VOL. XVI.] JANUARY, 1893. [PRICE: $1.00 PER ANNUM
No. 9.

THE

Knox College Monthly

AND

Presbyterian Magazine

PUBLISHED UNDER THE AUSPICES OF THE ALUMNI ASSOCIATION AND THE LITERARY AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

CONTENTS

Each author is solely responsible for opinions expressed in articles appearing in THE MONTHLY.

TORONTO:

PUBLISHED FOR THE EDITORIAL COMMITTEE BY

THE J. E. BRYANT COMPANY (LIMITED).

THE

KNOX COLLEGE MONTHLY

AND

PRESBYTERIAN MAGAZINE

All matter for publication, and all communications to the Editors, should be addressed to the Rev. J. A. Turnbull, 308 Bathurst Street, Toronto.

All remittances, and all communications of a business nature, should be addressed to The J. E. Bryant Company (Limited), 58 Bay Street, Toronto.

Toronto, January, 1893.

THE PROTESTANT REFORMATION: ITS SPIRITUAL CHARACTER, AND ITS FRUITS IN THE INDIVIDUAL LIFE.*

THE church of Christ sprang into being in a revival, and its history from the day of Pentecost till now has been from revival time to revival time. The movement which we call the great Reformation of the sixteenth century was one of these revivals—perhaps the greatest, whether its magnitude be measured by intensity of religious conviction; by clearness of consecrated vision into those intellectual meanings of spiritual facts, and into those laws of action among spiritual events which we call dogmatic theology; or by its almost unique effects in fields remote from religion and church life, in the narrower meaning of these words.

The great Reformation was a revival of religion. No other phrase can describe it. But this great revival had a wonderful environment; it was set in a framework of human impulses—political, intellectual, moral, and social—such as the world has seldom seen before or since. History, with its warp and woof of when and where, so wove and interwove, as it always does, event and environment that it is not wonderful that many historians have mistaken the one for the other, and have overlooked the real spiritual character of the movement.

*A paper read before the Presbyterian Alliance, and published by permission of the writer and of the publishers of the volume of the Council's proceedings.

It is impossible to state all the various ways in which men have misread the Reformation; but for the sake of showing its intrinsic spiritual character let me refer to three, which may be called the political, the intellectual, and the social. Prof. Leopold V. Ranke and Bishop Creighton may be taken as examples of those who regard the Reformation as, above all things, a great political force, working political transformations not yet ended. It was, they show, the overthrow of mediævalism, and the settlement upon their career of evolution of the modern conditions of political life. The three centuries before the Reformation witnessed the gradual decay of the dominant thought that Christendom must be a visible ecclesiastical organization, one political empire. It was the imperfect mediæval way, as one may see from Dante's "De Monarchia," of trying to understand the brotherhood of nations and the brotherhood of churches. The three centuries before the Reformation are full of revolt against mediævalism. Independent peoples came to mean independent national churches. The authority of emperor and pope had been defied by almost every European nation before the Reformation. Of course, the Reformation movement intensified this revolt, and it is also to be admitted that it was the Reformation which effectually defeated the almost successful efforts of Charles V. to restore the great mediæval empire. But this political revolution was not the Reformation; it was only part of its environment. It is easy to show this. The two kingdoms of France and England had long broken away from the mediæval state; in the Reformation period, they *both* departed from the mediæval church. In France, the severance was actually made by the Pope himself, who by the concordat of 1516, and for an annual grant of money, made Francis I. the supreme head of the church in France; while, in England, Parliament, in defiance of the Pope, gave the same powers to Henry VIII. The great reformers in England did not think much of Henry's reformation; and in France we find the whole strength of the Huguenot party arrayed against that concordat which freed France from mediævalism.

The Reformation is for many an intellectual movement merely. They point to the wonderful revival of letters which is called the Renaissance. The siege and pillage of Constantinople by the Ottoman Turks in 1453 had dispersed the scholars of that

rich and learned city over western Europe. Manuscripts and objects of art, hastily rescued by trembling fugitives, sufficed to stock the rest of Christendom. Western nations began to study the authors of a forgotten classical antiquity. A whole world of new thoughts in poetry, philosophy, and statesmanship opened before the vision of the men of the period in which the Reformation began. In the earlier days of the first Renaissance, the new learning had been confined to a few solitary and daring thinkers. The invention of printing, almost contemporaneous with the sacred Renaissance, made the new learning common property. The new thoughts acted upon men in masses, and began to move the multitude. The old barriers raised by mediæval scholasticism were broken down. Men were brought to feel that there was more in religion than the mediæval church had taught, more in social life than the empire had imagined, and that knowledge was a manifold unknown to the schoolmen. All this is true; it is part of the environment of the Reformation, but it does not explain the movement itself. If any one desires to know what a thorough brute the highly-trained intellectual man may be, the literature of the Italian Renaissance will tell him.

