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PAUL, THE APOSTLE, ARRAIGNED, AND PAUL AS
HIS OWN COUNSEL BEFORE THE COURTS.

“Look in, and see Christ’s chosen saint
In triumph wear his Christlike chain ;
No fear lest he should swerve or faint,
His life is Christ, his death is gain.”—*Keble*.

THE life of the great Apostle of the Gentiles exhibits many changing phases, and offers a study to a far wider class than to the theologian only. It is a most valuable companion to the student of classical antiquities, and sheds much light on many ancient manners and customs, and the practices and methods of many ranks and conditions of men, from the astute lawyer of the Forum, or *Bema*, to the bold mariner who “hoisted up the mainsail to the wind” of the Mediterranean Sea. Like a very Sirius, he blazes in the firmament of history, amid the surrounding lights of his time, that also cast their lustre on the gloom of that first century, when the teachings of Christianity were dawning and coloring into a new light the hopes and hearts and homes—the loves and lives and longings—of men. Looking backward through well-nigh two thousand years, we are apt to clothe the apostles, and the actors on the world’s stage of that day, with mystery, and view them, as it were, through a magnifying glass; so that they pass before us in almost colossal proportions. But we forget that in every age every human heart is human; that they were men of like passions as we are, and that they were

accustomed to talk and act like ordinary mortals. There is nothing that so fully links the present with the dim and mighty past, and proves the sameness of the great human family, as the sight of the dolls and toys in the British Museum, which were the playthings of the sons and subjects of the Pharaohs some three or four thousand years ago. These lines I write are an attempt, from the standpoint of a lawyer, to bring before the minds of today the actors in that wonderful drama of events that cluster round the great Apostle of the Gentiles in his several arraignments before the courts of the Roman province of Judæa. A certain familiarity is useful in casting back the drapery that hides the past, so that we may see the very pressure of the body of Time, and have before our mind's eye the very play of feature, and hear, if we can, the very rustle of the robes of the men that have made history. But yet let not such familiarity degenerate into a license, and let no man dare, with tongue or pen, cross the limit that bounds reverence, and trifle with the sacredness of history. There is, doubtless, a difference between an Athenian and a Canadian jurymen, but in many respects their offices were similar, and a modern reader would have a far clearer idea of a scene presented in a court of justice at Athens if we render "*O andres Dicastai*" by "Gentlemen of the Jury" than if we style them "O Dicasts." But yet I shrink with awe from following the example of the Dutch commentator, who always translated the word "consul" by "burgomaster."

A study of these events in Paul's history furnishes, moreover, internal evidence of the authenticity of Luke's second book, which contributes much to the apologetics of our system of Christianity. The subject is not, however, *res integra*; it is not one "unattempted yet in prose or rhyme," and to many of the readers of THE MONTHLY it may be nothing but an old tale twice told. If, however, to some it may be a help in their study of the old Acts of the Apostles, my object will be accomplished, for then the new Acts of the apostles of the nineteenth century will be all the better acted.

The first step which brought Paul into contact with Roman authority, and which ultimately led to his formal arraignment as a criminal, was his arrest by Claudius Lysias, the commandant of the Imperial garrison at Jerusalem, as described in Acts xxi. 33. It was then that the measured tramp of the Roman cohort, with

their flashing eagles, the symbol of the hated Cæsars, compelled the Jews to abandon their murderous violence, and the Roman officer, suspecting Paul to be an Egyptian rebel who had baffled the pursuit of a legion, seized him, and chained him by each hand to a soldier. He then turned to the mob, who were thirsting for his blood, but who now were in a measure satisfied to see him in captivity, and questioned them as to who the man was, and what he had done. The Jewish rabble raised such a confused din, and so pressed and crowded upon the soldiers, that the apostle was actually carried up the staircase to the barracks in consequence of the violent struggle going on below, while deafening shouts arose from the pavement, "Away with him! away with him!"—the same shouts which, about thirty years before, rang in Pilate's ears while sitting before Christ on his judgment seat—I had almost written, "His judgment seat." It was then that Paul, with that overpowering presence of mind which always characterized him, turned to the commandant and said, respectfully, in Greek: "May I speak with thee?" The Roman was startled to find himself addressed in Greek by this man, whom he believed to be an Egyptian vagabond. Paul, with dignity, replied that he was a Jew, and explained his knowledge of Greek by his Cilician birthplace, and respectfully urged that he might be allowed to address the people. Lysias must have felt that this man was no ordinary prisoner; the dignity and magnetism of his presence must have overwhelmed the disciplined soldier. It was the same masterfulness of nature that, some time thereafter, elevated Paul, the manacled prisoner, to be the real captain of the vessel drifting on the lee shore at Malta; the real centurion of the Roman soldiers who guarded him. It was a strange request to make, and it was strangely answered; for Lysias gave his consent; and the same wonderful presence, with a movement of his chained hand, stilled the mighty tumult raging below. His speech, delivered in Hebrew, was patiently listened to until he came to his commission to preach to the Gentiles, which he had, with wonderful sagacity, deferred to the last. The Jewish pride was aroused, and, frantic with bitter indignation, the mob shouted that it was not fit that such a fellow should live, and, filled with madness, threw off their garments. They had, on a previous occasion, thrown off their garments and laid them at the feet of this very man, who then had

coolly looked on the murder of a just one. This tumult Lysias could not understand. The speech had been in Hebrew, and the Roman was not linguist enough for that; and so, concluding that this polished prisoner must be a more than ordinarily accomplished criminal, ordered him to be brought into the barrack room and to be examined by torture, in order to extract a confession of guilt. This barbarous method for the discovery of truth not only prevailed, in ancient times, as to criminals, but also as to witnesses. As to accused persons, it was not peculiarly Roman, for it was practised in England less than two hundred years ago. Our cheeks must flame when we talk of "British justice," and when we read of the disgraceful trial of Peacham, in the reign of James I., that "Most High and Mighty Prince James, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith," etc. (for further particulars, see our English Bibles). Peacham was indicted for high treason, on account of some passages found in a manuscript sermon locked up in his desk, which he had never preached, nor in any way published, and in a memorandum attached to some interrogatories upon which he was examined occurs the following statement: "Upon these interrogatories Peacham this day was examined before torture, in torture, between torture, and after torture; notwithstanding nothing could be drawn from him, he still persisting in his obstinate and insensible denials and former answers." To this paper is set the name, among others, of Francis Bacon (State Trials, II., 871). To the honor of the English law it was decided, in the case of Felton, who assassinated the Duke of Buckingham, that "he ought not by the law to be tortured by the rack, for no such punishment is known or allowed by our law." In Scotland the torture was in use until the union of the two kingdoms, and was only finally abolished by Stat. 7 Anne, c. 21, s. 5. Do not, therefore, let us harshly blame Claudius Lysias and the Roman law, of which he was a humble and loyal officer. We have first to settle the account with our own English chancellor and truly great inductive philosopher. After this the pendulum of popular feeling swung far the other way, so that it is now difficult to find a prisoner guilty, even on his own confession without torture, and we have fresh in our minds instances of guilty persons being pronounced innocent, even after their own confession of guilt. So far has the

tendency of our law gone that bloody murderers are now treated with the most polite deference and anxious regard for their safety, and a prisoner who wants to confess the truth as to the crime is so hedged in with difficulties that, after it is told, the judge may prevent it being given in evidence, or the jury may not believe him, but pronounce him not guilty. The history of jurisprudence since Claudius Lysias stretched Paul on the rack is very marvellous. The lash was about to be applied, under the superintendence of a centurion appointed for that purpose, when Paul rescued himself by an appeal to his rights as a Roman citizen, the same appeal that had formerly thrown the ægis over his manhood at Philippi. He said to this centurion: "Is it lawful for you to scourge a Roman citizen, and uncondemned?" The effect was instantaneous. The Magna Charta of the Roman law had been invoked. Such a claim must be well founded, for, if not, the claimant was liable to capital punishment. The centurion repeated the words to his superior officer, and added, significantly: "Take heed what thou doest, for this man is a Roman citizen." Investigation proved that the prisoner's rights stood even higher than those of Claudius Lysias, who had merely paid *sesterces* for his privilege. Further proceedings towards punishment were immediately stopped—a *nolle prosequi*, so to speak, was entered. As to the immunity of Roman citizens from scourge or rack, see Cicero in Verrem, v. 63. The scene was intensely dramatic, even more so than that scene depicted by Bulwer Lytton in "Richelieu," where Louis demands the surrender of Julie de Mortemar, the ward of Richelieu, and the great Cardinal to the King's messengers exclaims:

Then wakes the power which, in an age of iron,
Bursts forth, to curb the great and raise the low.
Mark where she stands: around her form I draw
The awful circle of our solemn Church.
Set but a foot within that holy ground,
And on thy head, yea, though it wear a crown,
I launch the curse of Rome."

That was the time when European nations were in their childhood, and they were then, fortunately, under the tutelage of the clergy. The ecclesiastical power was then, as Macaulay points out, in the hands of the only class that had studied history, philosophy, and public law, while the civil power was in the hands of savage chiefs, who could not read their own grants and

edicts; and therefore it was that the Church of Rome, in those days, stayed the onset of king on people, and could endow a subject with as strong a breastplate against tyranny as the "*Civis Romanus sum*" of Paul's day. Paul's appeal, however, to his civil rights was on a rock broad as the Roman Empire, and needed no special exercise of prerogative, whereas that of the great French churchman was the drawing of a sword of ecclesiasticism, and appealing to the superstition of his day, which sowed the seed that afterwards bore such bitter fruit. But I am digressing. Paul claimed his rights; that is a God-given privilege, and that claim probably saved his life for the upbuilding of the church. Yet, as George Macdonald puts it: "One of the grandest things in having rights is that, having your rights, you may give them up." But, in all reverence, let us remember that the Saviour, on His trial, appealed, as His right, to the natural law of evidence: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" (John xviii. 23.) That is the record of that gentle evangelist who leaned on Jesus' breast at supper, and of him alone; but in very truth the spirit of Boanerges was surely reflected through that evangel.

On the day following, the Roman commandant adopts a different method to ascertain his prisoner's offence, and from the rough barrack room we find ourselves, with Paul, before the Sanhedrim, but not at their usual place of meeting, "the hewn-stone chamber" within the temple enclosure, for there no soldier could enter. The apostle now stood before the council which had condemned Stephen, and before him were ranged the men, many of whom had sat with him at the feet of Gamaliel, and who, too, had been his fellow-inquisitors on the arraignment of the first martyr. Paul had barely found utterance for the *mens conscia recti* that so naturally fitted him, when the president of the court rudely commanded those nearest him to strike him on the mouth. The volcanic ire of the man flamed forth at this brutal insult, and he exclaimed: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" We can almost see his flushed cheek, and hear the indignant tremor of his voice. A gross contempt of court had been committed, and if the soldiers of Cæsar had not been present there would have been more

than a commitment; there would have been an execution both swift and sudden, and the Acts would then have ended, and the twenty-seven books of the New Testament Scriptures would have been less in number. The defendant was human, and could not conceal his contempt for a judge who had so dishonored his own court by brutally insulting a defenceless prisoner. But the poor defendant, standing before this court of shreds and patches, called "Sanhedrim," became the keen discernor of real title, as there seems to have been an irregularity in the appointment of Ananias as high priest, and so "whited wall" was a keen thrust between the joints of the harness. He became, too, the inspired prophet, for Josephus tells us that this same mock wearer of the sacerdotal garb was killed in the Jewish wars by the Sicarii. This bolt of invective startled the bystanders, who asked in alarm, "Revilest thou God's high priest?" Swiftly came back the retort in one of the most subtle sarcasms in the whole Bible—and the Bible has many more—"I wist not, brethren, that he was the high priest." In fact, he did not perceive any high priest present, for surely this loud, brutal, ill-mannered person, though clothed in priestly garb, who ordered a defenceless prisoner to be struck on the mouth, could not be high priest. This man surely could not be the successor in office of Aaron, and Eleazar, and Eli. Where, indeed, was his Levitical character? The men of the Hebrew nation were capable of the quick, flashing answer, and this Paul was literally and figuratively a very Saul among his fellows. To point his lesson, or furnish sharpness to his reproof, he could make, too, his pun, for which see Galatians v. 12, in the original. Other interpreters see in this episode, however, not a brilliant repartee, but an inspired reference to the abolition of the sacerdotal system of the Jews, and the creation of the new Gospel, the sole priesthood of Christ. It was an apostolic rending of the veil. Still others see an explanation in the imperfection of Paul's sight, his "thorn in the flesh," and a sincere apology for his mistake. But the apostle perceived that here was no room for fair enquiry or just decision, and so with quick wit resolved to divide the court on the doctrine of the resurrection, which, to him, as a Christian, was essential, but to them was a mere bare ground of dogma, and so he cried out: "Brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am on my trial." The effect was instantaneous.

The jury who were trying him, so to speak, forthwith marshalled themselves into opposing factions. He adroitly perceived that he could not obtain a favorable verdict, and a disagreement among the jury was to be preferred to an adverse judgment. Pericles followed that line of tactics centuries before with the Athenian dicasts, and learned counsel eighteen centuries after, in this our own day, have been known to adopt the same expedient. But the genius of Paul showed a way to pursue it effectively, and, what is of far more importance, honorably, and such cannot be invariably said of even very distinguished barristers.

