, he must, in spite of himself, use some of the methods of oratory." The audiences, too, became more cultured ; and the influence of the great races of the West—Greek, Roman, Teutonic and Celtic—now receiving and dealing with Christian truth, showed itself in the preaching of the day.

In the East, the two great preachers of this period were Origen of Alexandria, and Chrysostom of Antioch. The former of these was a teacher, the latter a preacher ; the one the founder of popular exegesis, the other the first and perhaps the greatest master of pulpit rhetoric. Origen, led astray by philosophy, protesting against the literalistic Judaising element prevalent in his day, became a mystic and the father of the mystic-allegorical interpreters, and found in the Bible a storehouse of cosmogonies, philosophies and eschatologies ; Chrysostom, "of the golden mouth," led astray by art, "failed to bring out the depth and power of the Word of God in its bearings on heart and conscience."

The school of Alexandria divided itself, after the death of Origen, into "right" and "left" ; the "left" developing the

allegorising and theorising method until Christianity was sub-limited into clouds, the "right" studying the Scripture more soberly than Origen, produced great theologians and preachers.

The three greatest preachers of the age are the Cappadocian *Clover-leaf*, Basil the Great, Gregory of Nyssa, and Gregory Nazianzen. The first named is best known as a preacher, and was compared by his contemporaries to Moses, Elijah, and Paul. The influence of Origen is discernible in all three.

Next after Chrysostom, in the school of Antioch, as a preacher, comes Theodoret, a noted controversialist. His tendency to minuteness of detail frequently landed him in triviality. With him should be mentioned, John of Damascus, called Chrysorrheus, the gold-flowing. In his preaching the first trace of Mahometan influence is found.

Preaching in the Eastern Church had now started on the down grade. The brilliant splendor of morning was changed to murky gloom before midday. The causes of the declension in Oriental preaching were many. The fierce polemical strifes which raged around the most sacred themes, the person of Christ and the nature of the Holy Spirit, had burned up the fibre of true religion. The doctrines of Christianity became mere dogmas; "a doctrine is a truth held for its practical value, a dogma is a truth held merely for its place in the creed. The dogma is *ut credam*, the doctrine is *ut vivam*." Besides this the failure of missionary spirit palsied the Church; "and the corrupting luxury and weak, unmanly asceticism of people and priests went down like a barrier of sand before the fanatic sweep of the Saracen armies." A deep darkness has fallen upon the Greek Church. No star has shone out during all these centuries. For more than a thousand years no great voice stirring the hearts of the masses has been heard in the land of Origen and Chrysostom.

Turning now to the Western or Latin Church we find that the great era of preaching came later than in the East. The reasons for this, and for the continuance of the line of great preachers in the West as contrasted with the East, forms the subject of one of Dr. Ker's most interesting lectures. But we must pass on to the name of the first great preacher, Cyprian, Bishop of Carthage. Little is known of his style of preaching, directly, as it is doubtful if any of his sermons survive. He takes

his place as being the first to introduce oratory into the preaching of the Western Church.

Ambrose comes next. He made the old Basilica at Milan famous. Roman Catholic historians speak of his sermons as spotless models, and Augustine praises him "beyond measure." The influence of the Origen school is seen in his endless and lawless allegorising.

But the great name in the West, the greatest between Paul and Luther, is Augustine. Although not free from the allegorising tendency of his age, he rendered more important service to preaching than any other before the Reformation. "The spirit of Paul flowed through him to Luther and Calvin, to Pascal and Arnauld and the Jansenists, to Baxter and Howe, and to our own Secession fathers and Chalmers. They were all of one spirit and one Church."

Augustine's idea of preaching is given by himself in the *De Doctrina Christiana*, which is really the first work on Homiletics that was written in the Christian Church. It consists of four books; the first three discussing the method of discovering the matter for preaching; the last the mode of setting it forth. "He lays down the Protestant principle, that all preaching is to be founded on the Word of God; the sound rule of interpretation that we must pay regard to the unity of Scripture,—*i.e.*, the analogy of faith; and the obligation to use such means as language, history and logic, in dependence on God's help. . . . This work was the tide-mark of Homiletics for many a day, and I commend it to your reading."

Preaching now began to decline in the West. After Augustine, and far beneath him, comes Leo the Great; then Gregory the Great; and then the Venerable Bede. But "a new class of materials takes the place of the practical appeals of Chrysostom, and the deep experience of Augustine;" saint's days and festivals, the Virgin, fasting, and purgatory, not the doctrines of sin and grace. The times are evil for preaching and the Middle Ages are at hand.

Then came the time when, under Charlemagne, preaching was superseded by the reading of homilies culled from the writings of the fathers. The result was an indolent, ignorant, incompetent ministry, an object of contempt. So would it be to-day

were ministers, instead of preaching their own sermons, to use those of other men. "The same rule applies to periodicals of the Homilist and Expositor type. If they help us to think for ourselves and put us on the right track, they are good, giving us stimulus and guidance which no man should be above accepting. But if they take the place of our own thinking they are very evil."

These were the dark ages. Preaching was stilled. Here and there was a voice heard, in the valleys of the Alps, in the wild glens of Piedmont and Dauphiny, among the mountains of Bohemia. "The spiritual Church of Christ has such eyes in the dark ages, looking up even at midnight to the stars." But the dawn approaches. About the year 1200 the voice of the preacher is heard again and "the bird of the morning begins to sing."

As we advance the word "reform" is heard, first with reference to manners, and then with reference to doctrine. There is an element of earnestness and pathos, deeper and more searching than anything in the old patristic preaching, revealing that more sensitive openness to the world's imperfection and its mysteries which distinguishes romanticism from classicism. This mystic element was all there in the Bible—in the Psalms, in the New Testament, in the life and death of Christ; but it becomes the possession of the people only when the Bible touches the hearts of the Northern races. . . . We owe to the Greek mind very much in regard to the form and expression of Christianity; but the formative spirit and the contents lie far beyond, by Siloa's brook that flowed fast by the oracle of God, and the receptive spirit lies more in the blood of the northern races, which has given us this element of mysticism.

But Christianity was not at this time the religion of preaching as it had been in the days of Augustine and Chrysostom, nor as it afterwards became, in a fuller, richer and higher way, when the great Reformation gave its doctrines clear expression.

There were harbingers of the new era, men who united warmth with clearness—the great chancellor, John Gerson, in France, John Wycliffe in England; John Huss in Bohemia; Savonarola in Italy. All these were men of immense popular power; and what distinguishes most of them is a new view of the questions of sin and redemption—an approximation to the doctrine of Luther and the Reformers, and an evident advance on the preaching of even the greatest of the fathers. We can see, like Columbus when he was approaching America, that a new world is at hand by the fresh leaves and fruits that are drifting on the current.

We have now reached the Reformation period. As this article is already too long, I shall not proceed further at present. but, if thought profitable, complete the review at another time,

I had hoped, when I began, that the whole book would not require so long an article. I judge, however, that anything briefer and more general would prove, to one who has not read the work itself, less helpful than even this must necessarily be. Besides, the history of preaching in Germany, especially of the Pietistic school and the Illuminism, is full of instruction and warning, and deserves fuller consideration. If the history of Pietism in Germany is likely to repeat itself in Evangelism in Canada, to be forewarned is to be forearmed.