A third class of thinkers see in the Reformation the modern birth-time of the individual soul, the beginning of that assertion of the supreme right of individual revolt against every custom, law, and theory which subordinated the man to the caste or class—a revolt which finally flamed out in the French Revolution. When the Swiss peasantry tied their scythes to the end of their shepherd's vaulting-poles (you can see the weapons still in the museum at Constance), and, standing shoulder to shoulder, broke the fiercest charges of mediæval knighthood, they proved that, man for man, the peasant could face the noble, and the caste system of mediævalism tottered to its fall. Individual manhood had asserted itself in rude bodily fashion at first, and then mentally and morally. The invention and use of the mariner's compass, the discovery of America by Columbus, not merely revolutionized trade and commerce, but fired the imagination of Europe. It was a time of universal expectation, of widespread individual assertion. But this right of private judgment, this individual self-assertion, is not the keynote of the Reformation. The pre-Elizabethan drama in England, the contemporary drama

in Spain and Italy, show how this movement, unsanctified by the Reformation, glorified abnormal crimes if only these atrocities manifested the strong, impetuous individuality of the criminals.

No! none of these theories accounts for the Reformation; they describe its environment. The movement itself is very different. It was a revival of religion, one of the many fulfilments of the promise of the outpouring of the Spirit of God upon His waiting church. The great movement will always be misread if any other theory of its nature be taken. The revival fired the masses; the revival lit up the individual souls; the revival laid hold on the political revolution, sanctified the intellectual movement, and consecrated the intense individuality of the time. When church history condescends to write about the series of revivals from Pentecost down to our own day, which is, after all, the living thread on which the varied details of Christian life, whether individual or organized, must be strung, and analyzes the deeper roots beneath each, I venture to say that it will be found that the overmastering impulse in all is the desire to feel in personal fellowship with the Father, who has revealed Himself in His pardoning grace in the life and work of our Lord Jesus Christ. This craving after personal fellowship with God is the most noted feature in the religious lives of the leaders of the Reformation, and the inspiration to understand and to tell other men how they can also enjoy this fellowship is the distinctive feature of Reformation theology, and is what gave it its wonderful influence over the lives of men and women. Think of Luther, after a long course of cruel maceration, after surfeits of scholastic theology, varied by fasting, praying, scourging, helpless at the end of it all. Then recall his dialogue with his old fellow-monk: "Brother Martin, do you believe the creed?" "Yes, I do." "Repeat it." And Luther repeated it: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only Son our Lord," and so on till he came to "I believe in the forgiveness of sins," when the monk stopped him with what seemed to Luther the extraordinary question: "Do you? Do you believe in the forgiveness of sins?" "Yes, I do," said Luther, wondering. "Then put *my* in. I believe in the forgiveness of *my* sins." The personal appropriation of the promise of pardon in and through Christ, that was the lesson taught to

Luther at that moment; and on that rock God, working through men who had experienced it, built Reformation theology.

We get no such periods in Zwingli's life, for the Swiss reformer was one of those sunny souls whose hearts open to the Master's entrance as the flowers do to the sunlight. But whether we read his letters or his sermons, or catch the echoes of his stirring addresses, we find this longing for personal fellowship with God, and the joy of its possession. The Bible was for him a gate of entrance into fellowship with God, provided only the reader listened to it expounding itself. His sermons ring the changes on Jesus the sole mediator, "who has bought you with his blood." Sunny, stalwart, fearless Swiss freeman! No man in that age seemed to live more abidingly and joyously in personal fellowship with Jesus.