Claudius Lysias, having been advised of what had taken place, and fearing lest this Roman citizen, whom he was bound to protect, should be "pulled in pieces" between his over-zealous friends and bloodthirsty foes, resolved to withdraw him from that tribunal, and so his legionaries once more brought the apostle within the fortress and under the Roman banner. A plot for his assassination was revealed to the Roman commandant, and in the night a cavalcade of troops safeguarded him to Felix, the Roman governor. The officer in command bore a military dispatch, in which the diplomatic Claudius stated: "This man was seized by the Jews, and in danger of being killed by them, when I came and rescued him with a guard, *because I learned that he was a Roman citizen.*" This was adroitly inserted by the Roman to save himself from disgrace. It was false, because he did not know that Paul was a Roman citizen until after the arrest, and when Lysias was about being involved in serious personal difficulty. It has been observed that this clever falsehood is an incidental proof of the authenticity of the document. He belonged to the same nation as Nicolo Machiavelli; the Italians were princes in diplomacy, and could out-bismarck Bismarck. It should also be noted that Claudius uses the words, *ton andra touton*, which expressed gentle courtesy towards this poor prisoner, and actuated that Roman citizenship which had so nearly endangered that official's position. Not so, however, the brutal Herod in xxvi. 32, for there he hurls at Paul the contemptuous expressions, *O anthropos ontos*. Felix read the dispatch, and said: "To what province does he belong?" The Roman law laid down strict rules as to the relative jurisdictions of the provinces. The etiquette among these governors must be observed, although the right of a Roman citizen to

protection from a provincial governor was undoubted. On an analogous, though not a similar, occasion, Pilate had hesitated and consulted authorities when he was in danger of trespassing on Herod's jurisdiction. Having learned that the prisoner was a Cilician, he ordered him to be kept in Herod's prætorium, and said he would try him when his prosecutors appeared. The *venue* was, therefore, properly laid at Cæsarea. The law required that suits should be tried speedily, and so after five days the high priest, Ananias, with certain members of the Sanhedrim, *meta ton presbuteron* (who, by the way, were not the official ancestors of a "kirk session"), appeared with one of the lawyers who practised in the provincial courts. It was a common practice for young Roman lawyers to take a provincial circuit with consuls or prætors and hold small briefs, and so plume their wings for still higher flights in the home courts. The Latin language was the language of all the courts in the Roman Empire, and so these Jews retained a Roman barrister on that circuit, whose name has come down to us as Tertullus. The Cæsars were not at that time troubled with any dual language question; they had a method peculiarly their own of settling that and kindred problems from the Palatine, and that "thorn in the flesh" of modern legislators called the "remedial order" had not yet been invented. No doubt Tertullus thought he held a very unimportant brief in prosecuting this fanatical Nazarene, but this little bit of court practice, as he doubtless thought it, has handed down his name to posterity, and thus the record of this, the most important event of his life, is read by nations then unborn and in accents then unknown.

Paul was duly summoned. The Roman law would let no step be taken except in the presence of the prisoner, and giving him full opportunity of defence. An English judge aptly illustrated that principle, which, being natural justice, is embedded into the very framework of the law of England, by the statement that not even did Almighty God condemn Adam without first giving him an opportunity to show cause. Seneca, himself a great lawyer, puts it thus:

"Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus fuerit."

'He who decides a question without hearing the other side, though he decide justly, cannot be considered just.'

Tertullus presented his indictment against Paul under three distinct counts :

(1) Causing factious disturbances among all the Jews throughout the empire. This was treason against the Emperor or *Majestas*.

(2) Being a ring-leader of the sect of the Nazarenes. This was heresy against the religion of the Jews.

(3) Profaning the temple at Jerusalem. This was not only an offence against the Jewish law, but also against the Roman law, which protected the Jews in their religious privileges and liberties. (An ancient precedent for the Quebec Act.)

He then summed up against Lysias, the commandant, and argued that the prisoner had been improperly withdrawn from the Sanhedrim, which, as a matter of law, exercised criminal jurisdiction over ecclesiastical offenders, and that consequently Felix had no jurisdiction to deal with the prisoner. He, in modern parlance, demurred to the jurisdiction of the Roman court, and inferentially claimed a stay of proceedings and a delivery of the prisoner back to the Sanhedrim. The Jewish witnesses who were present vehemently supported with their evidence these statements. The governor now called upon Paul for his defence, who proceeded to demolish the several positions taken by opposite counsel step by step. He submitted that he had caused no disturbance in any part of Jerusalem. That as to heresy, he had remained true to his belief in the Law and the Prophets, and that consequently he held the doctrine of the resurrection, and worshipped the God of his fathers. This latter was skilfully introduced by Paul, because the Roman law allowed all men to worship the gods of their own creed, and therefore, under the law of the empire, the charge of irreligion could not exist. It was, in fact, a demurrer to that count in the indictment. Then, as to the charge of profanation, he admitted entry into the temple, but added that he deliberately observed the strictest ceremonies. He concluded by observing that the Asiatic Jews who had been his first accusers were not now present as witnesses.

Felix was thoroughly impressed with Paul's speech. He was, moreover, a man of much experience and deep penetration, and knew the hold the Christian religion had taken in *Cæsarea*, for even the Imperial troops had in their ranks many devout men.

His wife, Drusilla, was a Jewess, and Cæsarea was the scene of Philip's missionary labors (see Acts viii. 40), and there also Peter lived, and Cornelius, of the Italian band.

From motives of policy he deferred all further inquiry, but, contrary to the provisions of the *Lex de Nexis*, passed by the Consuls B.C. 324, Paul was not freed from fetters, and for his personal safety was still held by Imperial authority *in custodia militare*. Thus Paul remained in the prætorium for two whole years, protected from Jewish attack by the power of the Cæsars, having the care of all the churches on him, preaching righteousness, temperance, and judgment to come, to high and low, sending messages, and writing epistles to the Ephesians, Colossians, and perhaps even to Philemon, mayhap with a stylus bearing the eagle, the emblem of Imperial Rome.

Felix was then the subject of political accusations that arose from his maladministration of Judæan affairs, and was ultimately summoned to Rome. Anxious to ingratiate himself with the Jews, he violated the Roman law, and left a Roman citizen in bonds, thus pandering to that same miserable spirit of expediency that had opened the fetters of Barabbas, and now riveted the fetters on Paul.

There was no right of *habeas corpus* in those days of the Roman Empire. Its comparatively splendid civilization had not evolved such protection for an accused person, although at a later period of history a suspension of proceedings by the prosecutor for a year was made equivalent to an abandonment, and amounted to an *abolitio*. Tacitus, in his annals, xiv., 14, tells us that in Nero's reign prosecutors in a public charge were liable to punishment if they abandoned it from corrupt motives.

Two years elapsed, and Porcius Festus, the new viceroy of Cæsar, succeeded Felix, and, doubtless desiring to be fully conversant with the history and characteristics of the remarkable people whom he had been sent to rule, visited Jerusalem. There he was waited on by the high priests and leaders of the Jews, who were urged by their unsleeping hatred for this apostate Pharisee to make yet another attempt on his life, and now, without asserting, indeed, any legal right, they petitioned as a favor that the new governor would bring the prisoner for trial at Jerusalem; that he would, in fact, at least change the *venue* if he would not, moreover, change the court, and let the Sanhedrim glut their ire

by some mockery of justice. Their real object was to encompass his assassination in some defile among the mountains that hedged the seventy-mile road between Cæsarea and Jerusalem. The answer of Festus was Roman-like. With far-reaching sagacity, he read beneath their Jewish smoothness their real intent, and with calm dignity, without any of that asperity which he doubtless felt, delivered judgment dismissing their petition, and, at the same time, clearly expounding the Roman law and practice therein involved. He said that Paul was in custody at Cæsarea, and that he himself would shortly return thither, and pointed out that it was a fundamental precept of the Roman law for the accused to meet his accusers face to face, and to have full facility for defence, and that it was contrary to the Roman law to give up an uncondemned man to die. He ended by courteously inviting the petitioners to attend his court at Cæsarea, where they would have full opportunity to present their case, and have an unprejudiced hearing. It will be observed that the prosecutor in a criminal charge under the Roman law was not the State, or Crown, as with us, but any private individual who chose to take the responsibility.

In eight or ten days Festus returned to Cæsarea, and the next day the Roman court was duly opened, Festus on the *Bema*, and the *Conciliarii* near him.

A governor on important trials often procured some skilled lawyers to advise him on the legal questions that might arise (*sibi advocavit ut in consilio adessent* : Cic. Quint. 2), whence they were called *Jurisconsulti*, or *Conciliarii*. The prosecutors, who were, as before, officers from the Sanhedrim, presented their former case under the three heads of heresy, sacrilege, and treason. Festus now quickly perceived that Paul's alleged offence was really related to religious opinion, and did not, as he had at first suspected, savor of any political movement; and, further, that it was no capital offence under the law to be administered by him as a Roman governor. Being, however, in perplexity, and anxious to gain favor with these provincials, and seeking to evade his responsibility as a judge, he cunningly suggested to Paul to give his consent to go up to Jerusalem and be tried there under his protection. But Paul well knew the peril of such a proceeding, and, standing on his rights as a Roman citizen, refused to consent, which refusal he knew would effect-

ally bar the effort to get him to Jerusalem. Learned in the law as he was, and equipped for such a crisis as no other apostle was, he boldly said: "I stand before Cæsar's tribunal, and there will I be tried. To the Jews I have done no wrong, as thou very well knowest. If I have broken the law, and have done anything worthy of death, I refuse not to die." One might suppose that here Paul paused to see the effect of the legal position upon which he had entrenched himself, and strove, as a skilled counsel would, to discern the thought of the court by a study of the features of his judges; and then, as if not satisfied with the scrutiny, and not trusting this provincial procurator, crossed his Rubicon, as it were, and launched forth the closing words, "I APPEAL UNTO CÆSAR." Festus was no doubt startled at this, but he had no option. The prisoner at the bar had by the single word translated "*appello*" swept away the jurisdiction of Festus, and opened the door of the Imperial court, provided, however, that the appeal was admissible. Opportunity was represented by the ancients as a flying human figure with a lock of hair on the front of the head, but completely bald behind. One evidence of genius is knowing to seize opportunity at the right crisis, for let it once pass, and in vain you may clutch it. "I am a Roman citizen," "I appeal unto Cæsar," were the pivots upon which Paul's successful conduct of his own case turned, and he seized his opportunity at the right instant. By knowledge, and the right use of knowledge, he balked the bloodhounds of the Sanhedrim in their keen scent for his blood, though, after all, this proof of intellectual power was mere child's play to the man who could write the Epistle to the Romans. The Roman law did not provide for any formal written notice; their procedure was very simple, and free from technicality. The simple word "*appello*" from a Roman citizen stayed even the swing of the headsman's axe.

It must be explained that the supreme criminal jurisdiction in the provinces was exercised by their governors. To this the provincials were subject without appeal; but a Roman citizen, even in the remotest part of the Roman possessions, though subject to his provincial court, had the power of staying all the proceedings by an *appellatio* to the Tribunes, which at once transferred the trial to the home court. According to the Roman constitution, by the prerogative of *intercessio* the Tribunes could

stay the enforcement of the judgment of any magistrate. The emperors acquired the tribunician powers and prerogatives which were the most important for them in establishing their absolute supremacy over the liberties of the people. Hence they claimed the right of *intercessio*, and thus the Imperial tribunal became a supreme court of appeal from all inferior courts either at Rome or in the provinces. There were some exceptions where an appeal could not legally be lodged, as, for example, a bandit or pirate taken in *flagrante delicto*, even though a Roman citizen, could be condemned and executed by a proprætor, as Festus was, notwithstanding the appeal to Rome; and therefore it was that the court reserved judgment and consulted. But no doubt could be entertained, and Festus pronounced the decision, "Thou hast appealed unto Cæsar; unto Cæsar thou shalt go." One thing yet, however, remained to be done, which was to make up a record of all the proceedings, documents, depositions, and judgment, which was called *literæ dimissoriæ*, somewhat analogous to our modern practice of "settling the case on appeal," preparatory to certifying it up to "the court above." This record in all likelihood never reached Nero, the Cæsar that then wore the purple, but was sunk in the quicksands of Malta, "where two seas met," whither Euroclydon had cast the ship and all the ship's apparel, furniture, and papers. Festus, however, was in great perplexity. The right to appeal had been allowed, but when he attempted to make up his record for dispatch to the Imperial tribunal the whole matter of the accusation was so nebulous that he was forced to admit he could not set out the indictment. "It seemeth to me unreasonable to send a prisoner and not withal to specify the crimes laid against him." While Festus was pondering on this, it happened that Herod Agrippa II., king of Chalcis, with his sister Bernice, paid a complimentary visit to the new procurator, and, as he had large experience of Jewish politics and usages, Festus gladly welcomed this opportunity of Agrippa's assistance to draft his appeal case. He therefore brought his difficulty to Agrippa, who at once had his curiosity aroused, and expressed his desire to hear the prisoner. We are thus introduced to the celebrated occasion where Paul made that most eloquent and masterly oration before Agrippa. This is commonly called "Paul's defence before Agrippa," but it must be remembered that Agrippa had no juris-

diction in the matter ; the speech was not delivered before a duly constituted court, and this incident was in no technical sense "a step in the cause," although, indeed, it was a step in clearing up the dull inventiveness of the Roman Festus so that he might construct some fairly reasonable basis for the "case on appeal."