J. A. MACDONALD.

“THE SONS OF THE NEW COVENANT.”

THAT the Jews, since their rejection of the Lord Jesus, have been an “astonishment, a proverb, and a by-word among all nations,” a review of their painful history in Europe will abundantly testify. The Jews of to-day are the Jews of our Saviour’s time in national peculiarities. Viewing this fact in the light of their dispersion and terrible sufferings of the last eighteen centuries, Prof. Christlieb says: “They are a living historical miracle, . . . so unparalleled a phenomenon, that without the special providential preparation of God and His constant interference and protection, it would be impossible for us to explain it.”

In no stage of their national existence since the crucifixion, have they concealed their hatred of the religion of Christ. When serving “their enemies in hunger, and thirst, and nakedness, and want,” and weakened to exhaustion by confiscation, violence, torture, massacre, banishment, and by every plan of insult an ingenious Christian government could devise, Israel refused to acknowledge her national sin. And, at the present time, while the hand of oppression has been somewhat lifted, and a consequent reawakening of national life has taken place, still, to them—“Jesus was a usurper and a blasphemer.”

The work among the Jews by the missionaries of the different British societies, has of late years increased in interest. The Jewish report for last year, of the Established Church of Scotland, stated that “there was a drawing towards Christianity of a most remarkable kind among God’s ancient people.” In the General Assembly of the Free Church, the “Committee on the Conversion of the Jews,” claimed that “the report they submitted was the most hopeful presented for many years.” And even of greater interest, both in the method of work of the Society, and in results, is last year’s report of the Mildmay Mission to the Jews of London.

Reference is made to the work of these societies, in order, that, in contrast, mention might be made of a movement, which in its origin, progress, and general significance presents itself as one of the most remarkable religious phenomena of the present time. The principle figure in this religious awakening is a converted Jewish lawyer of learning and influence, in Kischenev, Bessarabia, Southern Russia.

Joseph Rabinowich was born Sept. 23rd, 1837, in the village of Resina in the province of Bessarabia. His ancestors, on his father's side, had been for several generations eminent in Jewish religious lore; and his mother was a daughter of a family that was connected with famous Talmudic teachers. Having lost his mother when he was yet a child, his education was entrusted to his grandfather, Nathan Neta, of Resina. The grandfather, belonging to that sect of the Jews who found in the strict observance of all minutiae of the Rabbinical law, the sum and substance of religious duty, made it his aim to have his grandson well versed in the law of Moses and in the Talmud. Later on, and before he studied Russian law, he enjoyed for some years the teaching of Rabbi Pinchas, one of the greatest Talmudic teachers of Eastern Europe. At eighteen he was married to a lady of considerable wealth, and settled at Orgiev. He studied law, and soon became invaluable, as an advocate, to his own people in Kischenev, the local capital of Bessarabia, to which place he had removed. He was conversant in the Russian language, an accomplishment not usually attained by the Jews of Southern Russia; they spoke a German jargon. His influence was great among his own people, and his ability recognized by all who knew him. Even the Imperial Government had confidence in this Jew, as was shown in its appointment of him to several positions of honor.

In 1878, hostilities broke out against the Jews in several of the provinces of Southern Russia, and with great severity in Bessarabia. The poor harassed Israelites gathered around this champion of their rights, to know from him what they ought to do. In their misery many began to emigrate to America, and some to Palestine. Rabinowich discouraged emigration to America, for he had no hope, that, even there, his people would escape persecution.

Renewed persecutions in 1882 in Russia, and other Eastern

European countries, caused him to seriously meditate the problem of the colonization of Palestine. The Jews found themselves in bitter strife with their neighbors in the different provinces of Russia, as an effect of the anti-Semitic agitation, then, as now, rife throughout continental Europe. The heart of this devout Jew of Kischenev turned to the land of his fathers, and he ventured the hope, that there, his people might be free from oppression, and in time, become a happy and prosperous nation as of old. Filled with such thoughts as these, he visited Palestine that same year. But it was soon made clear to him, that the Jews could not help themselves by going there. The land indeed had been made "desolate" and the soil was too sterile to afford the hope of successful colonization, and moreover the Turkish Government gave no encouragement.

Nehemiah-like, it is said, he viewed the city in its ruins. On the site of the Holy Temple was a Moslem mosque. He found the Jews at the wailing place, driven about, and mocked, by Arab girls. Jerusalem was indeed trodden down by the Gentiles. Standing on the Mount of Olives, he brooded over the unhappy condition of his people. In despair, he asks himself: "What is to be the remedy for my people?" The thought now comes to his mind: "Could it be that the Nazarene, whom his fathers nailed to the cross, was the Messiah of Israel? Has He come, and been rejected? Is the dispersion of his people, and the desolation of their land, the consequence of the crucifixion of the Carpenter of Nazareth?"

Filled with such thoughts as these he returns to his lodging in Jerusalem, and words from the New Testament, with which he had been familiar for many years, came to him. They were these, "Without Me ye can do nothing." "If the Son shall make you free ye shall be free indeed." He did not find in the Holy Land what he sought for; but he did find what he did not seek. He was clear in his opinion, that what Israel needed first, was not material improvement, but moral regeneration; and this moral regeneration must be the work of the Spirit of that Jesus whom his people rejected.

Rabinowich returned to Kischenev. His report was awaited with anxiety. His reply was: "The key to the Holy Land lies in the hands of Jesus our Brother." This is the Gospel which he

began to preach in Kischinev, and the Gospel which he has been preaching ever since with constantly increasing evangelical clearness.

That Rabinowich was loaded with the curse of excommunication from his own communion, and the venom of his former friends, should be no surprise to us, when we remember the violent hatred of the Hebrews, in countries east of Germany to Jewish Christians. He has been anathematized by the Jewish press generally. He has been called a "fool," "an uneducated idiot," "a cunning serpent well versed in science and law, and leading souls astray by the hundreds." But his own testimony is: "I sacrificed myself, all that I possessed, and the good name I held among my Israelitish brethren, for the liberation and happiness of my beloved people. Willingly and without reserve I gave up all to proclaim frankly and freely, to my unbelieving and unhappy people, that the Jesus, who, nearly 2,000 years ago, was ignominiously put to death outside the gates of Jerusalem, was the promised Messiah and Redeemer of Israel—the great Prophet of whom Moses said: 'The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me. Unto him shall ye hearken.'"