And Calvin—what do we know about the inward spiritual life of that cold, shy, stern, polished French gentleman, with his thin face, delicately-cut features, high forehead, and eyes that could flame? No religious leader has ever been so reticent about his own personal religious experiences, none more determined that some things are to be secrets between God and one's own soul. He draws aside the veil once, and then only for a moment, when he tells us, in that wonderful introduction to his commentary on the Psalms, that he was brought to God "by a sudden conversion" (*conversio subita*). But the outward life manifested an inward walk in closest personal fellowship with the Lord Jesus Christ. We Presbyterians are scarcely listened to when we speak of the intensity of Calvin's personal piety. I do not intend to enter on his defence. Ernest Renan has done that, and this is how he sums up his character sketch: "Lacking that deep, sympathetic ardor which was one of the secrets of Luther's success . . Calvin succeeded in an age and in a country which called for a reaction towards Christianity, simply because he was the most Christian man of his generation."

No wonder such men had spiritually-minded followers! They taught unceasingly the reality of personal fellowship with God in and through Christ. They proclaimed the spiritual priesthood of all believers. They asserted that nothing can come between God and the faithful seeker; that God will not refuse to hear the prayer of any true penitent; that God is still speaking directly

and by His written Word to every believer in the very same way that He spoke to the prophets and holy men of old. Such teaching from the lips of men who sacrificed everything to the desire of making other men like themselves bore wonderful fruits, which will be described in other papers. It produced—and that is what I am concerned with—a new and special type of piety. Men who knew that grace was sovereign, that they themselves were, body, soul, and spirit, directly dependent on God, and on God alone, could treat church censures and papal frowns in a way that would have made a mediæval saint shudder. It is impossible to think of John Knox or Theodore Beza writing those two letters that Savonarola penned to Pope Alexander VI. Men who knew that God's own promise invited them to come directly to Him for pardon of sin, and that they, in spite of temptation and bitter backslidings, could in and through Christ live in the blessed sense of pardon, did not exhibit the trances and sweet, languishing charms of St. Frances de Sales, nor the swift alternations of remorse and exultation of St. Dominic. We must go back to Tertullian's description of the everyday life of some of the early Christians to find their comparisons in sweet gravity, with a taste of austerity, of daily walk and conversation.

The Reformation did not bring to light many truths which were absolutely unknown in the mediæval church. The spiritual life of the mediæval Christian was fed on the same divine thoughts which are at the basis of Reformation theology. But these thoughts can scarcely be found in the theological volumes of mediæval theologians. They are embedded in the hymns and in the prayers of the church of the middle ages, and sometimes in the sermons of her great revivalist preachers. But they are all there, as poetic thought, earnest supplication and confession, general exhortation. When the mediæval Christian went down on his knees in prayer, stood to sing his Redeemer's praises, spoke as a dying man to dying men, the words and thoughts that came were what Zwingli and Luther and Calvin wove into Reformation creeds or catechisms, and expanded in volumes of Reformation theology. For the Reformation was such a spiritual movement, and produced such spiritual results, that the level of its ordinary theological thinking and teaching reached a height only attained in the highest moods of devotion in the mediæval church.

The last thought which time permits me to bring forward is this: The revival which we call the Reformation came in answer to earnest, long-sustained prayer. History has forgotten the men who prayed in the Reformation; but God has not, and the church should not. Shortly after the traces of the praying circles of the *Gottesfreunde* and Brethren of the Common Lot died out, the careful reader in the byways of later mediæval religious life can discern the slow growth and quiet spread of little communities who met to pray for an outpouring of God's Spirit on His faithless church. In the Rhine-land, in Wurtemberg, in the Black Forest, in the north belt of Switzerland westward from Basel, we come upon the real reformers before the Reformation; men and women who met for quiet worship, and who formally united in prayer for a Pentecostal blessing. We of the Reformed Churches have to thank God for these men, and I am ashamed to say that we have repaid their services with anything but thanks. They were called, in the times immediately before the Reformation, the old Evangelicals. Their immediate descendants were the despised and slandered Anabaptists. Their leaders were not the outrageous, unlettered fanatics they have been so frequently described; but gentle, pious men, whose rare scholarship won them entrance into the Erasmus circle. They welcomed the revival when it came. But, alas! the Reformed leaders refused their friendship. For these old Evangelicals held three things that the majority of the fathers of the Reformation either could not accept, or had not the courage to face. They held that infant *versus* adult baptism might be an open question in the Christian church; they pled for a free church in a free state, and would have nothing to do with state control or state support; and, above all, they insisted that the realm of conscience was inviolable, and that no man should suffer any civil pains or penalties for his beliefs. So they were not included, outwardly, in the Reformed Churches which sprang out of the very revival they had prayed for so earnestly and so long. But we have only to look around and mark how our Baptist brethren, their lineal descendants, have spread and prospered to see how God has blessed those old Evangelicals to whose prayers He sent abundant blessing when He gave His church that Pentecost of the Reformation.