Space forbids any extended comment on the speech. I offer only one illustration of Paul's wonderful tact and knowledge of the method to sway and manage the minds of men. In speaking to these Romans of his former life, he said, "And many of these *holy people (hagioi)* did I shut up in prison." Compare his speech before the Jews, in chapter xxii. ; he there said "binding and delivering into prison both *men* and *women*." In this case he wished to impress the Jews as favorably as possible, and, therefore, abstained from exciting them needlessly, and so having his speech cut short by the howls of the mob. The whole scene was intensely dramatic. "The pomp, pride, and circumstance of glorious" Rome ; the sneering Festus, with his "Paul, thou art mad," truckling, if he only dared, to the Jewish crowd, and kept straight only by the discipline of his training as a Roman and pride of his office as procurator ; the last of the Herods, son of him who "was eaten of worms, and gave up the ghost," the heathen superintendent of the Temple of Jerusalem and high-priest-maker-in-chief ; Bernice, the incestuous, afterwards mistress of Titus, before he wore the Imperial purple ; the mailed legionaries, whose eagles had glittered on every battlefield of the known world ; the dark-visaged Hebrews, with vulpine features and fingers crooked for the throat of this hated apostate Pharisee ; and before them all a slight man, chained to a guard, not an orator as judged by himself (II. Cor. x. 10), but yet withal such holy zeal blazing through his being, and so panoplied by the power of the living God, that, as he "proclaimed the tidings that they should repent and turn to God," the poor prisoner became the mighty messenger of God's power and judgment. Swept on by the fire of his eloquence, he turns to the Jewish expert, the incestuous libertine who sat beside the judge, and exclaimed : "King Agrippa, believest thou the prophets ? I know that thou believest." Back came the cold and cutting irony : "Thou thinkest to make me a Christian with little persuasion." The name "Christian," to this holiday judge held in solution the

quintessence of all that was filthy and vile. Paul's noble answer is one of the diamond texts of the Bible, expressing, as it does, the true characteristic of a Christian, an infusion of holy enthusiasm with manly courtesy: "I would to God that, whether with much or little persuasion, not only they, but also all who hear me to-day, were such as I am, excepting these chains"; and through the mist of centuries we see this colossal man lifting up his weak, iron-circled arms in an agony of love for the soul of the shrunken creature that wore the purple of office and sat on the *Bema* above him, and we hear the clank of the manacles as, filled with a sense of utter hopelessness, his arms, checked by the Roman guard, fall again to his side. This ended the conference. Agrippa had heard sufficient to satisfy his curiosity, but he lingered to express to his brother governor, Festus, the opinion that the man was guilty of nothing worthy of death or of bonds, and that he might have been discharged if he had not appealed to Cæsar. But that step had been taken, and was irretrievable, and so nothing remained for Festus but to send his prisoner to Rome, with other prisoners ready for trial, when, in fact, the next "general gaol delivery" should occur. Luke's second book deals with Paul's wonderful voyage to Rome, and leaves him there in a gloom that is made all the murkier by reason of the brilliant light that, up to that point, has followed his history. After this we have no certainty, but are compelled to piece together the records of the early Christian writers and some allusions in his epistles. As to strict historical evidence, we find ourselves, after journeying under the clear sunlight, running into a thick mist, through which thin streaks of light come, which brings us from absolute certainty to little better than conjecture. The best evidence is that Paul was tried before Nero in person, sitting with twenty *Conciliarii*, about A.D. 63, in the great court house built by Tiberius, on the Palatine, and, after long and searching investigation, acquitted of the charges preferred against him by the Sanhedrim, and liberated. We can read allusions to this, his first trial before the Emperor, in Phil. i. 20-25, and ii. 17. But he had not yet escaped his enemies. Not long thereafter "Nero fiddled while Rome burned," and, to avert the rage of the populace from Nero, we learn from Tacitus that the Christians were accused and condemned as the incendiaries. It is supposed that the apostle was

involved in these accusations. Alexander, the brass founder (II. Tim. iv. 14), was either one of his accusers, or, at least, a witness against him. He describes his trial, on this second occasion, in II. Tim. iv. 16, 17: "When I was first heard in my defence no man stood by me, but all forsook me: I pray that it be not laid to their charge. Nevertheless the Lord Jesus stood by me, and strengthened my heart; that by me the proclamation of the gospel might be accomplished in full measure, and that the Gentiles might hear: and I was delivered out of the lion's mouth." He, therefore, was pronounced "not guilty" of the first count on the indictment, which, probably, was that of conspiring with the incendiaries at Rome. It has, however, been noted that the expression, "lion's mouth," may not mean imminence of immediate peril, but that Paul established his right, as a Roman citizen, to be exempted from the punishment of exposure to wild beasts, which was the Neronic method of executing the Christians.

He was remanded to prison for the trial of the rest of the charges, as to which we have no information; but he knew full well what would be the final consummation. He pens his own death song, sublime with the strain of the not far distant triumph: "I am now ready to be offered, and the time of my departure is at hand," etc. There is no funereal gloom here, but a glorious pæan of victory. The sword of the executioner separated the heroic soul from the weak body beyond the city walls on the road to Ostia. Like his Master, he suffered "without the gate" (Heb. xiii. 12). Thus died the prince of apostles, the peerless preacher, the mightiest teacher of any age, the scholar, philosopher, Christian, and martyr—Paul of Tarsus. The ink of the scholar was reddened and brightened by the blood of the martyr; the blackness of his early Pharisee life, through gospel alchemy, was purified by the blood of Christ. His eloquent words were, by his death, filled anew with heavenly life, and have, for eighteen centuries, poured forth upon many hearts, bitter and dry with a Sahara-like barrenness, a rich tilth of heaven's sweetest and most fragrant blessings.

Toronto.

JOHN A. PATERSON.

HYPNOTISM.

THIS subject is somewhat related to medicine, and it might be asked why I should deal with it in such a periodical as *THE KNOX COLLEGE MONTHLY*. It will readily appear, however, that, although it is somewhat of a medical study, it is mainly a psychological one, and it is on this ground largely, and also on the other ground of its moral aspects, that I have thought a few remarks upon it in *THE MONTHLY* would not be out of place, as the readers of *THE MONTHLY* wield a wide and important influence in the making and moulding of public opinion.

I. It was well known among the ancient Persians, Babylonians, Egyptians, and Grecians, that certain persons seemed to possess the power of influencing other people; and that, in these latter, strange mental states could be produced by operations of the former. Much of the soothsaying and divination of the ancients was performed in the hypnotic state. This state could be induced in the person by some one else, or by himself steadfastly gazing upon some object, or fixed point. By constant practice the hypnotic state becomes readily induced, and a person, who at first may resist hypnosis, in time may become a very ready subject. These persons could readily be thrown into the hypnotic state, and then, under suggestion and the control of another, could be made to utter all manner of predictions, as might have been previously determined upon, or as might at the time be suggested by the operator. Among the Greeks and Romans a woman would prepare herself by fastings, mortifications, and religious rites until she was in a condition of trance, and in this condition would give out the oracles of the gods, much as a modern Parisian somnambule makes her predictions regarding the future of those who seek her advice.

As we pass on through the early centuries of the Christian era, and down into the middle ages, the belief that these states were of divine origin ceased; and, instead, they were regarded as of evil origin, and those possessing such power were regarded as under the control of evil spirits. About 1600, the belief took firm hold that the heavenly bodies had great influence over the human body, and especially over its diseases. This passed into

the belief that one human body exerted an influence over another. Maxwell, a Scotchman, announced his doctrine of *spiritus vitalis*; and, a little later, Mesmer, his doctrine of animal magnetism. He had many disciples, who called the system mesmerism. Mesmer died in 1815.

About one hundred years ago, Puységur discovered a condition that resembled somnambulism. In this condition the person could be made to talk, walk, and act under the control, or at the suggestion, of the magnetizer. Very many experimenters arose throughout Europe during the next half-century. From 1840 to 1850 was a very active period. Braid, a physician of Manchester, with his investigations in "Hypnotism," and Grimes, of New Orleans, with his electrobiology, set the world astir with speculations about this mysterious power or force. In 1880, Hansen performed many experiments, and held a great many meetings in Germany. He hypnotized a great number, and treated diseases by this means. These demonstrations before the public led many able observers into the field, and the various schools of opinion may now be grouped under the following three: (1) The mesmerists; (2) the Paris, with Charcot at its head; and (3) the Nancy, with Liebault and Bernheim at its head.

II. Theories regarding hypnotism, mesmerism, and animal magnetism have been many. According to the mesmerists, such as Mesmer, Hansen, Grimes, and many of their followers, and a great majority of the public, the belief was that some mysterious power existed in the person of the operator, and that, during the experiments, this passed from the operator and took possession of the subject. But this view is entirely erroneous. No mysterious power passes from the former into the latter. This view, however, lent much of the attraction to the subject. In the many astonishing experiments of Mesmer in Vienna, and Hansen in Breslau, the public mind was fully seized with the opinion that some entity passed from the body of the mesmerist, psychologist, or hypnotist. That no such influence passes from the stronger to the weaker mind is amply proven by the fact that the phenomena are produced by inanimate objects, where it is impossible for such a mysterious power to exist. The more hypnotism has been investigated, the more thoroughly have its apparent mysteries been dissipated. The chicken hypnotized by a chalk line, the person drawn into the Niagara Falls by a sudden impulse,

the idler lulled into dreams by the murmur of the wind, are examples of the same condition. A powerful suggestion may act through any of the senses, and produce the mesmeric, psychologic, or hypnotic state. The sudden seizure by an unknown hand in a lonely place, the thought that one has accidentally swallowed a poison, the smell of smoke in a building without the means of escape, the sound of a terrific explosion, or the sight of some dreadful accident, are all sufficient to so completely disturb the functions of the nervous system as to render the nerve-centres inoperative. Dr. Braid, as long ago as 1841, showed that constant staring at inanimate objects induces a sleep-like condition.

Having disposed of the mysticism or supernaturalism of the mesmerists, let us now look into the claims of the Paris and Nancy schools. The late Dr. Charcot, of Paris, directed his great ability and energy to the elucidation of the phenomena of hypnotism. He contended that many of the physical manifestations of the hypnotic state could be induced without suggestion. In this view he was followed by many careful observers. In other words, Charcot and his followers hold that only some of the symptoms are due to suggestion. This gave rise to much active criticism, and Westphal, Siemerling, Krafft-Ebing, and many others, dissented from these teachings. Bernheim, of Nancy, came forward, and held that all the symptoms and appearances found in the hypnotic state were due to suggestion. This was an elaboration of the dynamic mental theory first propounded by Herbart. The recent researches of physiologists into the functions of the brain have afforded a satisfactory foundation for this view. The Nancy school have adopted the dynamic theory of mental states. The Paris school hold that it is a pathological condition, and can only be induced in persons of diseased minds or of nervous nature, hysterical or neuropathic constitution. The Nancy school holds that hypnosis is not pathological, but only a special form of sleep induced by suggestion.

The Charcot school, as just stated, hold that only some of the symptoms are due to suggestion; while the Nancy school hold that all the symptoms are due to suggestion. As suggestion plays such an important *rôle* in the study of hypnotism, it will be necessary to look into the meaning of this term, as it lies at the foundation of the dynamic theory. Suggestibility is found in all normal individuals. One person plants his thoughts in another's

mind. We are constantly acting upon others, and being acted upon by our surroundings. We place a new idea in a man's mind, and we supply him with a force that tends to modify his whole existence. Some persons are much more suggestible than others; and even to such an extent that they are almost dependent upon the wills of others. A single idea may become so dominant in the mind as to determine what the person shall do. It becomes the single momentum that governs his actions and his sensations.

If, then, in any given case, suggestibility can be increased, such a person would be more amenable to the will or guidance of others. This is what takes place in the hypnotic state. It has just been stated that suggestibility is characteristic of the normal man. We must look for the laws that govern it, and how it may be increased. The brain is the organ of the mind. With our mental activities there must be cerebral processes. If we can acquire a control over these latter, we are in a position to modify the former. Mental states can be developed. The more frequent and the more vivid the sensations, the more vivid the resultant mental state. Mental states are followed by effects, such as an influence over the nutrition of the body, the association of ideas, motor results, the flow of saliva or perspiration. Then there are the inhibitory effects of mental states. Sensory and motor states certainly arrest one another. One mental state may prevent the occurrence of another mental state. The imagination may be so excited as to demand so much nervous energy along some particular line that the other centres are robbed of their supply. The suggestion becomes so strong that the person is an individual of one idea. Pain, if it exists, may be forgotten, as all the nervous energy is directed into another channel.

But we know that suggestibility is greatly increased under certain conditions. This is the normal condition with some persons. They are usually as easily influenced as others in the hypnotic condition. Many drugs have this effect, such as ether, alcohol, chloroform, morphia, belladonna, cannabis indica. Some very vivid dreams are the results of a suggestion. A strong stimulus may induce a sleeping person to rise and walk. The most important way to increase suggestibility, however, is to concentrate the attention on some limited field of thought. This heightens the

action of one portion of the brain, and inhibits the actions of the others, as already stated. When this process has been carried to its fullest degree, the person is amenable to the merest hint from the operator. The concentration of attention and the limitation of consciousness end in the abolition of self-consciousness, so that the subject can be induced to do things in the hypnotic state, and not remember anything of these actions when the state has passed off.

III. This leads us up to the consideration of how hypnosis may be induced. The concentration of attention on some object or thought to the exclusion of others has been mentioned. By this means there is a limitation of consciousness. The cause of the phenomena of hypnotism is to be found in the inhibition of certain portions of the cerebral matter. To accomplish this inhibition, various methods have been resorted to.

Mesmer would seat himself in front of the subject, and, taking hold of his hands, would stare into his eyes. In ten or fifteen minutes, he would make strokes with his hands in front of the subject from above downwards, causing his hands to rest opposite the eyes, chest, stomach, and knees. In this way the sleep condition was induced; and the subject's suggestibility so increased as to become a willing agent in the operator's hands.

Esdaile placed the subject on his back on a bed or lounge. He then seated himself at the patient's head, and looked down into the subject's eyes, the latter looking upward at the same time. The operator placed the tips of his fingers over the person's stomach. With the other hand he made gentle strokes over the person's eyes, and softly blew into his nose.

Braid's method was to make the person stare steadily at some small, bright object held close to his head, and about two inches above his eyes. By this means the eyes were converged, the muscles of the eyes were tired, and the optic nerves irritated. The attention was concentrated upon this one object of thought that sleep might be induced.