Attention in England was called to this work in Bessarabia in 1884, by the London daily press. In the following year, Rabinowich visited Leipzig to confer with that venerable friend of Israel, Professor Franz Delitzsch. Here, in conference, he met Messrs. Wilkinson, Dixon, and Adler of the Mildmay Mission to the Jews, of London, who had come to meet the now eminent Jewish Reformer. Mr. Wilkinson has thus noted his impressions of Rabinowich as he appeared at this conference: "His head is bald, his remaining hair white. He walks with a stick, being lame on his left foot, and is of good ordinary stature. He is possessed of a strong will, and a very tender heart. When the person and work of the Lord Jesus, the interest of the Jewish people, or portions of the sacred Scriptures were under discussion, his eyes flashed fire, his tongue went at express speed, and his whole frame—head, arms and shoulders—spoke out on the subject. His whole bearing seemed to remind us of the ancient prophets, who had come forth from an audience with Jehovah, to deliver messages for Him." Before his return from Leipzig to Kischenev,

Rabinowich, at the suggestion of Professor Delitzsch, was baptized in Berlin by Rev. Prof. Mead, Congregationalist, of Andover Theological Seminary, Mass.

The Imperial Government of Russia favored the application to form a new communion ; and forthwith Rabinowich formulated his articles of faith, twenty-five in number, to be called the creed of the " Sons of the New Covenant."

In the construction of his confession of faith, he has been influenced in no way by the articles of faith of Protestant Churches. He formulated them direct from his knowledge of the New Testament ; yet, steeped in Rabbinitism as he is, and considering his other surroundings, we cannot quarrel with him, because of the flavor of sacerdotalism and sacramentarianism, which these articles exhibit.

They are conservative of the Jewish customs which do not seem to them to conflict with the revelation of the New Testament. They observe the seventh day of the week, and not the first ; they practise circumcision as well at baptism ; they observe the Passover feast, as well as the Lord's Supper. These they observe, not as essentials of Christian faith, but as conservative of their characteristics as a Jewish nation. A Jewish nation they desire to remain, notwithstanding that they have become Christians. The effort aims at the establishment of a national Jewish Christian Church.

While opposition to this movement has abated little on the part of the orthodox rabbis, and the Jewish press, yet its progress is a marvel. In Kischenev, Rabinowich preaches daily to throngs of his own people, while his sermons and addresses are printed in the Russian and Hebrew languages, and spread broadcast among the Jews of Russia. Writing to Mr. Wilkinson, of the Mildmay Mission, he observes regarding the progress of the work : " Thousands . . . are waiting for the permission from St. Petersburg to be baptized in the name of the Father, Son and Holy Spirit . . . There is scarcely a town in Russia where there are not some, who belong to the ' Sons of Israel of the New Covenant.' " Since his return to Russia last year, after a brief visit to England and Scotland, he writes to Rev. Dr. Saphir, London : " Since my return home, multitudes came to me to find salvation. . . . Tell the brethren of London, Edinburgh and Glasgow

that in the valley of Russia the dry bones of Israel are beginning to come together."

Notwithstanding the fact that there are a few features of their religious practice which seem to be out of harmony with a full consciousness, that Jesus is Messiah ; still, the four years of steady growth in knowledge and in faith, has proved the movement as one that is thoroughly evangelical in its character.

At the suggestion of Professor Delitzsch, a council of nine has been formed in England, of a representative catholic character, whose duty it will be to assist this zealous Jewish reformer, by sympathy and advice, as well as by supplying him with material means necessary to carry on his work.

This work claims the deepest interest of God's people. The learned and venerable professor of Leipzig says : " Joseph Rabinowich is a phenomenon in modern church history, at the appearance of which our hopes are revived that Israel will yet be converted to Christ. He is a star in the historical heavens of his people." Another writer gives his estimate of this religious awakening in Russia in the following words : " This, the greatest missionary century since the days of the apostles, has not brought forth a more unique phenomenon than the Jewish Christian movement in southern Russia, principally in the province of Bessarabia, and led by the learned and influential Jewish lawyer, Joseph Rabinowich."

Contributory to the success of this revival among God's ancient people, it must be mentioned, is the distribution of two translations into Hebrew of the New Testament, one by Prof. Delitzsch, and the other by Rev. Isaac Salkinson, missionary among the Jews of Vienna.

And now, at a very recent date, a fact is announced, which, to thoughtful minds, gives deep significance to the whole movement. Dr. J. Lichtenstein, a learned rabbi of Tapio-Szele, Hungary, through no influence of Christian missionaries, but, as in the case of Rabinowich, through the independent study of the New Testament, announces himself a believer in the Lord Jesus Christ as the Messiah of Israel and the Saviour of the world. He has startled his co-religionists by the publication of two powerful pamphlets, proving the divinity of Christ to his brethren Israel.

Thus the work goes on. What the eventual outcome of the

agitation will be is yet uncertain, but it must be pronounced one of the most unique and interesting movements that claims the attention of the Church to-day.

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### MISSIONARY LITERATURE.

OUR article in the December number dealt with books suitable to the mass of the Sabbath School, that in the February number with books of service to Bible Classes and larger scholars. In the present article we advance to books for ministers' libraries.

#### GENERAL WORKS.

(1) Pierson's "Crisis of Missions." The best survey of the field of to-day; its providential preparation; its striking facts; its loud call. This book has been fully reviewed in this journal. (Cloth \$1.00, paper 35 cents.)

(2) "Problem of Religious Progress," by Dr. Dorchester, directed against the pessimistic view of the failure of Protestantism and Christianity. The author marshals his proofs under four heads—Faith, Morals, Spiritual Vitality, Statistical Exhibits, concluding with thirty-nine Tables of Statistics. The Statistical Exhibit is luminously illustrated by colored diagrams. Chapter IV. of Part IV. deals with progress in Foreign Missions. (Phillips & Hunt, N.Y. Price \$2.00.)

(3) "Modern Missions, Their Trials and Triumphs," by R. Young. This volume deals with the work in China, India, Africa and the Islands of the Sea.

(4) "Light in Lands of Darkness," among Greenlanders, Eskimos, Patagonians, Syrians, Armenians, Nestorians, Egyptians and *Jews*, by same author. These two books seek to cover all the field. The late Earl of Shaftesbury said of them: No research has been shunned; nearly every point has been touched; and the author writes with the fervor and yet judgment of a man who knows and feels the sublimity of his subject.

(5) "Missions, a Prize Essay," by Dr. Geo. Patterson, Nova Scotia. The heathen world; its need of the Gospel, and the

duty of the Church to supply the Gospel to the heathen. The adjudicators of this prize were five distinguished divines of Toronto. The Essay touches on all the points fundamental to a knowledge of this subject. It is sufficient praise to say that we know of no work, American, British or German, that could supersede it. It might well constitute the foundation of a missionary library. (Price \$1.00.)

(6) Christlieb's "Protestant Foreign Missions" is a universal survey of missions, taken in 1879. As Dr. C. is probably the best-read missionary authority in the world his statements have the greatest weight. He first treats of past and present; then missionary agencies of the Mother Church; next, work among the heathen, then among civilized peoples, *e.g.*, China and India. (\$1.00.)

(7) "Around the World, Tour of Christian Missions," a universal survey, by W. F. Bainbridge. The fruit of a two years' tour of the missionary world, a record of personal impressions regarding the utility and methods of Christian missions. Many of his criticisms should be very materially discounted, *e.g.*, his strictures on the China Inland Mission. The late Rev. R. G. Wilder, while holding a high estimate of the book as a whole, severely criticized his judgment on individual points. Illustrated; four maps. (Price \$2.00.)