Glasgow. T. LINDSAY.

BAPTISM: ITS SCRIPTURAL MODE AND MEANING.

"THE command to dip is a command to baptize." "Baptizing is dipping, and dipping is baptizing." "My position is," says Dr. Carson, perhaps the ablest of all Baptist writers, p. 55, "that it (*baptizo*) always signifies to dip, never expressing anything but mode." Such assurances form the stock-in-trade of Baptist writers and preachers. They are repeated and re-repeated without, apparently, the shadow of a doubt as to their correctness. They certainly possess the merit of brevity and clearness. They can be grasped and used as weapons of attack or defence by the most illiterate immersionist. For this very reason, probably, the ordinary Baptist turns away with an impatience that is amusing from the suggestion that perhaps his theory of baptism is beset with some very grave difficulties, into which he has not seriously inquired. *Hoc est corpus meum* was the short sword with which Luther was wont to beat back his assailants, and very similar to this is the short sword with which most Baptists assault the alleged difficulties of their theory. "The very word 'baptize' means to immerse, and nothing else: that is enough for us; every case of baptism is a case of dipping." The person who dares call in question the truth of the statement is quite sincerely stigmatized as an upstart, a pretender, a man whose "ignorance is only equalled by his presumption." The writer speaks feelingly.

Notwithstanding the confident assertions of Baptists, and their bitter denunciation of opponents, we must claim the liberty to examine their theory carefully before accepting it. The consequences are very grave. Reflect, for instance, on the attitude to other bodies of Christians into which the immersion theory brings its advocates. If dipping is the only Christian baptism, it follows that nine-tenths of all the professing Christians in the world are unbaptized, and that the churches into which these hosts of Christians have been gathered are not true churches of Christ, and their ministers are not true ministers of Christ. This is the Baptist attitude towards all who practise baptism by pouring or sprinkling. Now, we candidly admit that

a theory is not to be condemned because of its alleged or real consequences. But when these consequences are repugnant to all the instincts of our renewed nature, and when the advocates of the theory admit the consequences in all their gravity and extent, we ought surely not lightly or hastily to adopt the theory and its consequences, at least until we have certified ourselves, from a most candid investigation, that the theory is not of man, but of God. Is it not a serious thing to be driven by the necessities of a creed to pronounce against multitudes of the wisest and best men the world has ever known, as living in a state of wilful disobedience (a common expression in Baptist pulpits and books)—wilful disobedience to a positive command of Christ? Would any man, not blinded by a theory, say that Calvin, and Chalmers, and Guthrie, and Thornwell lived in wilful disobedience to a positive command of the Master whom they loved so well? Does it not cast a dark shadow of suspicion upon the correctness of a theory when we are confessedly driven by the necessities of that theory to unchurch such men as Owen, and Baxter, and Edwards, and Newton, and Henry, and Hodge? To debar from the Lord's table such men as Blaikie, and Paton, and Hall, and Henderson, and all the members of the late great council, simply because they were not plunged under water for baptism? To say of all the glorious Reformed Churches of Europe and Great Britain, with their long roll of noble martyrs; and of all the evangelical churches of America, with their pure creeds, and consecrated pulpits, and devout worshippers, that they are not true churches of Jesus Christ because they do not immerse? Am I reasoning falsely or uncharitably when I say that consequences so grave and terrible as these—consequences which, the advocates of the theory themselves being judges, follow necessarily from the immersion theory—must excite in every unprejudiced mind a suspicion that the creed itself is unscriptural and wrong?