Hansen's plan was to make the subject stare fixedly at a faceted, glittering piece of glass mirror. At the same time he made passes with his hands over the face, but avoided actual

contact. He then gently closed the eyes, and stroked the cheeks. A few more passes were made over the forehead, when the subject fell into a deep sleep-like condition.

Charcot and his pupils often employed various kinds of sensorial excitement, such as flashes of strong light upon the eyes, or looking steadily at a brilliant light; by a loud gong, or by some slight but prolonged sound, as that of a tuning fork; by acting on the sense of taste or smell; and by acting on the touch by a sudden, strong impression on a sensitive point, or by gentle stimulation, as in passes.

Liebault and Bernheim, of the Nancy school, employed mainly the mental method of calling up before the subject operated on the picture of sleep. The subject is told to think of nothing but sleep; he is then told that his eyelids are closing, that his eyelids are now closed; that he is tired, and that he must rest. He is then peremptorily ordered to "sleep." In many instances this mental method is combined with the physical of acting on the senses, and making use of passes.

Faria was in the habit of making the person stare at some bright object until the eyes became greatly fatigued, when he would call out, "Sleep!"

The methods of awakening hypnotized subjects are many. If they are left alone, they usually fall into natural sleep, and in a short time waken up. Blowing on the face is usually successful. If not, the eyes may be opened and the exposed eyeball blown upon. To call out "Awake!" is often enough. Blowing on one side of the head while the other side is protected wakens one side of the body, and leaves the other side hypnotized.

IV. This leads us now to the consideration of the degrees and forms of hypnotism. Different observers have given different classifications. From the point of suggestibility, they can be reduced, however, to three: (1) The subject is able to resist suggestions with difficulty. (2) The eyes are closed, and the subject cannot open them. He cannot resist suggestions. (3) There is complete loss of memory on awakening. All that took place during hypnosis is forgotten. Another method of classifying hypnotism is on the basis of the portions of the nervous system affected. This readily divides the hypnotic states into two main classes. In the first, the efferent, or outgoing, nerves are involved, and voluntary movements are in abeyance. In the

second, the ingoing, or afferent, nerves are also disturbed; and the general sensation and the special senses are now under the control of the operator, and come under the law of suggestion. In the first class, only the outgoing nerves and their functions are affected; in the second class, both outgoing and ingoing nerves, and all the mechanism of the nervous system, are now under the spell.

V. The symptoms of the hypnotic sleep or state may be readily summed up under the two heads: Physical and psychical.

The physical symptoms are numerous and interesting. The body may be completely paralyzed, and as limp as a rag. Or it may be what is known as cataleptic, and retain any position imposed upon it. One arm may be raised over the head and the other extended, and remain in this position. Or, the feet may rest upon one chair and the head upon another, without support under the body, and yet the body remain rigid in this position. In the somnambulistic stage, the person may be ordered to go about, and perform acts of an extraordinary nature. The sensibility to pain may be entirely lost, so that operations could be performed upon the body without suffering. The special senses are the subjects of marked derangement. The person can be made to see objects and hear sounds that have no existence. His special senses can be filled with hallucinations. There may be an extremely exalted condition of the sense of touch. Indeed, all the senses may become much more acute than in the normal state.

The psychical manifestations are no less interesting than the physical. One of the most remarkable of these is the loss of memory. The person has no knowledge of what took place in the hypnotic state. But while in the hypnotic state, if it is suggested to him that on awakening he will remember what has taken place, this assurance will be realized. On coming out of the hypnotic sleep, he will remember what was said and done. Thus the memory may be obliterated, or rendered exceedingly good. They may be told to forget everything until again hypnotized. During the hypnotic sleep the suggestion may be made to do something at some future time. This post-hypnotic suggestion is obeyed, and may be made use of for very evil purposes, several days, and even months, afterwards. It may be suggested also

to give all sorts of reasons but the correct one for what was done. It is remarkable the excuses that may be invented in compliance with this.

VI. The possible uses of hypnosis are not many, nor are they very valuable. In a medical point of view, it may be employed to relieve pain by suggestion. It has also been employed for the purpose of treating some diseases. The person is frequently hypnotized, and, in this condition, suggestions made to him that are followed out in the post-hypnotic state. Eminent observers claim much benefit from this treatment of certain cases. The Paris school claims that suggestions affect only those of diseased nervous system, while the Nancy school contends that suggestions are all the time taking place in the normal, and form the foundation for conduct, good or bad, and education in childhood. It has also been employed for the purpose of studying psychological processes. The study of the freedom of the will in the post-hypnotic state, when a suggestion had been given during the state to perform some act, is a question of profound interest.

VII. The dangers and abuses of this state are neither few nor unimportant. These naturally fall into several classes.

First, we have the dangers to the person's health. These are real and substantial. It has been mentioned that hypnotism has been used as a means of curing certain diseases and vicious habits. It may be used to suggest ill-health and evil ways. Under these suggestions, in the post-hypnotic state, great mischief may be done to the person's health and habits. Then, again, the practice of hypnotism on some persons starts into existence a train of nervous symptoms of a very distressing character. When one has been hypnotized several times, the act becomes so easy that the slightest alarm, or a sudden noise, or a bright light, etc., may induce it. The individual may become able to produce hypnotism and suggestion on himself. All these are great dangers.

Then we have the crimes that may be committed against the hypnotic. He may be induced to sign agreements in the post-hypnotic state by means of suggestions. He could be led to injure himself, or even commit suicide, under suggestion, cleverly managed by an expert hypnotist. Consent may be obtained to acts that the individual would abhor if in the normal condition of mind.

In the third place, we have the crimes that the hypnotic may be induced to perform under suggestion. The subject may be induced to commit imaginary crimes in the presence of the operators. It was disputed by the Charcot school, on the one hand, that the hypnotic would perform an actual crime ; and the Nancy school, on the other, that he would. It has now been settled in favor of the latter opinion. If the act is such as the person would resent in the normal state, it may be difficult to secure his assent even in the hypnotic state. But much depends upon the adroitness of the operator ; and the more frequently a subject is hypnotized, the more obedient does he become to suggestions, good or bad. There is here a real and grave danger. Already a murderer has been acquitted on the plea that he was hypnotized.

From what has been said, it will clearly be seen that hypnotism must not be trifled with. It may do harm in many ways, and should be performed only by the skilful physician in proper cases, and in presence of some one. This powerful agency should be taken away from the hands of unscrupulous and mercenary fakirs who give public entertainments for the amusement of the public, and often to the injury of many persons. These public séances and exhibitions are more dangerous than as many gin mills. In closing, I appeal to the readers of THE KNOX COLLEGE MONTHLY to use their great influence in putting a stop to the public performances of hypnotism, as a public amusement, to satisfy the greed and cupidity of the operators.

JOHN FERGUSON.

Toronto.

“ A WHISPER broke the air—
 A soft, light tone, and low,
 Yet barb'd with shame and woe :
 Now might it perish only there,
 Nor farther go !
 Ah, me ! a quick and eager ear
 Caught up the little meaning sound !
 Another voice has breathed it clear,
 And so it wandered round
 From ear to lip, from lip to ear,
 Until it reached a gentle heart,
 And *that* it broke ! ”

WOMAN'S PLACE IN THE CHURCH.

THAT woman has a place in the church will be frankly admitted by all. That she has a very large place is believed by many. But that her place is circumscribed is maintained at least by some.

Paul, the organizer of the first Corinthian church, in writing to it, under the guidance of the Holy Spirit, says: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church," I. Cor. xiv. 34-5.

It is true, Paul is the only apostle who has given us any definite guidance on the question of woman's place in the church. But it is fair to assume that his views on this subject were identical with those of the other apostles; and most certainly expressed the views of the Head of the church Himself. For we find Christ saying: "He that heareth you heareth me, and he that rejecteth you rejecteth me." We are, therefore, shut up to the acceptance of the apostle's views as expressing the very views of Christ Himself.

The above deliverance of the apostle would go far towards determining woman's place in the church were it not for a statement previously made by the same apostle, in the eleventh chapter, which seems to sanction the custom of women praying and prophesying in the church, provided she does so with her head covered, I. Cor. ii. 5.

It is important here to read the right meaning into the word "prophesying." It must not be taken as a synonym for preaching, or for any other word that implies the official control of public assemblies.

At the same time, Paul, who did not believe in quenching the Spirit, recognized the fact that cases might arise in which a woman in the church, stirred by a strong emotion, might break out suddenly into prayer or prophecy, and it is with such exceptional cases he seems to deal in this place. Prophecy, like the gift of tongues, was very spontaneous in its character. It was the utterance of a sudden revelation. In such a state of things it

is easy to see that the apostle did not wish to apply too rigorously the principle of the silence of women, and felt the necessity of leaving an outlet for the action of the Holy Spirit, and the possible overflow of the soul. Looked at in this light, this privilege granted to women of praying and prophesying in public, with head covered, harmonizes well enough with the prohibition in the fourteenth chapter, which evidently refers to official acts of ministering. The prohibition must not be taken to mean that under all circumstances women must refrain from teaching or expounding the Word. Priscilla expounded the Word more perfectly to Apollos, and Anna spoke of Christ, in the temple, to all them that looked for redemption in Jerusalem.

But this setting forth of Paul's view of woman's place in the church will hardly satisfy those who advocate a female ministry. They hold that Paul's permission to prophesy, as given in the eleventh chapter, carries with it also the permission to preach, while his enjoined silence upon woman, as given in the fourteenth chapter, does not exclude the exercise of the ministerial functions. This, they think, is sufficiently proved by the Greek word, *lalain*, to speak. Not to speak as one in the exercise of her ministerial office—soberly, seriously, profoundly, but thoughtlessly, flippantly, irreverently. It is added, Paul could not mean to prohibit women from speaking in church. He only meant to prevent them from disturbing the meeting by whispering, chattering, or asking irrelevant questions. But why should whispering or asking such questions be forbidden to women only? Could not men whisper and ask irrelevant questions as well as women? And would not man's interruptions disturb a meeting just as much as woman's? If the above was Paul's meaning, why did he not say, "I suffer not a man to chatter, whisper, or ask questions?" The fact is, the word *lalain* does not bear the special interpretation put upon it. It is used some twenty-four times in this single chapter, and is applied sometimes to the gift of tongues, sometimes to prophecy, sometimes to speaking with the understanding, etc.; and yet, when this word is used to express an act forbidden to women, suddenly, it takes a new and peculiar meaning. I think it is clear that this prohibition in Corinthians, as well as the one in Timothy (ii. 12), where Paul says, "But I suffer not a woman to teach or usurp authority over the man, but to be in silence," debars woman from the ordinary functions

of the pastorate. The prohibition in Timothy is based, not on any local or temporary considerations, such as chattering or asking questions to the annoyance of the assembly, as some say, out on the primal relation of the sexes, "Adam was first formed; then Eve."

It may have been with this fundamental distinction between the sexes before His mind that Christ refrained from calling any woman to fill the apostolic office, or even including one among the seventy evangelists whom He sent out. At any rate, the sense of the fitness of things would suggest the appointment of male apostles. They were to go out as sheep in the midst of wolves. Hardships lay before them that would test the endurance even of the sterner sex. Nor did the apostles ordain as their successors either female bishops or elders over particular congregations. Even assuming Paul's prohibition set aside, prudence would dictate a male ministry. How could a woman, a married woman (for who could guarantee that a female bishop or elder would not marry?), with babies to train in the home, and stubborn men to manage in the congregation, be expected to make a success of her ministry. From all standpoints, it seemed a wise arrangement on the part of the founders of the church to confine the work of official teaching and ruling to the sterner sex. There is no well-authenticated exception to this rule in the New Testament. Anna, the prophetess, spoke in private conversation in the temple to all those who looked for the consolation of Israel. Mary Magdalene went and told the apostles that Christ was risen. No meeting was called. Phœbe was a deaconess of the church at Cenchrea. Her ministry was that of a succorer of the apostles and a helper of the poor; not an official ruler or teacher. Priscilla instructed Apollos in the things of God. There is no hint of a pulpit ministry. The four daughters of Philip prophesied. There is no indication that it was in the public assemblies of the church. The prophet Joel foretold: "That your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." It is with the extraordinary gifts of the Spirit he here seems to deal; such as was vouchsafed to many in apostolic times. There is nothing in any one of these cases I have cited, or in any other case that can be cited clear enough

in favor of a female ministry to justify us in putting any other construction upon Paul's prohibition than that he intended it to exclude woman from assuming the office of the regular pastor.

If, however, woman is excluded from the pastoral office, there is still a large place left for the exercise of her many excellent gifts and graces.

Even the Jews recognized and utilized woman's talents in promoting the work of the church.

Miriam was a prophetess, and bore a prominent part in celebrating the victory achieved at the Red Sea. Deborah, another prophetess, judged Israel during one of the most stormy periods of her history. King Josiah sent priests and rulers to consult the prophetess Huldah in regard to the book of the Law which had been found. The names of women appear in the genealogical tables of the Old Testament, and, in some instances, at least, they were permitted to hold property in the land of Canaan. They were thus recognized as members of society, and as parts of the body politic.

A still more important place, however, is assigned to woman in the New Testament. There were not only prophetesses, like Anna and the four daughters of Philip, but there were the Marys, who, in numberless ways, ministered to the Saviour. In three hundred and fifty different languages the single act of anointing the Lord has been recorded. There were the Dorcases, who have put in motion a million needles in the interests of the poor. There were the Susannas, who were last at the cross and first at the sepulchre. It was to a woman Christ first showed Himself after His resurrection, and to whom He said: "Go tell my brethren." Out of a long list to whom Paul sent greetings to Rome some nine or ten were women. Priscilla he calls his helper in Christ. A special salutation is sent to Mary, who he says "bestowed much labor on us." In Philippi there were women who labored with Paul in the Gospel, and with Clement. There is thus ample proof that woman had a very large place assigned for the exercise of her gifts in the New Testament economy. Since then that place has been subjected to various expansions and contractions, according to the view taken by the section of the church to which she belonged. The Greek Church and the Latin Church did not see eye to eye on woman's place, the former adhering more closely to the New Testament ideal; the latter

developing with the development of the papacy a system of sisterhoods, which became repugnant to all who had the evangelical sense developed.