(8) "Praying and Working," being some account of what men can do when in earnest, by Dr. Fleming Stevenson, Dublin. Here we have the story of Jno. Falk, the first to originate reformatories, and of Immanuel Wichern, his great successor in that work, and of Dr. Fliedner's Deaconesses of Kaiserswerth, hundreds of whom have gone out as nurses and teachers from Berlin to Jerusalem. We then pass to the Foreign Missions of Gossner and Louis Harms; works of faith the admiration of the world. (Price \$1.00.)

(9) "Moravian Mission," twelve lectures by Dr. A. C. Thompson. One of the courses on Foreign Missions delivered at Andover Theological Seminary. As might be anticipated these lectures are thrilling to a Christian heart. The origin and progress of these missions in every land is traced with fulness. A perusal of this work can hardly fail to foster the sentiment of Count Zinzendorf: "The whole earth is the Lord's; men's souls are his; I am debtor to all. (Price \$2.25.)

(10) "The Missionary Problem," by Jas. Croil, Montreal. A concise yet comprehensive sketch of the rise and progress of missionary effort, from a purely undenominational standpoint. A valuable adjunct to each chapter is a brief bibliography of the sources of the chapter. (Price \$1.00.)

(11) "Modern Missions and Culture, Their Mutual Relations," by Dr. Warneck, translated by Dr. T. Smith. We commend this book to those who have never studied missions as a cultural force in the world. The author first deals with the relations of missions to culture, and then of culture and missions. (Price \$1.60.)

(12) "Missions and Science, the Ely Volume," by Dr. Laurie. This volume is due to the liberality of the late Hon. A. B. Ely, who made provision for the preparation and publication of the volume to show what the missionaries of the American Board had done, especially for geography, philology and archæology, not overlooking any contributions they had made to the advancement of human well-being. Naturally the volume is too miscellaneous for general reading, but a full index makes it a good book of reference. (Price \$3.00.)

#### BOOKS ON CHINA.

(13) "The Cross and the Dragon," by Rev. B. C. Henry, ten years missionary at Canton. Joseph Cook calls this book a series of searching and authoritative chapters on China. For one book at a moderate price we can recommend this as the best. (Price \$2.50.)

(14) "The Religions of China," by Jas. Legge, Professor of Chinese in the University of Oxford. Confucianism and Taoism are here described and compared with Christianity in four lectures. This is probably the handiest book on the subject by an acknowledged authority. The last chapter, containing the comparison with Christianity is particularly good. (Price \$1.65.)

(15) "Dragon, Image and Demon, or the Three Religions of China," by Du Bose—a new book—a more popular and elaborate book than (14), copiously illustrated with native wood-cuts. (Price \$2.50.)

(16) "The Middle Kingdom, a Survey of the Geography, Government, Literature, Social Life, Arts and History of the

Chinese Empire," by S. Wills Williams, D.D.; two vols. This is a magnificent standard work. Its 1620 pages are packed with matter on everything thinkable in relation to China. (Price \$9.00.)

We have space to simply mention with approval (17) "China and the Chinese," by Dr. Nevius (\$1.50), and (18) "Along River and Road in Fuhkien," by Jukes.

#### BOOKS ON INDIA.

(19) "Brahmanism and Hinquism, or Religious Life and Thought in India as based on the Veda and other Sacred Books of the Hindus," by Sir Monier Monier-Williams. The result of forty-three years' study. This work is intended to meet the wants of educated Englishmen who may be desirous of gaining an insight into the mental, moral and religious condition of the inhabitants of our Eastern Empire. This book is popular, yet accurately scientific. (Price \$3.50.)

(20) "Modern Hinduism," being an account of the religion and life of the Hindus in Northern India, by W. J. Wilkins, of the London Miss. Society. This book lacks the fulness of learning shown in (19), yet surpasses it in simplicity and attractiveness for the general reader. The subject is treated under the following heads; Early Life, Hindu Sects, Caste, Worship, Woman, Morals, Death and Judgment. (Price \$5.00.)

(21) Murray Mitchell's "Hinduism, Past and Present" is a short and simple introduction to such books as (19) and (20). (Price \$1.40.)

The following books on *Women of India* should be added here to those already given in former articles, viz., (22) "Women of India," by Mrs. Weitbrecht (\$1.00.) (23) "Dawn of Light a Story of Zenana Work" (70 cts.) (24) "Eastern Blossoms," Miss Leslie, Calcutta (70 cts.)

#### BIOGRAPHY

(25) "Master Missionaries, Chapters in Pioneer Missionary Effort Throughout the World," by Dr. Japp, beginning with Jas. Oglethorpe and Georgia, and ending with J. G. Fee and the Freedmen of America. (\$1.25.)

(26) Blackie's "Personal Life of Livingstone," chiefly from

unpublished journals and correspondence ; incomparably the best. (\$2.25.)

(27) "Lives of Robt. and Mary Moffat," four portraits and illustrations ; the story of heroic endurance for Christ's sake in Africa. Needs no praise of ours.

The following require only mention : (28) "Life of Wm. C. Burns (\$1.50.) (29) "Dr. Duft's Life," by Smith two vols. (\$3.00.) (30) "Dr. Geddie's Life," by Patterson.

#### MISCELLANEOUS.

(31) "New Hebrides and Christian Missions," by Dr. Steel, of Sydney. Chapter XX describes *Santo*, chapter IX *Eromanga*. (\$2.75.)

(32) "At Home in Fiji," by Miss Cumming (\$1.25. (33) "Land of the Morning" (Japan), by Dixon (\$2.25.) (34) "Work and Adventure in New Guinea," by Chalmers and Gill. (\$2.25.)

(35) "*Missionary Review of the World*," by Drs. Pierson and Sherwood, the peerless monthly. Knox College Monthly club Rate, \$1.50 per annum.

In concluding our work for the present we beg to state that we have not aimed at fulness of enumeration which only bewilders. A recent catalogue of a Toronto firm contains a *list* of 260 books and 140 periodicals on missions. We have sought to do more than this catalogue. We have not given any book a place on our lists on mere second-hand information, but by close personal examination we have sought to judge and discriminate.

Let us also add that while no bookseller can keep in stock all the books recommended, many of them are kept by our advertisers and all of them can be ordered through them.

*Knox College.*

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## HARRIET NEWELL.

**A**MONG the missionary heroines of this century Harriet Newell stands pre-eminent. A review of the life of this youthful but distinguished missionary, who was so consistent, so earnest, so patient, so self-sacrificing, so heroic, cannot fail to be interesting and inspiring. Her life has made many a missionary. Its simple story of a heroic self-sacrifice has drawn tears from a million eyes and incited multitudes to a like devotion to Christ and to souls.