But even this is a small matter compared with the charge which we must now formulate. Dipping for baptism is utterly devoid of truth; it has not the vestige of Scripture authority; it is as foundationless as the baseless fabric of a vision. It originated in the disposition, too manifest in every age of the church, to magnify the external and ritualistic at the expense of the real

and spiritual. It came into the church along with such other superstitions as "exorcism," "unction," giving of "salt and meat to the candidate," "clothing him in snow-white robes," and "crowning him with evergreens." Here is a fact that no Baptist can dispute: The first mention of dipping into water for baptism is "threefold dipping, in a nude state, for the purpose of soaking out sin and soaking in grace." Tertullian is the first to mention dipping, and in his "*De Corona Militis*," chapters iii. and iv., he frankly confesses that for his immersions and associated superstitions there was no Scripture authority. His words are: "*Harem et aliarum ejusmodi disciplinarium silegem expostules Scripturarum, nullum invenies*"—"For these and such like rules, if thou requirest a law in the Scriptures, thou shalt find none." When Tertullian follows "the law of Scripture," he speaks of "two baptisms (water and blood) poured from the Saviour's side" (*De Baptisma*, chapter xvi.), and of the "aspersion of water" in baptism, *perigineni aquæ* (*De Pœnitentia*, vi.). Baptists are fond of claiming the history of the early practice of the church as wholly in their favor. But there is no early or ancient authority for immersion, from Tertullian onward, that is not also an authority for the various superstitions that from the beginning accompanied immersion. These early Catholics believed that just as the bread and wine of the Supper, after consecration, became the real body and blood of Christ, so the water of baptism, after the invocation, possessed the real presence of the Spirit. They therefore naturally concluded that the best way to secure the saving efficacy (*vis baptismatis*) of the "blessed water" was to put the person naked into it three times. It took three dips, along with many other superstitions, to constitute one of those ancient baptisms to which immersionists are constantly appealing as authority. For sixteen hundred years after the commission to baptize was given, there is no evidence that any man ever put any other man, woman, or child into and under water a single time, and called such action Christian baptism. Again, for sixteen hundred years after such commission was given, there is no record of any man or set of men ever calling in question the Scripture authority for baptism by sprinkling.

Over against the Baptist claim, "Dip, and nothing but dip, through all Greek literature," I place this proposition: "In the

whole range of Greek literature prior to the time of Christ, and for two hundred years after, *baptizo* never, so far as the record tells us, had such a meaning as dip, or immerse in the sense of dip."

The question between Baptists and other Christians is, Which is moved in baptism, the baptizing element or the person baptized? "Dip" or "immerse" moves the subject, puts it into and under water, and at once withdraws. But in every ancient baptism, secular or sacred, literal or figurative, we find the baptizing element or instrumentality moved and brought upon the person or thing baptized; never once do we find the person or thing baptized moved and put into and under water, or any other element, and then withdrawn after the manner of Baptists, Campbellites, Dunkards, Mormons, etc.

There are twenty-seven undoubted instances of the use of *baptizo* before the time of Christ. In seeking to ascertain the *usus loquendi* of the word in our Lord's time, these are the only cases with which we have to do. Books written in doggerel Greek, centuries after Christ, could have had no influence on the minds of the New Testament writers. We are not, of course, arguing that a word must be understood in a particular sense in the writings of Matthew or Paul simply because that had been proved to be its accredited meaning in the writings of Pindar or Plato. This would be contrary to all principles of philology. But we find that while the word in the New Testament acquires a new and sacred meaning, yet the mode and essential import remain the same through all Greek literature.

The authors who use the word *baptizo* before the Christian era are Pindar (B.C. 500), Plato (B.C. 400), Alcibiades (B.C. 400), Eubulus (B.C. 380), Aristotle (B.C. 360), Septuagint (B.C. 280), Evenus of Paros (B.C. 250), Polybius (B.C. 180), Nicandar (B.C. 150), Strabo (B.C. 60), and Diodorus Siculus (B.C. 30). The writer has now in the press a small work, designed for ministers and students, in which all these instances are given in the original Greek, arranged in chronological order, and carefully examined with this crucial test, Which was moved in this baptism, the baptizing element or the subject baptized? In each case it is seen that instead of every case of *baptizo* being a case of dipping, as the Baptist position demands, there is actually not a solitary instance in which the word can be rendered in that sense. Even

Dr. Conant, the leading Baptist scholar of America, attempts to translate only one of these instances by dip.

The limits of this article forbid us going into details; we can only give general conclusions. The reader will find proofs in detail in the work just referred to.