In Reformation times the great battle was waged around the dogma of justification by faith alone.

Nearly everything else dropped out of sight for the time being, and the pendulum of religious thought swung as far as possible from the corruptions of Rome. There was so much made of nuns and the various orders of sisterhoods in the Romish church that the Reformed churches, in their desire to divest themselves of every vestige of Romish practices, were tempted, perhaps, to assign to woman a too limited sphere. Indeed, it is only during the present century that the Protestant church has awakened to anything like an adequate conception of the value of organized woman's work.

Her marvellous success in foreign mission work, both at home and abroad, has accentuated, perhaps more than anything else, what may be accomplished by rightly directed female effort. All branches of the church have felt the quickened pulse of missionary life through woman's foreign missionary societies, as well as through the large number of young women who have consecrated themselves to work in the foreign field. The temperance reform, too, has felt the inspiring touch of woman's hand. Perhaps no one organization in the land has done more to popularize temperance sentiment than the W.C.T.U. As a result of woman's work in this department, we have temperance text-books in our public schools, we have occasional temperance lessons on our Sabbath-school curriculums, and we are having temperance literature distributed which is acting as the leaven in the meal.

But it is needless, even if it were possible, to specify all the forms that woman's work of to-day assumes. The fact is, woman has made herself indispensable in almost every department of the church's work. Where the sick are to be visited, the poor to be ministered to, the children to be taught, the drunkard to be reclaimed, the fallen to be raised, woman's loving heart and gentle hand are nearly always first felt and seen. At the same time, the church has been slow enough in putting her *imprimatur* upon woman, designating her as a duly qualified officer. Paul not only looked upon women as his helpers in Christ, but he commended one of them to the Romans as a deaconess of the church. "I

commend unto you Phœbe our sister, which is a *diakonos* of the church which is at Cenchrea."

I would like here to put in a plea for the revival of the order of the New Testament deaconess. It is now admitted by nearly every scholar of note that such an order existed in the apostolic church.

Dr. Chalmers, who was not given to visionary theories of interpretation, says, in his lectures on Romans: "Here, too, we are presented with another most useful indication—the employment of female agency, under the eye and with the sanction of an apostle in the business of the church. It is well to have inspired authority for a practice too little known, and too little proceeded on in modern times. Phœbe belonged to the order of deaconesses, in which capacity she had been the helper of many, including Paul himself. In what respect she served them is not particularly specified. Like the woman of the Gospel who waited on the Saviour, she may have ministered to them of her substance, though there can be no doubt that, as the holder of an official station in the church, she ministered to them of her services also."

Dr. Schaff, in his "History of the Apostolic Church," discussing the question of deacons, says: "Besides this class of helpers, we find in the apostolic church the order of female deacons or deaconesses, which was supplementary to the other office, and was kept up in the Greek Church down to the thirteenth century. By means of this office they could carry the blessings of the Gospel into the most private and delicate relations of domestic life, and, unseen by the world, might quietly and modestly do unspeakable good."

Ludlow, in his book on "Woman's Work in the Church," summing up inquiries on this subject, says: "The early church, from the apostles' own times, set the seal upon the ministering functions of woman by the appointment of a female diaconate, strictly excluded from the priestly functions of public teaching and worship, but nearly co-equal with the male diaconate as respects the exercise of active charity, and to which, in the records of the second century, we find women solemnly ordained. The individual female diaconate, however, languished and disappeared with the growth of professed celibacy, which makes the familiar mingling of the sexes impossible."

Although the arguments in favor of a New Testament female diaconate may seem to rest upon a very slender basis, yet there are few scholars of note who will venture to deny that such an order existed, and was perpetuated with more or less distinctness down till the twelfth century. The total disappearance of the deaconess was due largely to two causes: the growth of monastic orders in the Romish church, and the assumption, by the state, of the care of the poor and sick.

Surely the time has come for a more general revival of this divinely-appointed order of women. To a limited extent, the revival has taken place. The organization of a Protestant female diaconate was accomplished in 1836, under pastor Fleidner, at Kaiserswerth-on-the-Rhine. It grew out of a deeply-felt need of trained nurses for hospital work. Training nurses to care for the poor, the sick, and the fallen is still a prominent feature of their work. But, in addition, women are trained to teach and to aid pastors in the work of the congregation. Other institutions soon followed in the wake of Kaiserswerth. Who has not heard of the Protestant Deaconess Home in Paris, and of Mildmay in London, as well as many others on our own continent? The great Methodist Episcopal Church of the United States has its training home for deaconesses. The Pan-Presbyterian Council which met in London in 1889 sanctioned a scheme for the training of deaconesses. The Anglican and Methodist churches have each a deaconess home in Toronto, with five or six candidates in each. This is a hopeful sign of the times. Let no one say it savors of Romanism. It is an earnest effort to restore to the Reformed churches a New Testament order which has been absorbed in the unscriptural female orders of the Romish church. There is nothing monastic about a Protestant deaconess home. No vow is taken except the legitimate vow of consecration to the work. No veil is donned, and the candidate has permission to withdraw when desired. Neither would the revival of this order be an undue thrusting of women into prominence. It does not imply the assumption of the gown and bands. It simply implies the setting of the churches' seal upon woman as duly qualified to help the poor and sick, and be to the modern pastor what Phœbe was to Paul, a true succorer in the work of the Gospel. It would be doing no more than was done in the apostolic church, and for centuries after in all sections of the Christian church.

It may be imagined that consecrated ladies in their private capacity can accomplish the work that needs to be done without any formal setting apart by the church. As a matter of fact, this is the way the work is being done now. But would it not be much more successfully accomplished if in every congregation there were one or more consecrated ladies constantly at work who had received a helpful course of training in a deaconess home? Most of the ladies in our congregations have so many home ties, and so many social engagements, that no matter how much they might desire to help they are able only to give mere fag ends of their time. In addition to what Christian women may do in their private capacity, why not have one or two in every congregation who, after having received a practical training in a deaconess home, give their whole time to Christian work? In this event they would come duly accredited as qualified to engage in the delicate work of house-to-house visitation and caring for the sick and dying. It is almost too much to expect that a person in deep trouble will reveal the secret causes to a fellow church member as readily as to one who is set apart as the pastor's helper, and whose great concern it is to help those in trouble. A woman of tact, of consecrated common sense, with a two years' training in a home, can do a work in a congregation, especially among the female portion of it, that no minister, however endowed, can possibly perform.

"There are so many half-open doors, both at home and abroad, through which man dare not pass, that the revival of the New Testament deaconess seems almost a necessity if the work is to be done."

Thousands of noble women, as missionaries, Bible readers, and visitors, are virtually exercising the office of the deaconess now without the title. Why not take those of them who are willing to give their whole life to such work (and there are many such), and provide a course of practical study, and, on its completion, set them apart to this joyful work as fully-fledged successors of Phœbe and the rest?

But, in conclusion, after the last word is said on the subject of woman's place in the church, we must not overlook the importance of her place in the home. It is there the vast majority of women are to wield their mightiest influence for God and humanity.

All honor to the noble band of women who are laboring, either at home or abroad, to save the submerged, whether they live behind brass knockers or in the shady haunts of vice. But there is no honor attachable to them which does not belong to the Christian wife or mother who is seeking earnestly to purify and to keep pure the fountain of home life. The world needs more missionaries, more teachers, more nurses, along the great thoroughfares of life ; not more, however, than home needs the benediction of godly mothers.

Out of home are the issues of life, both for the church and for the state. Nowhere can the stream of humanity be purified to better advantage than at the fountain-head of home ; and who more likely to effect that purification than the godly mothers in Israel ? "She who rocks the cradle rules the world."

WILLIAM FRIZZELL.

Toronto.

"LOSE this day loitering—'twill be the same
To-morrow, and the next more dilatory ;
The indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest ? Seize this very minute—
What you can do, or dream you can, begin it.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated ;
Begin, and then the work will be completed."

"THE spirit must still the darkling deep,
The dove must light upon the cross,
Else we should all sin on or sleep
With Christ in view—turning our gain to loss."

—Keble.

A SUMMER SCHOOL BY THE SEA.

IT was the good fortune of the writer to take part in the Summer School of Theology at the Presbyterian College in Halifax in July of the present year. A general account of the meeting may be of some interest to the readers of *THE MONTHLY*, who, for the most part, have not had the opportunity of becoming acquainted with Nova Scotia, its Presbyterian population, and their theological seminary.

Several elements contribute to make a summer gathering of this sort at Halifax highly successful. The traditions of the people, their habits of mind, and their sound and substantial methods, have made to them a desire for knowledge and discussion a matter of course. Hence, a serious, business-like company of active ministers and students is assured. Again, the gentlemen who guide the affairs of the Presbyterian College, wide-awake, progressive men, take a broad view of the responsibilities of their institution to its graduates and the ministry of the country generally, and spare no pains to keep alive an interest in Biblical and theological studies. The place of gathering itself must not be left out of view. No more suitable location for such a school could be found, apart from the obvious advantages and conveniences afforded by the college halls and library. Halifax is a noble summer resort—I had almost said “retreat,” as an appropriate term for a refuge of pulpit-tossed ecclesiastics—but such an epithet might be unjustly construed to imply that Nova Scotia’s famous capital is obscure and isolated. It is superfluous to recall to Canadians of any degree of longitude or intelligence the historic associations of Halifax. These matters, as well as its importance as one of the great naval stations of the world, are learned fairly well *in absentia*, though a personal visit immensely enhances their interest. To these attractive elements must be especially added the charm—one might rather say, the spell—of the unique environment of the fine old city. The scenery of Halifax is, like its historic memories, of such a kind as particularly to impress mature and reflective minds. There is nothing here of the idyllic, and, except in nooks and by-ways, scarcely anything even of the strictly picturesque. Everything

is massive and imposing—the great promontory on which the city rests, crowned by the mighty citadel; the vast harbor, on which the navies of the world might ride; the islands and rocky heights capped by impregnable fortresses. Pine Hill, on which the college and the professors' residences stand, occupies, perhaps, the most attractive position within the range of the main peninsula. Within easy reach of Point Pleasant Park, at the seaward end of the city, and overlooking the beautiful Northwest Arm, it presents an outlook upon villas and groves and verdant slopes, and between them, most charming of all, the far-stretching waters of the ocean inlet. In the summer months the region is in its glory,

The Presbyterian College in Halifax, as it is one of the best theological schools of our church in Canada, claims also to be, in effect, the oldest. Although the present site has been occupied only since 1878, the college has been in operation in Halifax since 1860, and the life of the oldest of its present happily united elements runs back to 1820, when theological instruction began to be given by Prof. Thomas McCulloch in the famous Pictou Academy. Its attendance has, until within late years, never been very large—a matter of which more will be said hereafter. But it has furnished two-thirds of the ministers at present on the roll of the Maritime Synod. And it is now half a century since it trained the first of a band of missionaries whose achievements and devotion have added lustre to the history of the evangelization of the modern world.

The present session is the first of the Halifax Summer School of Theology, though the enterprise was projected and largely prepared for last year. The term extended from July 16th to July 26th, inclusive. The afternoons were devoted, as a rule, to recreation. Especially noteworthy was the delightful excursion, by steamboat, on the afternoon of Saturday, the 20th, from the landing below the college, through the Northwest Arm, around the harbor and Bedford Basin and return. In order to show the scope and general character of the work attempted, I subjoin an extract from the official programme :

“The Covenanting Age” (4 Lectures). By Rev. Principal Pollok.

“Pentateuchal Criticism” (4 Lectures). By Rev. Professor Currie.

“Methods of Congregational Activity.” By Rev. E. D. Millar.

“Revivals.” By Rev. Neil McKay.

"Comparative Religion" (3 Lectures). By Rev. Principal Grant.

"The Trustworthiness of the Historical Books of the New Testament" (3 Lectures). Lecture I., "The Synoptic Gospels." Lecture II., "The Gospel of John." Lecture III., "The Acts of the Apostles." By Rev. Professor Falconer.

"Revelation" (3 Lectures). By Rev. Professor Gordon.

"The Reading of the Scriptures." By Rev. James Carruthers.

"The Church and the Young." By Rev. Anderson Rogers.

Three Lectures: Lecture I., "Domestic Relations of the Hebrews, and their Significance." Lecture II., "Leading Motives of Early Hebrew History." Lecture III., "Hezekiah, Sennatherib, and Isaiah." By Professor J. F. McCurdy.

"Science and the Argument from Design." By Prof. J. G. McGregor.

Devotional exercises from 9.15 to 9.30 each morning.

Lectures commence in the morning at 9.30; in the evening at 7.30.