The subject, then, of the following sketch was a daughter of Mr. Moses Atwood, a merchant of Haverhill, Massachusetts, and was born October 10, 1793. She was naturally of a cheerful, unreserved disposition, possessed of a strong vigorous mind and great sensibility. The first years of her life, according to her own statement, were spent in thoughtless girlish vanities and giddy mirth, with scarcely a thought of what was eternal and unseen. She was called however, at the early age of thirteen, to reflect on her lost condition and to accept the terms of salvation, and casting herself upon Christ she made a solemn dedication of her all to Him, both for time and eternity.

Writing of herself to a friend a few months after this experience she says, "My convictions of sin were not so pungent and distressing as many have had; but they were of long continuance. It was more than three months before I was brought to cast my soul on the Saviour of sinners and to rely on him alone for salvation. Ecstasies which many new-born souls possess were not mine. But if I was not lost in raptures on reflecting upon what I had escaped, I was filled with a sweet peace, a heavenly calmness which I never can describe. The honors, the applauses and titles of this world appeared like trifles, light as air. The character of Jesus appeared infinitely lovely, and I could say with the Psalmist, 'Whom have I in heaven but thee, and there is none in all the earth I desire beside thee.'"

The four years immediately following her conversion passed quietly by, spent partly at the Bradford academy, partly

at home with her widowed mother. Her diary and letters during this period are full of interest, revealing much of the inward life, the progress of her mind, and development of that moral beauty that adorned her character. The foundations of her life were laid broad and deep. These letters and writings exhibit an intelligent acquaintance with the fundamental doctrines of the Scripture, the possession of exalted views of the person and work of Christ, a humility and gentleness of spirit and a depth of spiritual life that is most surprising in one of such tender years. The new song was put into her mouth, and she sang it with ever growing delight and appreciation, as if her passionate gladness and gratitude could find no sufficient outlet. Even at this early age she manifested a zeal and anxiety for the souls of others that was quite worthy of one of far maturer years.

Shortly after her seventeenth birthday a lady friend called upon her who informed her of the determination she had made to quit her native land and endure the sufferings of a Christian amongst heathen nations—to spend her days in India as a missionary. This announcement deeply affected Miss Atwood, and awakened in her mind thoughts of the heathen and their miseries and her duty in regard thereto. Speaking of this visit she says, “If she is willing to do all this for God shall I refuse to lend my little aid in a land where divine revelation has shed its clearest rays. I have felt more for the heathen to-day than I recollect to have felt through my whole past life.” This visit brought definitely before her mind the subject of missions. She then began to think seriously of devoting her own life to the work. An extract from her letters will show the workings of her mind. She says, “Should I refuse to make this sacrifice, refuse to lend my little aid in the spreading of the Gospel among the heathen, how could I ever expect to enjoy the blessing of God and peace of conscience though surrounded with every temporal mercy? It would be pleasant to spend the remaining part of my life with my friends and to have them surround my dying bed. But no! I must relinquish their society and follow God to a land of strangers where millions of my fellow-sinners are perishing for lack of light. So visibly have I beheld the hand of God in removing some obstacles that I once thought insurmountable that I dare not object;” and again, “How can I ever pray for the promotion

of the Gospel, if I am unwilling to offer the little aid when such an opportunity is given? That some professing Christians oppose will cause me many unhappy feelings. But I think, that were they to view the subject impartially, divesting themselves of the love of worldly ease, they would favor it. With my present feelings, I would not oppose it for all this earth can give; lest I should be found fighting against God, discouraging missions and preventing the Gospel being spread among the heathen." It was thus she reasoned with herself and with her friends. Her great concern was to know the will of God. At last after much thought and self-examination, having a firm persuasion of duty she decided to go—and also to become the companion and partner in life of Samuel Newell.

At this point of her life her character began to assume a special lustre which excited the admiration of all who shared her friendship. Through the grace of God she entirely consecrated herself to the establishment of the kingdom of Christ in heathen lands. To this great and glorious object all her thoughts and studies, her desires and prayers tended. Missions she regarded as the business and the only business of the believer's life. Nothing was legitimate unless it was in harmony with this; everything was of consequence, talents and acquirements, health and life, that related to this. This was firmly fixed in her mind and heart.

As we read her memoirs it becomes very plain that she was led to this resolution not by any fanciful, romantic ideas of missions; nor by the love of novelty or fame. The whole temper of mind which she manifested was contrary to every principle of human nature, unrenewed. Everything, rather, goes to show it was the outcome of true devotion to Christ, and sympathy for those who were "sitting in the region and shadow of death." Undoubtedly it was the love of Christ constraining. The awful thought that millions of her ill-fated sisters were bound in chains which so fearfully tortured, without a shadow of a hope of release, pressed heavily upon her. The thought became overwhelming, intolerable. Go she must or crush out forever the tenderest instincts of her nature.

It was natural that with her youthful sensitive spirit, she would become discouraged as she contemplated the difficulties of a missionary life. At times her heart would almost sink because of

the gloomy prospect. The joys and delights of life, the comforts of home and friends were not to be hers. In exchange for these elegancies she was to have self-denial, hardship, privations, sorrows and a lonely death in a far-off land. Instead of the society of associates and cheering voices of believing friends, she was to be an alien in the land of strangers, a despised foreigner in an unhealthy burning region. Surrounded as she was by these discouragements she found consolation only in God. His promises supported and comforted her. The sufficiency of His grace was enough and the shadows would flee away. The words of a familiar hymn were often, too, upon her lips giving her peace.

"To me remains nor place nor time;  
My country is my every clime;  
I can be calm and free from care  
On any shore—since God is there."

On February 6th, 1812, Mr. Newell and four others—one of whom was Judson—were ordained for the Foreign Mission Field in the Old Tabernacle church, Salem, Mass. It was crowded on this occasion. Harriet Atwood Newell and Annie Judson joined the enterprise. The audience looked on with deep emotion. The house was full of sighs and tears. The interest was so deep that it betrayed itself now in silence and now in sobs. Thirteen days later with Mr. Newell and Mr. and Mrs. Judson, she took leave for ever of her beloved mother and friends who had made the morn of her life so pleasant, and sailed away amidst the tears, the prayers, and benedictions of multitudes.

After four long months of tossing upon the seas, the missionaries arrived at Calcutta. Here they were kindly received into the house of Carey, the great Baptist missionary of England. Shortly after their arrival, however, their faith was sorely tried. An order was issued by the Government—then hostile to missions—absolutely prohibiting their engaging in mission work in Indian territory, and requesting them to return to America at once. It was a great blow to Mrs. Newell. The one thing she had desired of the Lord seemed now about to be denied her. She writes as follows in this perplexity: "How dark and intricate are the ways of Providence! We are ordered by government to leave the British territories and return to America im-

mediately. The captain of the 'Harmony' has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up; thus are all our prospects blasted. We cannot feel that we are called in Providence to go to Burmah. Every account we have from that savage, barbarous nation confirms us in our opinion that the way is not prepared for the spread of the Gospel there. The viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? My spirit faints within me. These are trials great and unexpected. Lord, we are oppressed; graciously undertake for us." This crushing command of the government was afterwards modified. They were permitted to go to the island of Mauritius and labor there. This announcement filled their hearts with joy. "My heart gladdens," she wrote, "at the thought of commencing with my ever dear companion, the missionary work, and of entering upon missionary trials and arduous engagements. So plain have been the leadings of Providence thus far that I cannot doubt its intimations, I will go leaning upon the Lord." Accordingly they sailed from Calcutta for the island of Mauritius, 480 miles east of Madagascar. During the first month of the voyage they made very little progress. On account of contrary winds and severe weather they were driven hither and thither in the Bay of Bengal. In the midst of one of the more violent storms the vessel sprang a leak, which increased to such an alarming degree as to render their situation extremely perilous. Two months after embarking from Calcutta and during the voyage Mrs. Newell became the joyful mother of a little daughter. Four days after in consequence of a severe storm of wind and rain, the babe took cold and died on the evening of the next day. With many tears they committed their little one to a watery grave. It was a painful, inexpressably painful trial, especially to the mother. Her heart almost bled with deep anguish. At length they arrived at the isle of Mauritius, the voyage occupying nearly three months. The trials of the long sea journey in an unsheltered vessel had proved too severe for her delicate frame. Symptoms of consumption appeared. The worst was feared. It soon became evident to Mr. Newell that Harriet was rapidly declining. Soon all hope

of her recovery was extinguished. Two weeks after their arrival at the island she peacefully passed away, her last words being, "How long, O Lord, how long!"

Here is an exhibition of nineteenth century heroism and consecration, as sublime and as triumphant as anything of the past. We behold a tender woman, at the age of eighteen, when all the sensibilities of her heart are most lovely, united to friends and country by a thousand ties, a woman with refined education, with delightful prospects in her own country, voluntarily, cheerfully surrendering all these, not for wealth or fame, but to make known among the heathen the unsearchable riches of Christ, then calmly giving up her life a stranger in a strange land "before she found rest for the sole of her foot." Her dying utterances were: "I have no regret that I left my native land for Christ. It was in my heart, like David to do a work for God, and my desire is accepted by the Lord."

True her life was brief,—a broken life. But what a record was hers! At thirteen a child of God; at seventeen she mourned over the heathen world; at eighteen she went forth as Newell's bride; at nineteen a martyr for the Gospel's sake in the island of the sea. A wasted life? Oh, no. There can be no waste in God's work of missions, "That life is long that answers life's great end." Her life was eminently useful. The moral beauty of her character has been exhibited on the most extensive theatre and has excited the attention and love of Christian nations. Mr. Nott, one of four ordained with Newell, said of the effect of her death many years afterwards, "it was one of the providential and gracious aids of the establishment of the first foreign mission and strengthening of the purposes of the survivors. No life could have blessed the Church as that early death. The effect may be traced in many ways. Take one instance—the town of Smyrna on the Chenango River, in New York. It had no church, minister, or Sunday-school. The memoir of Harriet Newell fell into the hands of one woman in that town, and there began a revival in her heart, then her house, then that region; two evangelical churches were in immediate fruits, and men and women were born again who have since become heralds of the Cross. "The box of precious ointment was indeed broken on Jesus' feet, but the house was filled with its sacred odor, and the perfume is not yet lost."

*Knox College.*

C. A. WEBSTER.

## A LETTER FROM REV. J. GOFORTH

THE following extracts are from the last letter received from Mr. Goforth. The letter is dated at Chefu, March 12th; Shanghai, March 23rd; Yokohama, April 4th; Toronto, April 28th. :—

“We weighed anchor at Vancouver, February 24th, and sailed out into the broad Pacific. On Sabbath morning, 19th, the captain announced that we were near the coast of Japan. A hurricane was raging, and we were not sure of our bearings. In the morning, when the storm ceased, our ship was off the rugged shore of Japan. The landscape is one sea of mountains, terraced from base to summit for the purpose of agriculture.

“We passed up Yokohama bay in the brightest sunshine on Monday afternoon. Next morning, being transferred, we set sail for Shanghai. After thirty-six hours we landed at Kobe. Here we stayed for a night and day. In the evening we roamed through the crowded streets, and next morning got on board the train and ran up to Osaka. The route lies through a sloping plain, varying from a half-mile to five miles in width, between a range of high hills and the sea. The land is highly cultivated—orange orchards, tea gardens and little fields with all manner of grain and vegetables.

“It astonishes us to see so many people. We took a *ricksha* and rode through Osaka. The streets seem endless. Upwards of 400,000 people are here; and including Kobe, which is only twenty miles away, this district teems with at least 800,000. Remember, this is a land of 37,000,000 souls.

“Change is visible everywhere in Japan. At Nagasaki we climbed the long stairs to the largest temple, situated on one of the lofty hill tops, and looked into the inner chamber. What a place! Everything in a tumble down state. The dust-covered god sat there deserted and forgotten. He is evidently out of date, for none of the coins scattered on the mat before him, are current. Japan has a new coinage. Her mints turn out millions of new coins, but no devotee seems to think the god worthy of any. The religious system of centuries is crumbling into dust.

“From this high point what a scene meets the eye. It is glorious spring-time, bright as a Canadian May day. At the foot of the hill lies Nagasaki, a city of 50,000 inhabitants, living in heathenism. On the slopes are grave-plots and temples. So many graves! So many temples! All this forgotten multitude once climbed these temple stairs and fell in worship before these hideous idols. Now they sleep in silence until the resurrection morning when they shall wake again; but wake to what? We are forced to believe that only one way opens to the better life, and that way they have not known.

" But the past is gone and its opportunities are lost forever. All possibilities are bound up with the present and future. Japan is now the pliable potter's clay. Shall our Church take no part in moulding her destinies, a vessel unto honor? For once I regretted that we have no hand in this wonderful transformation. The times are pregnant with great events. Mr. Atkinson, of the American Board at Kobe, expects the Japanese to come in by the ten thousand. Should not the Presbyterian Church in Canada come to the help of the Lord in this hour of Japan's awful peril and glorious opportunity. The Methodists of Canada are beginning to agitate for a mission in China. Dr. Sutherland announces the receipt of the first \$100 for this purpose. Will not some Presbyterian send in \$100 to start a mission in Japan? It would soon reach thousands."

On Monday morning, Feb. 27th, we entered the Yangtse river and caught the first glimpse of the Chinese empire. As we pushed up the river to Shanghai we wondered at the numberless little mounds, covered with dry grass, dotting the flat landscape. These are the graves of past generations. What multitudes crowd the city of the dead. China is one vast graveyard, but no "Blessed" tells of hope beyond.

We landed on China's shore, and our hearts throbbled as around us swarmed the people among whom we shall move, telling them of a Saviour's love. We went to the American Bible Society's rooms, and then to the China Inland Mission house. Here we met Mr. Stevenson who supports Mr. Hudson Taylor in managing this great mission. He was rigged out in Chinese costume. He volunteered every assistance possible in the establishment of our mission in Honan; then he kneeled down and thanked God for sending more heralds to China, and invoked the Divine blessing on our new enterprise.