There were thus eleven lecturers, each of them occupying a distinct field. It will be seen that while the topics dealt with were mainly those of didactic or scholarly interest, practical matters were not overlooked. Indeed, an additional evening session was found necessary in order to discuss the question of a liturgy in Presbyterian services. It was also felt by many as a great disappointment that no time could be given to a full consideration of that most pressing of problems—how to enlist the organized services of the young men of the church. Generally speaking, the interest of the meetings was genuine and deep, and sustained throughout the course. The affair was much more than a formal and impersonal reading and hearing of lectures. Not only in connection with the practical papers, but also at the close of many of the more theoretical ones, questions were asked, and objections stated and argued out freely in the open arena of the school. Probably the lectures on Pentateuchal criticism and comparative religion evoked more lively discussion than any others not of the strictly practical kind. Of these lectures, as well as the admirable course delivered by the youthful Professor Falconer on the trustworthiness of the New Testament history, I am able to speak with more intelligent authority than I would venture to assert with respect to the others. But there was no question as to the stimulating and helpful character of the whole series. I single out the lectures of Prof. Currie and Principal Grant, because, while they differed widely in style and mode of treatment, they had this great element in common, that they were in the highest degree searching and provocative of wholesome

inquiry. I may be allowed, because of some special familiarity with the subject, to point out a few of the commendable features of Prof. Currie's course. His aim was neither to deepen and confirm "dogmatic slumber" by reiterated insistence on what one is bound to hold, nor to startle sober and sensible people by conjectural novelties. A calm and impartial statement of the various theories that have been maintained as to the composition of the Pentateuch was followed by a judicial summing up of the arguments for and against the Mosaic authorship. Difficulties were not shirked or belittled; but the conclusion was drawn that, upon the whole, the safest ground was the view that Moses is responsible for the compilation of the books that bear his name. Whether all agreed with the lecturer on every point or not, the feeling was unanimous that approved of his method and his mental attitude.

Indeed, the most noteworthy, as well as the most admirable and inspiring thing about the whole gathering was the wholesome mental and moral tone that pervaded it, and that made participation in it a real help and privilege. It would be difficult to speak in too high terms of the prevailing temper and spirit of both lecturers and hearers. The very absence of agreement on questions important, yet not vital, whose discussion is just as desirable as their solution, was an essential element in the success of this summer's Halifax meeting. The atmosphere was cleared and made bracing and energizing by the manifest enthusiasm and love of truth that animated the whole assembly, by the candor and mutual confidence that were displayed on every hand. *Pectus facit theologum* is a phrase that will bear a widened application in the light of such experiences.

It will be appropriate to say a word or two, before closing, about the institution of which this most enjoyable meeting was the centre and rallying-point. I do not wish to dilate upon the personal qualities of the honored members of the faculty, though this would be a task both easy and grateful. I prefer to call attention with some emphasis to the conditions that have secured for the college the enviable position which it now holds. It is but a few years since its students could be counted on the fingers of one hand. In the session of 1894-5 it had thirty-eight, not including those undergraduates of Dalhousie College who are taking advantage of the affiliated course, somewhat similar to

that enjoyed in Knox College by virtue of its relations with Toronto University. Next session, as is expected, it will be attended by a number much greater still. The surprising thing is, not the former condition of matters, but the present. With a population to draw from insignificant as compared with that of Ontario, with the disadvantage of contending against the attractive power invariably exerted upon small countries and colleges by large institutions such as Princeton, Union, and McCormick, it is the most natural thing in the world that the Halifax students should be few. There was and is but one element and source of staying and recuperating power under such conditions, and this the authorities of "Pine Hill" have fostered and utilized to the full. They have been strong in the traditions of their country and of Nova Scotia Presbyterianism in favor of *thoroughness*. In the days of their financial and academic feebleness, as well as in the present days of their nobly won strength and success, they have always insisted upon all their candidates receiving as high and broad an intellectual and moral training as the best arts colleges of the country could afford. Hence their constant close association with Dalhousie College. Hence their determination not to discourage men from obtaining the best possible discipline abroad, at the same time that they offer them the best possible at home. They have no "Preparatory Course" as an integral part of their school, and no system or practice which can be construed as being nearly or remotely its equivalent or substitute.

J. F. McCURDY.

University College, Toronto.

“BE glad of rain,
Too much sun might wither thee;
’Twill shine again.
The clouds may look quite dark—’tis true,
But just behind there shines the blue.”

THE CLEVELAND SUMMER SCHOOL OF THEOLOGY.

IT is late, indeed, yet not too late, to jot down one or two impressions brought away from the Summer School which was recently held in Cleveland. The occasion was an altogether memorable one, as regards both the speakers and their themes. It marked, in truth, the inauguration on this continent of a new and needed departure. We have grown accustomed to hearing of summer schools, through which the interests of practically every branch of physical science are being steadily advanced; but until now, so far as this latest method of study is concerned, the queen of all the sciences has been strangely neglected. The summoning of a school, therefore, to engage in the serious critical examination of present-day theological questions, under the guidance of recognized theological leaders, is an event worth pondering. It affirmed, in a very emphatic way, that the wider realm of spirit is quite as real a world as the better known realm of matter. It gave unanswerable proof, as its discussions proceeded, that the science of theology deals with those great realities which abide—with truths of transcendent moment, with truths in which every human being is interested, and concerning which man's thirst for knowledge may in large measure be met and satisfied. And since similar conferences, though more modest in their aims, are occasionally convened in Canada—and one of them is to be held in Knox College, as the second of a series, at the beginning of next year—it may not be amiss, while the Cleveland ideal is still distinct in one's memory, to record the following reminiscences and reflections.

The Summer School at Cleveland, while characteristically American in many of its excellencies, was admittedly not American in its origin. It was the direct outcome of the experiment which was so successfully made in Oxford in 1892. And in some respects, notwithstanding numerous differences, the likeness of the two meetings was very marked. In both, Principal Fairbairn, though by no aim or desire of his own, occupied unquestionably the foremost place. In both, the methods of work were noticeably alike. And when one scanned the faces (eager, and at the

same time thoughtful) which confronted the platform day after day, it was impossible not to recall a remarkably similar assembly which met across the Atlantic three years ago; for quite a number of those who regularly attended the lectures delivered at Cleveland were recognized as having formerly been seen in the chapel of Mansfield College, Oxford.

The subject selected for study was "The Revelation of God." The fact of a divine revelation, the purpose of it, and the manner of it, were topics which different speakers viewed from very different standpoints; but the spirit of harmony by which the sessions of the school were uniformly characterized preserved the discussions from being marred by even a single discordant note. Take it for all in all, this fact is perhaps the outstanding feature of an occasion which, on entirely other grounds, is entitled to be called memorable. The studies of the school, however, were treated generally in their philosophical and historical aspects, and hence they were the less likely to provoke heated controversy. The doctrine of God, as it is found in ancient and modern literatures, was patiently traced and expounded; and the series of lectures closed, very appropriately, with a sketch of "The Reconstruction of Theology," if undertaken and logically carried out in the light of recent researches. There is no necessity, however, to say more here about the lectures to which we listened. Several of them were exceedingly able, and are pretty sure to be published before long. Some of them, indeed, are already in the press. Those who are interested in the work which the school attempted to do took precaution, no doubt, to secure such reports of its proceedings as appeared from day to day in the Cleveland newspapers.

But there were two who spoke this summer in the Adelbert College chapel whose words and whose influence will not soon be forgotten. One of them is still a young man, considerably less than forty years of age; the other, possibly now in the maturity of his power, is approaching the period of threescore years. The one is a busy, assiduous pastor; the other is a distinguished theological professor. The one, standing on the eve of coming changes in theology, is at once daring and radical; the other, made sober by the thought of subversions foreseen and unseen, is satisfied if he can lend aid in a less destructive reformation. And so while other speakers compelled attention,

and were heard in several cases with an eagerness that increased every day, it was not Dr. Bradford, of Montclair, N.J.; or Dr. Gordon, of Boston; or Professor McGiffert, of New York; or President Strong, of Rochester, or others who might be mentioned, who set us all talking and who will keep us all thinking for many a day to come. In a group of lecturers which included an unusual number of scholars, the two names which will always stand out most prominently—as indicating the two men who gave a distinctive character to the school—were emphatically those of Rev. Benjamin W. Bacon, of Oswego, N.Y., and Principal Fairbairn, of Mansfield College, Oxford.

Dr. Bacon possesses a very engaging personality. One cannot come much into contact with him without feeling drawn to him. He is a very companionable man. At the same time he is quickly discerned to be a student. His joviality is subject to restraint; and so, notwithstanding strong temptations to act otherwise, the incessant demands of a city congregation have not interfered with his voluminous reading, and with his acute and independent way of thinking. Moreover, he has already become an author of mark; his "Genesis of Genesis," and his "Triple Tradition of the Exodus," have had a very considerable circulation. As a guide in biblical studies, whether through the printed page or from the teacher's desk, he displays an eager enthusiasm—modest withal—which is simply contagious; hence he won us to be his friends at the very outset. But, while no one who spoke from the platform was more liked than Dr. Bacon, probably no one who addressed us was followed with greater caution, or with such conscious and necessary reserve. He gave us six lectures on Biblical Literature, devoting the first half of his course to the Old Testament, and the remainder of it to the New Testament. Certainly it was with merciless hand, and with caustic words, that he branded the unveracious lips of garrulous Tradition. Such testimony, he felt, was—in some quarters at any rate—being taken much too seriously. But, as it seemed at least to some of us, a great number of incidents in the history of the Hebrews were needlessly called in question. Doubts were raised, and explanations were suggested, which served only to make "confusion worse confounded." It was affirmed, as others have affirmed before, that Abraham, Isaac, etc., etc., were not historical characters, viz., that they were

not persons, but merely oriental personifications; yet the proofs upon which this theory rests are admittedly unsatisfactory. At the same time, let this word be honestly spoken; probably no one would willingly have missed the stimulus which those revolutionary lectures awakened. They effectively called attention to those perplexities in the Scriptures of which every student is aware. They incidentally broadened that spirit of patience and tolerance, in the free exercise of which one can listen dispassionately to statements from which he very strongly dissents. They quickened the resolution to arm oneself promptly, alike against the conceits and the deceits of theological sophists, lest the testimony of the Word of God should be openly traduced through our feeble exposition of it. Probably few were wholly convinced by Dr. Bacon's ingenious and elaborate argument; and yet surely there were none who did not realize that he had put them in his debt. All must have learned, at least, a lesson in diligence; for was there not abundant rebuke for many in the spectacle of this scholar, still young and hampered by continual interruptions, having already achieved so much? At least one of his hearers left Cleveland revolving such thoughts in his mind, and resolved to be more zealous in future in improving the passing hours.

Principal Fairbairn, the other outstanding lecturer of the school, is not easily described by one who really knows him. For many students of theology, Dr. Fairbairn holds a position of influence which it is given to but few men to occupy. Then, apart from his prestige as an educator, there is something about the man which attracts one even more. To some, as to the writer of this paper, he has been so often an adviser, and his counsel has been followed with such evident advantage, that only with difficulty can one avoid using terms of seeming exaggeration when speaking about him. At all events, none will deny that he is a great master in the department of Divinity. His researches and successes as a constructive theologian, much as individual opinions of his have been and will still be disputed, have won universal recognition and admiration. His general information is so varied that there would be no impropriety in his adopting that saying of Terence: "*Homo sum: humani nihil a me alienum puto.*" His acquaintance with continental crudition is as extensive as it is rare. His grasp of the great questions which emerge in philosophy and history, two vast fields of learning which he

has managed to make his own, is at once strong and confident. His insight, so invariably revealed when he is dealing with some complicated problem, is quick and profound. His judgments are independent; hence he is compelled often to enter the arena of controversy. At such times he may seem to be severe, for his logic is keen and his blows are relentless; but he is ever magnanimous. As touching the Scriptures, his reverence for the divine oracles is too manifest to be questioned.

Such is the man who to-day, upon the verdict of competent critics, is the greatest scholarly force in modern Oxford. Such a man is worthy of the hearing which awaits him everywhere. So far at least as the summer school in Cleveland was concerned, there is no difference of opinion as to the place which Principal Fairbairn occupied in its councils. Accustomed to serve in the office of a leader, that rank was accorded him at once by common consent; and his influence visibly grew with each successive day. Not that Dr. Fairbairn sought for himself any such pre-eminence; a man more easy of approach, and less mindful of the honor which is his due, it would be hard to name. A conspicuous trait in this great teacher's character, quickly discovered by all who have to do with him, is his uniform urbanity. Certainly to every one of those who, during the ten days through which the school lasted, were residents of Guildford House—where Dr. Fairbairn also resided—the pleasure of conversing familiarly with him at all times (at the table, or on the broad, shady veranda, or beneath the trees in the adjoining park) was accounted one of the very greatest privileges that had been put within our reach. But, in the class-room, this satisfaction rapidly grew. It would be difficult to find Principal Fairbairn's equal as a conscientious and successful expositor. He makes not only plain, but pregnant with an unsuspected suggestiveness, some of the subtlest mysteries of philosophy and religion. He speaks always without notes, and yet he never seems to be at a loss for a word. His language is choice, forcible, picturesque, and at times startlingly antithetic. His banter, when exposing the inadequacy of some opponent's position, is delightfully bold, and, at times, brilliant; its effect, necessarily exasperating, is increased by the ease with which it is invoked and exhibited. There were occasions this summer when, as if in excess of playfulness, some serious critique was suddenly enlivened and illumined by a most

apposite but exceedingly humorous story. It is doubtful if five men could be named among the scholars of to-day who, attempting to deal with the great subjects which Principal Fairbairn brought before us at Cleveland, could hope during a week merely to *sustain* an interest which, under this Scotsman's deft control, was continually augmented and deepened.

It is safe to predict that, as one result of this summer school of theology, Dr. Fairbairn's "Christ in Modern Theology" will be read and studied on this continent more widely than ever before. It is a new thing for a volume of this class—dealing with a subject that does not appeal to the masses, and costly in price when books for the million are so cheap—should within three years have passed through six editions! Yet it is little wonder, and it is ground for real satisfaction, that the sale of this work increases. Some aver that Dr. Fairbairn is a very "broad" theologian; but his breadth has been conditioned by his understanding of the Scriptures. Besides, breadth and narrowness are merely relative terms: in these respects, even the same man frequently changes; but every man tends to become broad as he widens his horizon. Only he who thinks can hope to make advance; but he who thinks *should* make advance, and so in some respects at least must separate himself from his own past and from the turbid thinking of those who are around him. Yet, further, it is a mistake to define too exactly Principal Fairbairn's theological position, in the light merely of the views which are expressed in his "Christ in Modern Theology." For, as the author himself would have it, that volume is an essay rather than a complete treatise. It makes no claim to being exhaustive. On the contrary, it is silent as to many things. It purposely leaves much unsaid, even when the provocation to speak is strongest. But whatever Principal Fairbairn may be, he certainly is not a dogmatist; and so, when we know only in part, he abstains from making declarations which presuppose a complete revelation. He is bold in speculation, but he does not waste time in constructing theories which are speculations merely. He has declared himself to be the friend of the higher criticism; but by the higher criticism he means the sober investigations of a distinctly higher scholarship. As he said himself, in his closing lecture at Cleveland: "The man who makes the church more thoughtful tends directly to make it more religious." Happily, Principal Fair-

bairn recognizes that, in this attempt, there are important results which *he* may hope to accomplish. Hence the cheerful energy with which he discharges his onerous task at Oxford. Hence the various publications with which he has enriched our literature. It is sincerely to be hoped that these contributions may for many years be continued, for they possess a value that reaches far beyond the present. Even where some of the conclusions arrived at may require ultimately to be modified, this latest explorer of intricate theological labyrinths is undoubtedly laying the foundations of his system on a broad philosophic basis. As the *Outlook* neatly expressed it: "Dr. Fairbairn is making the church realize the permanent practical value of theology as a science."

And so while some, studiously inclined, turned their steps last July towards Halifax, discussing there, beneath fairest skies and amid very charming surroundings, the items of a very attractive theological programme; while others registered their names in the School of Applied Ethics, at Plymouth, Mass., discussing there some of the most recent researches in ethics and the history of religions; while yet others betook themselves to the shady groves of Chautauqua (where President Harper exercised mild sway), or to its western Presbyterian counterpart, "Beautiful Winona," on Eagle Lake, Ind., where President Coulter greeted with cheery welcome his many guests; while a goodly number entered themselves as theological students at Manitoba College and at the University of Chicago, certainly no one who decided to go to Cleveland contemplates with regret his brief sojourn in the northern metropolis of Ohio. It proved, to many a weary pastor, a grand way in which to spend a part of his vacation. Together with rest for body and brain, there was gained an unexpected amount of physical and mental stimulus. It became once more a joy to read and think—to study in unfamiliar by-paths—and to digest and assimilate the gleanings of earlier studies. Some of the happiest memories of college days silently stole back again; and in the helpful friendships that were formed, the swiftly moving hours glided all too rapidly away. Hence if, next summer, Oxford should open its gates for a third term of study; or if, as President Thwing intimated was quite likely, Cleveland should then repeat the experiment which it has inaugurated in America, it is to be hoped that in both cases Canadians will be found to be present in very considerable numbers. Thus far,

such attendance at the British school has been very small indeed ; but, notwithstanding the proximity of the American school, only four Canadians this year asked to be enrolled in it ! Of these entrants, two were Presbyterians and two Congregationalists. Indeed, the attendance at Cleveland was in the aggregate somewhat disappointing. It did not exceed 150 persons, of whom about one-third were present at each lecture ; but at Oxford almost 400 were enrolled, of whom *almost all* attended *every* lecture. It is certain, however, that if Dr. Thwing issue a second call to the churches, great influx of students will not be looked for in vain.*

A comparison of the American school with its model suggests one or two reflections which are timely, in view of the Canadian school—a winter school of theology—for which Knox College is responsible. And with these summary remarks, this communication, already unduly long, will be brought to a conclusion.

(1) Both schools were wise in securing some of the younger scholars of to-day as lecturers and teachers. In this way honor was conferred upon some who have been pursuing in private special lines of study. An additional stimulus was given them to be exact and thorough in their investigations. And there is ever something very fascinating in watching the steps by which an alert and vigorous mind addresses itself, for the first time formally and in public, to the solution of some of the enigmas of religion.

(2) Both schools were wise in calling in the aid of those who represented widely different types of opinion—men different in theological name, and different in theological outlook. Such procedure was in each case fully justified by the issue ; in Cleveland, in particular, where the discussion of papers was most free and outspoken, the result was really remarkable. Speaker and hearers often differed diametrically, for they stood separated from each other by all the distance between the poles ; yet (as already remarked) there was no hasty rejoinder, nor murmur of suppressed clamor, nor even suspicion of discord. There were numerous open conferences, but these were always brotherly in tone, and were conducted, without exception, in a most excellent

*Nothing has been said in this article about the painstaking projector of the Cleveland School of Theology. This is an intentional omission ; for the November number of THE MONTHLY is to contain a brief account of the origin and remarkable growth of Western Reserve University, and of the magnificent work which President Thwing has been instrumental in achieving since he started upon the duties of his present influential position.

spirit. To breathe such a theological atmosphere, even for a week or ten days, acted upon us all like some benign tonic, and served to bring us all permanently nearer together.

(3) Both schools made a mistake in inviting the help of too many instructors. Here, as so often elsewhere, quality is better than quantity. The value of a conference is certain to be appraised, not by the number of those who took part in it, but by the weight of what they contributed to it. Then, besides, as Goethe says of art and poetry, personality is everything; the *man* who speaks, and the manner in which he deals with his theme, counts for a great deal in work of this kind. Moreover, if fewer instructors be chosen, each can do more justice both to himself and to his students. It would appear that the best results are gained when the staff consists of a comparatively small number of carefully selected scholars, and when brief *courses* of lectures are substituted for a list in which there are found a considerable number of single independent lectures.

(4) Cleveland scored a point against Oxford in providing larger opportunity for the discussion of the material of each lecture at its close. A half-hour's conference followed immediately upon the reading of *every* paper on the programme; and the eagerness with which this privilege was almost uniformly embraced showed how fully it was appreciated by the majority of those present. At Oxford, on the contrary, such discussions were seldom admissible. Where provision was made for them, they were practically limited to the session that was held in the evening.

(5) And, finally, Oxford easily scored a point against Cleveland in its neatly printed official programme of the school, where, in addition to pertinent general information, there were found full syllabuses of the lectures, and a complete list (names and local addresses) of all the students who had secured enrollment. One missed also, at Cleveland, the hallowed communion service, wherein, on Sabbath morning in the chapel, around the table of a common Redeemer, the divine love was commemorated, and denominational differences were forgotten. And a golden rule, rigidly observed at Oxford, would have won golden opinions had it been equally observed at Cleveland: "The doors of the chapel will be closed punctually five minutes after the beginning of each lecture, and the doorkeeper has strict orders not to admit any one thereafter."

Toronto.

LOUIS H. JORDAN.

LETTER FROM HONAN.

THE following is an extract from a private letter lately received from the Rev. J. A. Slimmon, of Honan. It will be found full of interest :

Let me tell you of a visit I recently made to one of our sub-stations, a place called Hsiao Chai, that translated is "Little Fort."

Rev. W. H. Grant and I were appointed to go there on Sabbath, June 30, to baptize some converts ; but as Mr. Grant was at Chu-Wang on that date, and could not come down because the roads were flooded with water, I had, therefore, to go alone, though, if I had wanted an excuse for not going, the state of the roads would have furnished one, although they were not so bad between Little Fort and here as they were on the Chu-Wang road ; still, as they were flooded with from two to three feet of water, they might have been considered impassable, but I thought it would be a pity to disappoint those who were waiting to be baptized. There is a chapter in "The Stickit Minister" that tells of a Scotch minister from Galloway that had a service to hold, and his text was, "Whatsoever thy hand findeth to do, do it with thy might," and it describes how he went through storm and flood to hold the service. I come from pretty near that part of Scotland myself, and thought I would do as my countryman had done, so I hired a man with a wheelbarrow to carry my bedding, etc., and off we started.

I had to walk barefoot nearly all the way, wading through the water. I don't think I would have minded that so much, although it is not quite as comfortable as travelling in a Pullman ; but when I found that the water was infested with horse-leeches, it took all the courage I possessed to go on, for all my life long I have had a perfect horror of leeches. One of my most ordinary forms of nightmare is to dream of leeches eating their way into the soles of my feet. The natives told me that there was no danger if I kept moving, which I did in quite a lively style, but the nervous strain was pretty severe.

In spite of all our endeavors, I don't think we would have reached our destination that week (we started on Friday morning) if God had not gone before and prepared the way. It was so evidently arranged by God that I will tell you about it, that you may see how God looks after His servants. At sundown we reached Hwa-hsien, a city about six miles from our destination. When we had passed through the busy part of the city, and were approaching the further gate, I proposed that we have a rest and drink some of China's national beverage, so we stopped at a tea-shop. Soon a

crowd gathered round to stare at the foreigner. Amongst the crowd was a very intelligent-looking man, who politely entered into conversation. He asked where we were going, and, having informed him, he then asked whom we were going to see. I did not want to go into particulars with him, so replied that we were going to put up at one of the inns and preach. Then he asked, "Are you not going to see Mr. Wang?"—(this is one of the brightest of the inquirers in Little Fort)—and being answered in the affirmative, he asked if we knew that there was one of Mr. Wang's friends in the city, and if we would like to see him. We replied that we would like very much to see the friend, but did not know where to look for him, on which he at once volunteered to go and look for him, and off he went, and soon returned with one of the men that I was to baptize. Now, if it had not been for this man, who guided us through the dark to the village, and helped to carry the barrow bodily over the deeper pools, we would not have got there that night; and, as it rained all day on Saturday, travelling would have been impossible. It was fair on Sabbath, but we do not travel on the day of rest. On Monday it rained again; so that but for the provision God had made in detaining this man in the city we could not have reached our destination before Wednesday. Even with his help it was long after dark when we arrived, and I was all but exhausted, having travelled at least twenty miles. As we approached the first house, inside the gate we caught the sound of voicessinging a familiar hymn. In an instant all my fatigue was forgotten; I commenced to sing the hymn, and could hardly keep from dancing. When we reached the door, I peeped in and saw several people on their knees engaged in prayer. It was Mr. Wang and his friends just closing evening worship. Within an hour the news had spread through the village that I had come, and when the friends had gathered we joined together in having a praise service. Then we sat talking till near midnight, and it was not till I awoke next morning, to find myself stiff and sore all over, that I remembered how tired I had been. Saturday was spent in getting acquainted with the friends, as this was my first visit. On Sabbath forenoon I baptized the six men that had been accepted, and, if that ancient king who offered such large rewards to any one who would invent a new pleasure were living now, I could tell him of a pleasure he never enjoyed, and one worth all his other pleasures put together, and that is to see precious souls delivered from Satan and joined to the body of Christ. My feelings so overcame me that I could hardly pronounce the words we use in administering the rite of baptism, and we proceeded to observe the sacrament of the Lord's Supper. I had to shorten the service considerably, because the tears were streaming down my cheeks, and as I attempted to address them my feelings got beyond all control, and I wept outright. Jesus was all but visibly

present to me, and it was His joy that I was sharing. Oh, the wonderful, wonderful goodness of God in making us fellow-workers with Himself, and thus enabling us to enter into His joy! The rest of the day was spent in happy fellowship and holding open-air meetings. We continued these open-air meetings on Monday, and the natives took part freely. One of the brightest and most straightforward testimonies I ever listened to was that borne by an old man who had been schoolmaster in that village for three generations.

"If you want proof of this doctrine," he cried, "look at me. I am no longer a Confucianist; I now worship the God on whom Confucius was dependent, as are all men. I was once dead in sin, now I am alive; once my heart was burdened and sorrowful, now I am smiling all the time. Why? Because God has taken away my sins." Then he went on to tell how God had delivered him from opium-smoking, with so complete a deliverance that all desire for it even was taken away. He had submitted himself to be tested by some friends who doubted his deliverance, and as a test asked him to sit by them while they smoked. He did so, and when they saw that he could do that without wanting to smoke they believed that he was indeed delivered.

There are many more interesting facts that one could relate about the converts in this village, but I must not make my letter so long, else I shall weary you, and take up too much of my own time in doing so; but I am sure this is not the last you will hear of Little Fort, for the church there promises to be a strong and healthy one. One sign of this is the desire that some of the children show of being taught. The last night I was there I sat under a tree with several little boys round me, teaching them to sing "Jesus Loves Me," and a little way off a group of girls were singing in their hearts, because it would not have been proper Chinese etiquette for them to have joined the boys; but I knew by the keen, interested looks on their faces, and sometimes by a movement of the lips, that while seemingly they were only observers they were really as eager to learn as the boys were, and in all probability were learning more correctly and more quickly than the boys.

Now good-by for the present.

Don't forget to pray for Little Fort, and for

Yours sincerely in Christ,

JAMES A. SLIMMON.

Tientsin, China.

OUR COLLEGE.

OUR editorial chief, after a successful pastorate in Milton, has resigned his charge, and will spend a year in Toronto in post-graduate study. Mr. Haddow will still give time and thought to the interests of THE MONTHLY.

AMONG those who paid the college a visit during the Industrial week may be mentioned the names of R. W. Ross, of Glencoe; J. A. Mustard, of Kent Bridge; H. R. Horne, of Elora; William Cooper, of Listowel; and R. McNair, of Carleton Place.

R. G. MURISON, M.A., has been offered the lectureship in Oriental Languages, Toronto University. Mr. Murison has spent the past six months on the continent, visiting places of interest, and perfecting his already extensive knowledge in his favorite studies.

WE had the pleasure of witnessing, recently, the marriage of Rev. Lachlan McLean, of Duntroon, to Miss Annie Dames, of Mariposa. The ceremony was performed by the Rev. Principal Caven in his room in the college. We trust "Lock's" face may never lose the smile it wore that day.