At 5 p.m. we attended the missionary prayer-meeting. Some had grown gray-haired in the missionary service. Others, like ourselves, had just landed. On the following evening we attended the monthly missionary conference and were both edified and encouraged. The subject under discussion was, "How best to utilize the native converts in Christian work. A Bible colporteur present told of a native pastor who was getting a salary of \$30 per month, when a call came for some one to go to a needy inland town at a salary of \$6 per month. As no one could be found he resigned his charge and went. Examples like this are not any too numerous in Christian lands, and yet some people will say the Chinamen cannot be changed.

Shanghai is said to be the wickedest city in Asia. Here Eastern and Western vices meet. Men are sent out in broad daylight to decoy the unwary into dens of iniquity. One accosted me, but my friend, who knew his object, suddenly stopped his game. We went through the opium den of Shanghai, said to be the largest in the world. The receipts are computed at \$1,000 per day. It was a most disgusting sight. Men in all stages of stupor. Here the man just starting on the downward course, clothed in silks; there the one near its end, clothed in rags with form hideous to behold. But the sight which most of all filled us with horror was that of women under the spell of this terrible curse.

After a thirty-six hour stay in Shanghai, we set sail in the S.S. New

Chang for Chefu. We had on board Mr. F. Paton, a Bible colporteur. He was the man above all others we had need of meeting, as he had travelled more through Honan than any other man in China, and was now direct from the flooded district. He was ready to accompany us at once to Honan, but yet thought our wisest course for the present would be to spend some months at the language in Chefu. He said the Chinese Government was doing all in its power in relief work.

We arrived at Chefu, Friday evening, March 2nd. Dr. Hunter Corbett provided us with the hospitalities of a missionary's home. Drs. Corbett and Nevius, of Chefu, supported Mr. Paton's view as to the study of the language. The latter strongly emphasized the importance of spending the first year at the language. Seeing then that there was no object in pushing inland for relief work, following the advice of these experienced men we have taken up quarters at Chefu. The language spoken here is the Mandarin, that used throughout North China. We removed our effects from the steamship to Dr. Williamson's house, and began studying the language on Monday morning, with what progress time will tell.

Hasten out to help us. The district recommended for our Church is Northern Honan. Mr. Paton has been through all the cities and deems it the most inviting field in China. But to take it up properly he says we should despatch four or six men as soon as possible, and afterward our field need only be limited by the men and means of our Church. He is now preparing a map of the whole Province for our use, which I will send to the Students' Missionary Society.

I wish you could see us in our new—may I not say first—home. It was in a very dilapidated state when we arrived a few days ago, but the ready hands of a Canadian housekeeper can work wonders, and now we would not be ashamed to have our friends call to see us. But our friends are far across the sea. You can fancy us cozily settled down in our house of Chinese pattern, the nearest European a mile away. Chinese are on three sides of us; our place is in one corner of the Chinese village of Tung Shin, almost a mile from the walls of Chefu. We have lots of room in which to breathe. A wheat field is on one side and on the other our own garden. Right at the end of the garden runs the main road, along which from first peep of day till far into the night thousands of loaded ponies, mules and donkeys, with their tinkling bells, pass and repass. Dr. Williamson who lived in this house, once set a coolie to count the loaded animals and coolies that passed in one day. The number was upwards of five thousand. What a grand opportunity I will have after I master some of this tongue. We are happy and hopeful. The language is hard, but others have mastered it and with God's help so can we. I attend all the Chinese meetings held by Dr. Corbett. The discourses do not edify me much; but in time the language will become familiar, and my sense of powerlessness without it will be a whip to drive me deeper into its mysteries. Mrs. Goforth joins me in sending kindest regards to all. Yours in the work,

J. GOFORTH.

*Chefu, North China.*

## MR. GOFORTH'S FIRST LOSS.

THE latest news from our missionaries is contained in a letter received by Rev. Dr. Kellogg, from Rev. Hunter Corbett, of Chefu. This letter has been handed to us for publication. Their many friends in Canada will regret very much this rather serious loss. The burnt building had previously been occupied by Dr. Williamson, and was put at Mr. Goforth's disposal at a nominal rent. It was expected that Mr. and Mrs. Smith would, on their arrival, occupy the same house.

CHEFU, March 19th, 1888.

To-day about 1.30 p.m. we noticed a fire in the village where Mr. and Mrs. Goforth were living. I went over and found their home in flames. While they were at dinner the house caught fire from a defective flue. As the ceiling was only paper and other dry material under the tile roof, the fire spread with great rapidity. Servants and all worked with a will in carrying out of the house all that they could. It is surprising how much they accomplished in a very short time. The most of the goods were rescued—some of them injured by the fire. Mr. and Mrs. Goforth think possibly \$300 may cover their loss. Many presents beyond a money value were ruined. Soldiers came from an encampment about one-half mile distant and tore down the house, thus preventing the fire from spreading in the village, and also guarded the rescued goods from the crowd ready to steal.

We all feel very sorry that their bright prospects have been thus clouded. They had just got their home in order and felt free to give their whole time to the study of the language. At the same time all are thankful that the fire did not break out in the night as it might have caused loss of life.

HUNTER CORBETT.

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### Open Letters.

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#### HOME MISSION APPOINTMENTS.

A LETTER appears in the MONTHLY for April, calling attention to the system adopted by the Home Mission Committee in appointing student missionaries for summer work. Will you allow me very briefly to say in reply: That the rule *was never adopted*, that no literary or university student should be chosen *until all the theological students had been appointed*. The statement, therefore, that the rule has been laid aside

*this year*, and men in the first year chosen, in preference to men in the graduating class, is so far incorrect.

The facts are these. The Home Mission Committee, several years ago, brought this matter before the General Assembly. I was under the impression (like many others) that the Assembly had legislated in accordance with the views expressed by your correspondent, which are my own. At the first meeting of the Committee for the appointment of students after that Assembly meeting, I insisted on graduates and theological students being chosen first, under the impression that I was carrying out the instructions of the Supreme Court. To my surprise, I found afterwards that the General Assembly *had given no such deliverance*, that the representatives of presbyteries were free to choose *any student, literary or theological*, and that I had, unconsciously, been enforcing a rule that had no existence.

I am glad that the matter has been brought under the notice of the Church again, and I trust that the ensuing General Assembly, will remedy what I think is a great injustice to our advanced theological students, if not, indeed, as your correspondent hints, an evil, in many cases, to the literary students themselves.

*Brantford.*

WM. COCHRANE,  
*Convener H. M. Com.*

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## Editorial.

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### SCHOLARSHIP IN THE MINISTRY.

THERE never was a time in the history of our Church when scholarship in the ministry was so imperatively demanded as at the present. And, we venture to say, there never was a time when an earnest plea for such scholarship was so much needed. For this reason large space is given in this issue to the consideration of this important subject. Dr. Kellogg seems to hesitate about applying his statements to the Canadian Church. No one familiar with the present condition of affairs would so hesitate.

Every year young men, sadly deficient in mental training, are recommended to study for the ministry and are encouraged to take a partial course. Every year such men are graduated, licensed and ordained. Nearly every presbytery in the Church has erred in this matter, and all our colleges have suffered. Young men are advised to take advantage of every scheme that will lighten the course of study and shorten it by a year or two. Besides, men are being admitted into the ministry of our Church from other communions who have had no thorough training.