OUR esteemed contributor, Dr. J. Ferguson, whose valuable article on "Hypnotism" appears in this number of THE MONTHLY, is among the candidates in the approaching election for the University Senate. So also is Rev. Dr. Somerville, of Owen Sound, who is our lecturer on Church History for the coming session. Both would be valuable accessions to the Senate.

THE vacancies in the church are being filled one by one. Last spring's class cannot grumble that a fair share has not fallen to it. Already the greater part of the class has found a sphere of labor, and a few more are looking forward to a speedy settlement. Lachlan McLean has become pastor of the Duntroon congregation, while John Burnett expects to look after the welfare of the Keady charge, D. M. Martin that of Tweed, and T. McCullough that of Dresden.

WE are always glad to welcome back to our halls those who have gone from us to the front, and are doing valiant pioneer work for the church. The Rev. Thomas Rogers, who graduated a few years ago, has spent the intervening time in British Columbia, where he has done yeoman service

for Presbyterianism on the coast. After spending a few weeks in Ontario, on a well-earned furlough, he has again returned to the west, full of hopefulness for the outlook there.

AFTER a pastorate of some five or six years on the American side, the Rev. Peter Nichol has returned to his native land, and undertaken the work in St. Mark's, of this city. The induction services took place on the evening of September 17th. We think the right man is in the right place. All know something of the splendid work done by Mr. Nichol, in his student days, in the William and Claremont street missions. We trust that the same prosperity may attend his labors in his new sphere.

MR. ROBERT LAIRD, M.A., a recent graduate of Queen's, who has spent the greater part of the summer with us, left on Tuesday, 17th inst., for Kingston, where he will visit for a short time prior to being inducted into the pastoral charge of Campbellford. Mr. Laird has been supplying the pulpits of Old and New St. Andrew's churches, and has made quite a name for himself in this city. Campbellford is to be congratulated on having secured him, as he is a young man of more than ordinary ability. We enjoyed his visit very much, and all wish him success in his new field of labor.

REV. B. B. WARFIELD, D.D., of Princeton Theological Seminary, will commence his course of ten lectures in the college on Monday, October 14th, and will lecture twice, daily, till the course is completed: at 10 a.m. and 8 p.m. The evening lectures (perhaps the morning lectures also) will be delivered in Convocation Hall. The general title of the course may be termed "Some Preliminaries of Systematic Theology"; and the topics to be dealt with are: "The Idea of Systematic Theology"; "The Right of Systematic Theology"; "Supernaturalism"; "Miracles"; "Revelation"; "The Inspiration of Scripture." The importance of the subject and the fame of the lecturer will ensure a large attendance of the Alumni. The presence of ministers, or any others who would wish to hear these lectures, will be welcomed.

WITH deep sorrow, we report the recent death of one of our fellow-students, Mr. W. A. Mackay, whose cheery presence will be very much missed from our college halls. He had been for some time suffering from weak lungs, and was in February last compelled to leave college and seek a milder climate. In hope of regaining health he went to San Diego, Cal., but, not recovering, returned to his home in London, Ont., where he died on the 18th of June, while the General Assembly was in session in that city. Mr. Mackay was in the third year of the preparatory course, was known

as an apt and thorough student, and was greatly beloved by his classmates, and indeed by all who knew him. The calmness he manifested while realizing the dangerous condition of his health, and the fortitude and hope, even, with which he contemplated an approaching death, can be seen only in those who are resting on that blessed Saviour who has said, "My grace is sufficient for thee." We feel that our college has lost one of her most promising students, but he has only left us in response to our Father's call to come home. To the bereaved family *THE MONTHLY* extends its profoundest sympathy.

It is with the greatest pleasure we note the induction into the pastoral charge of Lindsay of Rev. J. W. MacMillan, B.A. of 1891. The call to J. W. was, we believe, unique in the history of the church, no member of the congregation having heard him preach—reputation alone securing the call. The induction services took place on Tuesday, 10th inst. The following from the Lindsay *Watchman* shows the impression formed by the people on first hearing him :

"The chairman then introduced the Rev. Mr. MacMillan, who was received with warm, hearty applause, and spoke for about ten minutes. He is a man of commanding presence and his delivery is fluent, earnest, and eloquent, and at once stamped him as a man of brawn and brains. While speaking under adverse circumstances, and hardly rested from the effects of a long railway journey, his remarks were entirely free from nervousness, and made a favorable impression on the large audience present. In concluding, he said he wanted to become speedily acquainted with every resident of Lindsay, and hoped that the members and adherents of his congregation, as well as the citizens of the town generally, who knew him, while perhaps he would be unable to recognize them, would greet him heartily whenever they met. He was among them to do his duty as a man, a citizen, and a minister; he proposed to do his part to the best of his ability, and he felt confident the congregation of St. Andrew's would do theirs."

We congratulate both pastor and people, and feel satisfied that the tie formed on Tuesday will be strengthened by the passage of time. Lindsay has made no mistake.

LITERATURE.

HOW CANADA IS GOVERNED. *By J. G. Bourinot, LL.D., D.C.L.*
Cloth 8vo. Pp. xiv. 344. The Copp, Clark Co., Toronto.

The conditions of Christian work to-day require a minister of the Gospel to live in close touch with living issues. So many moral questions are affected by the enactment and execution of civil law that he must have an intelligent acquaintance with the legislative and judicial functions of government. For those who wish to know the essential facts regarding the administration of our public affairs this book will be a positive boon.

The author, Dr. Bourinot, is a writer of acknowledged ability, and on all matters pertaining to the constitution and government of Canada he is a competent authority whose opinion carries weight in the councils of the nation. As Clerk of the House of Commons, he has more to do with shaping the course of legislation than may be at first supposed. Hence the value of this latest production from his pen.

His aim has been to produce a work of popular character to make Canada's citizens acquainted with the nature of her government, so he has taken pains to explain all technical terms and present in lucid, simple form what is usually regarded as difficult or obscure.

In the first part he has given a historical account of the growth of the constitution, indicating the successive steps in political development by which a congeries of isolated provinces, with diverse interests, became a federal union—a nation with one feeling, sympathy, purpose, and life.

As our government is founded on that of Great Britain, a sketch is given of the Imperial government, and the nature of its control over Canada clearly indicated.

Then the nature of the Dominion government is shown as to its executive, legislative, and judicial functions in the management of revenue and expenditure, militia and defence. The departments of the provincial governments are treated in a similar way, special attention being given to the distinction between matters of federal and provincial legislation, and a list of the latter is given. The courts of law are described, and the different courses of procedure outlined with sufficient fullness. The sources and extent of the provincial revenues are clearly shown.

Special interest attaches to the part treating of the municipal government of the provinces, because the most marked differences are to be seen in the local circumstances, ways of thinking, and daily life of the people. Here the local neighborhood self-government of the oldest parish

of Quebec and the newest township of the Northwest can be compared, and the comparison will be found highly instructive.

At the present time, and owing to the trend of public discussion, the treatment of the school government of the different provinces will, perhaps, receive most attention, and the comparative study of the different systems will prove enlightening.

The government of the Northwest Territories is succinctly described. This is a very valuable part of the book, because of the rapid advance of new settlement and the various formative forces at work there.

A short chapter is added on the duties of Canadian citizenship, which might well be expanded into a volume, and it is to be hoped Dr. Bourinot will do this at no distant day.

The North American and amending Acts are given in an appendix, so that the constitution of Canada may easily be referred to at any time.

An outline map of the Dominion, and nearly forty illustrations of seals, flags, legislative and educational institutions, are given. Nor are the necessities of the newer settlements forgotten, for diagrams of the land sections of the Northwest are also furnished.

The illustrations are well executed. The binding and presswork are excellent. It is evident that both author and publisher have spared no pains to present a valuable book in fitting form. Let us hope that our people will show their appreciation by giving it a hearty welcome.

W.G.H.

QUALIFICATIONS FOR MINISTERIAL POWER. *The Carcw Lectures for 1895, Hartford Theological Seminary. By Charles Cuthbert Hall, D.D. Cloth 8vo., pp. 241. \$1.50. The Seminary Press, Hartford, Conn.*

The literature of homiletics and ministerial equipment has grown rapidly of late, and its high quality has been uniformly maintained. This new volume will bear comparison with the very best that has preceded. It fills a place hitherto unoccupied, and fills it admirably. It is not a treatise on the art of preaching, but a consideration of those elements that lie behind it, and the right use of which gives to the preacher his highest efficiency.

The subject of the lectures is exactly set forth in the title of the volume, and by ministerial power the author means "the outgoing of the Holy Spirit's power through all the gifts and resources of consecrated manhood."

In the first lecture the principles governing the spirit of the enquiry are clearly stated, and the demands made upon the preacher to-day, in view of the growth of democratic ideas, popular education, humanitarian

sentiment, and individualism in religious thought, are shown as factors to be reckoned with, in any consideration of ministerial efficiency.

The power of personality is duly emphasized, and the three realms of complete manhood, the physical, intellectual, and spiritual, receive special attention in the two following lectures. The care of the body, as the instrument of the Holy Spirit, "the God-granted machine by the help of which both mind and spirit are to perfect and prolong their mission," is a religious duty, and for this care directions of the highest value are given.

The necessity for high intellectual qualifications, because of the rapid increase of general intelligence, the perils of mental stagnation and mental seclusion, and the safeguards against these perils, fellowship with nature, with affairs, and with people, are treated with a vigor of thought and freshness of statement rarely equalled in this class of literature.

The qualifications for spiritual power are considered in lecture three. They are experimental and devotional. Most ministers know the danger of their routine work militating against the growth of their own spiritual life, and will gladly welcome these wise and eminently suggestive chapters on tendencies adverse to spirituality in the ministry, experience and devotion as correctives of this adverse tendency, and as qualifications for power. This part of the work will prove helpful in a high degree because of the keen psychological insight and spirituality which characterize it.

As the first three lectures relate to the development of personality in the realms indicated, the three remaining ones deal with those qualifications for ministerial power which involve the application of personality to the complex relationships of ministerial life.

The fourth is occupied with qualifications social and pastoral. We are guarded against a spirit of unnecessary antagonism, a sacerdotal spirit likely to absorb the man in the ambassador, and a spirit of conformity to custom which sinks the ambassador in the man, and counselled to cultivate that manly loyalty to Christ and sympathetic interest in human affairs that will keep the ambassador and the man ever equally conspicuous.

As the preacher is to interpret truth in its relation to life, and the pastor is to interpret life in its relation to truth, a thoughtful pondering of the wise suggestions here given on the cultivation of pastoral power would lessen that spirit of unrest all too prevalent to-day.

A full lecture is devoted to the services of the sanctuary. They consist of *leitourgia* and *homilia*; and while in some cases there is danger of the over-predominance of the *leitourgia*, there is another peril none the less serious in non-episcopal communions of the *homilia*; overshadowing the *leitourgia*. While the highest type of personal holiness is founded on the *homilia*, it is necessary to preserve a fitting balance, and prevent that

didactic excess which sinks the church into a social club that gathers around the orator. There is great need of lifting up the other parts of the service to the level of the sermon. Neglect of this is loss of power.

The theological and ecclesiastical qualifications are presented at the close. Here some of the author's readers will find it necessary to differ from him. He correctly points out the weakening effect of subscribing to a creed that is not accepted *con amore*, but perhaps takes too much for granted when he supposes that many have subscribed to the Westminster standards who do not thus accept them.

These lectures are a valuable addition to theological literature. The range of thought is high and well-sustained throughout, showing the author to be a man of marked originality. The style is eloquent and finished, yet not ornate, and the tone of the work is deeply spiritual. It is one of the most significant productions of the year, and sure to accomplish much good.

W. G. HANNA.

NOTHING TO PAY, TO DO, OR TO FEAR.

"It is finished." (John xix. 30.)

NOTHING to pay? no, not a whit;
 Nothing to do? no, not a bit;
 All that was needed to do or to pay,
 Jesus has done in His own blessed way.

Nothing to do? no, not a stroke;
 Gone is the captor, gone is the yoke;
 Jesus at Calvary severed the chain,
 And none can imprison His free-man again.

Nothing to fear? no, not a jot;
 Nothing within? no, not a spot;
 Christ is my peace, and I've nothing at stake,
 Satan can that neither harass nor shake.

Nothing to settle? all has been paid;
 Nothing of anger? peace has been made;
 Jesus alone is the sinner's resource,
 Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say,
 Jesus has met it and borne it away;
 Drank it all up, when He hung on the tree,
 Leaving a cup full of blessing for me.

What about terror? it hasn't a place
 In a heart that is filled with a sense of His grace ;
 My peace is divine, and it never can cloy,
 And that makes my heart over-bubble with joy.

Nothing of guilt? no, not a stain,
 How could the blood let any remain?
 My conscience is purged and my spirit is free,
 Precious that blood is to God and to me!

What of the law? ah, there I rejoice,
 Christ answered its claims and silenced its voice ;
 The law was fulfilled when the work was all done,
 And it never can speak to a justified one.

What about death? it hasn't a sting ;
 The grave to a Christian no terror can bring ;
 For death has been conquer'd, the grave has been spoiled,
 And every foeman and enemy foiled.

What about feelings? ah! trust not to them ;
 What of my standing? "who shall condemn?"
 Since God is for me there is nothing so clear,
 From Satan and man I have nothing to fear.

What of my body? ah, that I may bring
 To God as a holy, acceptable thing,
 For that is the temple where Jesus abides,
 The temple where God by His Spirit resides.

Nothing to pay? no, thanks be to God,
 The matter is settled, the price was THE BLOOD!
 The blood of the Victim, a ransom divine—
 Believe it, poor sinner, and peace shall be thine.

What am I waiting for? Jesus, my Lord,
 To take down the tent and roll up the cord,
 To be with Himself in the mansions above,
 Enjoying forever His infinite love.

—Selected.

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