Dr. John Hall, of New York, said some strong things recently about the injury done in the American Church by this very thing. We need men in Canada to enter a similar protest. We always welcome good and faithful men who from worthy motives change their creed and communion. But it should not be regarded as any hardship for the Church to demand of strangers what she demands of her own sons. It is not quite clear that men trained—if trained at all—in what we regard false systems of theology are specially fitted for the ministry of our Church. A careful consideration of this whole subject might convince one that during the past quarter of a century scholarship in the pulpit has not kept pace with scholarship in the pew.

Some of the causes of this state of affairs are easily discovered. The evangelistic movement, in itself commendable, is partly responsible for a pietism inimical to study, relying on "a Bagster Bible with broad margins." Young men of fatally fluent speech are pressed to enter the ministry that, if deficient in mental equipment, they may "do the work of an evangelist." Presbyteries, too, are largely to blame. Almost any man of good character can get a recommendation. The ordinary examination before a presbytery, especially on receiving ministers from other denominations, might be called a farce were it connected with anything less sacred. The popular idea of Christian union blinds men to the fundamental distinctions between things that differ, and they confound harmless idiosyncrasy with positive error. College examiners may also be implicated. Pressed on every hand they sometimes lower the standard to accommodate those who have systematically neglected their college studies.

Results are being made manifest. The number of ill-furnished ministers is increasing. In many pulpits the whole counsel of God is not declared because men do not know it. There are whole continents of truth they have never traversed. Into some they have wandered without guide or compass and have lost their way. Texts are misunderstood and false doctrines inculcated. Systematic exposition of the Bible is shunned. Men are exhorted, not edified. Hence some congregations are honey-combed through and through with pernicious error. Short pastorates, unrest among ministers and the disgraceful scramble for desirable vacancies follow in the train.

Dr. Kellogg takes high ground on this question; some may think too high. There are men who do not deserve and should not receive academic standing who would do excellent service in the ministry, and for obvious reasons should be ordained. Many would not agree with Dr. Kellogg in a position which might exclude a number of worthy men who have proved themselves capable or doing excellent work. Still it is refreshing to hear Dr. Kellogg, after his long and varied experience as foreign missionary, college professor, evangelical preacher and city pastor tell the ardent young student that while the world greatly needs the gospel, it can well afford to wait until he is thoroughly trained for his work, and that if he has such low views of the office of the ministry as to regard time spent in preparatory study as wasted, the world can well afford to do without him altogether. An early realization of this latter fact would be a blessing to the man and a relief to the Church.

## Reviews.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. BY DR. B. WEISS, VOL. I., pp. 420. London: Hodder, and Stoughton. Toronto: Willard Tract Depository, 1888.

THE author of this book is one of the finest of living N. T. scholars. Besides, former works of his have prepared the way for this, indeed he tells us that the Corinthian Epistles are the only writings of Paul on which he has not already published. We expected therefore a masterly treatment of the subject, and we have not been disappointed.

The problems of Textual Criticism are treated merely in an appendix, for the author does not believe that they belong to "Introduction." Certainly the name might include them, but perhaps it is better to deal with them separately.

A short sketch of the history of the science is followed by the history of the formation of the Canon. According to our author it was after the generation which had heard the tradition of the life and words of Jesus had died out that reading from our gospels began to take the place of oral narratives in the Christian assemblies. Not however till the third quarter of the second century did the collections of the four gospels attain to ecclesiastical authority. At this time the name of an apostle at the head of a writing by no means gave it unique authority. Discussion with errorists however gradually led the Church to a full consciousness of the treasure she possessed in the written memorials of apostolic time. Only after this did the ecclesiastical reading of the epistles begin. We venture to make a criticism here. In 2 Peter iii. 18, Paul's writings are so spoken of that it is plain that both the writer and the first readers put them on an equality with the Old Testament, and even Weiss admits that this epistle was written by Peter before 70 A.D. We are ready to grant that a Canon was not formed immediately, and even that the whole Church was not at first fully conscious of the importance of the individual books; but Weiss shows us no reason for denying that the New Testament books possessed unique authority for Christians as soon as they became known. Apart from this the first division of the book is very instructive.

The second part of the book discusses the origin of the New Testament writings. The *external* evidences of their genuineness have of course already been given in the first part. Each book is as far as possible given its historical setting. Accordingly the story of Paul's life is first told, and each of his epistles is taken up in connection with that part of his life to which it belongs. The section on "Paul as an author" is admirable. The Epistle to the Hebrews is not Pauline. The first part of Galatians defends not so much his apostleship as his gospel. Dr. Weiss argues in favor of the opinion that Colossians with Philemon

and "Ephesians" were written during the imprisonment at Caesarea. "Ephesians" again he holds to have been a circular letter without a blank in I. 1. The question of the Pastoral epistles "does not admit of a definitive scientific decision," because no place can be found for them in that part of Paul's life with which the Book of Acts makes us acquainted. Certainly they lack that confirmation of their genuineness, but the Book of Acts does not profess to give a complete history of the apostle. We are glad to say that notwithstanding this difficulty, our author by no means rejects these epistles. The present volume does not take us beyond the writings of Paul.

One cannot read far in this volume without seeing that the author does not believe in the doctrine of plenary inspiration; on the other hand he does not multiply difficulties as might easily be shown. Everywhere the Tübingen school is strongly and effectively opposed. A complete summary of the opinions that have been held regarding the various critical questions is given. The book is packed with relevant information. The analysis seems to us to have been made with great care. The style is much more attractive than that of many German theologians.

The work of the translator is not perfect. Besides a large number of misprints, we have noticed many errors which can be the result only of carelessness in translating. As often as we have come to an obscure place, we have compared the original, and in almost every case have found the fault to be that of the translator. We may give a single example. Regarding the Corinthian Church the author is made to say on page 259, "Of an official separation of the Church there was no word as yet; nor had the Church as such written to the apostle (vii. 1) who invariably speaks of the Church-meeting as united." This seems nonsense, but in the original "still" takes the place of "nor." Nevertheless the usefulness of the work has not been seriously impaired and though it contains some rather bold criticism, we do not hesitate to recommend it to our readers.

D. M. RAMSAY.

*Londesboro'.*

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REV. J. WILKIE, missionary at Indore, has returned to Ontario. Rev. J. Fuilder having had a second hemorrhage of the lungs has been ordered to leave India, and is now on his way home.

WILLIAM GRAHAM, at one time a member of the class of '88, finished his theological course at McCormick Theological Seminary, Chicago, this spring. He goes to the West to do pioneer work.

IT seems altogether likely that the Pan-Presbyterian Council will be held in Toronto in 1894. If it comes to Canada at all, Toronto, as being the centre not only of Presbyterianism but also of the Dominion, has the first claim.

THE MONTHLY begins a new year with this issue and nearly all subscriptions for the ensuing year are now due. This is the time for our friends to assist the magazine by sending in new subscriptions. Sample copies will be sent free to any address.