There, it is shown that *baptizo* is not a modal word. It does not mean to sprinkle or to pour any more than it does to dip or to immerse. The word itself determines nothing as to mode, but it expresses effect, state, or condition, no matter how produced. Multitudes of words are of this kind; *e.g.*, hurt, kill, destroy, please, displease, build, bury, anoint, purify, wash, cleanse, etc. These indicate not the mode of inducing the state, but the effect or state induced. A. hurt B. But the question is always in place, How? for the word "hurt" does not indicate mode. The effect it expresses may be produced in any one of many different ways. So, also, A. anointed B. We may ask, How did he anoint him? for the word "anoint" does not indicate mode; and even the Baptist will answer that he was anointed by pouring. But, still, to anoint does not mean to pour. So, also, A. baptized B. The question may be asked, How did he baptize him? for the word "baptize" does not indicate mode any more than the words "hurt," "anoint," etc. This is the view of Dr. C. Hodge ("Sys. Theo.," Vol. III., p. 533); of Dr. Dale ("Classic Baptism," p. 353); and of Robert Young, LL.D. ("Baptism *versus* Immersion"). Indeed, I know no Pædobaptist writer who gives *baptizo* any other significance. Our careful examination of all the instances of the word prior to the Christian era puts this position beyond all reasonable doubt, and thus forever annihilates the nothing-but-dip theory.

In the pure classics, the youth in a condition of mental perplexity is a baptized youth; the man in a condition of drunkenness is a baptized man; the coast in a condition of being overflowed is a baptized coast. There was a different state or condition each time, but all were classic baptisms. And, as to the mode, there was no dip in effecting these baptisms. In the one case the baptizing instrumentality was the questions; in the other, the wine; and in the last, the waves. But the youth was not put into the questions, the questions were put to him; the man was not plunged into the wine, the wine was put into him;

the coast was not taken up and dipped into the sea, the sea came upon the coast.

In the Septuagint we, for the first time, find the word used to express the condition of religious purity. The person in a condition of purification from leprosy is a baptized person: the person in a condition of purification from the touch of a dead body is a baptized person: and the person purified from association with heathen Gentiles is a baptized person. And in the Septuagint, as in the pure classics, the baptizing element uniformly comes upon the subject.

In later Greek, the man in the condition of being overcome by sleep is a baptized man: the ship in the condition of being attacked by enemies or lashed by the wild waves is a baptized ship: the soldiers exposed to the rushing waters are baptized; the people overwhelmed with taxes are baptized: the vegetables made into pickles are baptized; and in each case the baptizing element comes upon the subject. The sleep comes upon the man, the waves and the assaults come upon the ship, the waters come upon the soldiers, the taxes are imposed upon the people, and the brine is poured upon the vegetables.

There is no baptism by dipping in the Greek, secular or sacred, prior to the Christian era. Classic Greek says, it is not in me: Hellenistic Greek says, it is not in me; and later Greek says, it is not in me. If any Baptist denies this, we demand, in support of the denial, something more than the contradictory testimony of lexicons, the careless or ignorant concessions of certain Pædobaptist orators, or the bold assumptions of Baptist preachers and writers. The opinions of learned men are not worth a straw when not sustained by the actual usage of the word. One clear case of dipping would be worth more to the Baptist theory than a ship load of those scraps of opinions with which their books on baptism are crammed full. We remind the Baptist, also, that his position demands not one instance merely, but every instance, without one exception, to be a case of dipping. But we prove not merely one exception, but every instance of the word an exception. Not one poor solitary instance can be produced upon which to build the bold but baseless theory. Baptists make *baptizo* express a definite act: the Greeks made it express a definite condition. Baptists put the

subject into the water: the Greeks uniformly brought the water upon the subject.

In determining the meaning of a word, the final court of appeal is the actual usage of the word. To this supreme court we take our case. Our argument is inductive, and our conclusion is co-extensive with our premises. We examine carefully each instance of the occurrence of the word, and we predicate of the whole what we have proved true of each case: and our conclusion is that there is no sentence in Greek literature prior to the time of Christ where any kind of baptism is effected by the person or thing baptized being applied to the baptizing element. The baptizing element is always represented as applied to the subject. Up to this time *baptizo* is always a word of power, indicating a changed state or condition, and never do we find that changed state or condition brought about after the manner of the modern immersionists.

And so, when we come to the New Testament, we find *baptizo* occurring about eighty times, *baptisma* some twenty times, and *baptismos* four times: but, in the words of Dr. C. Hodge ("Systematic Theology," Vol. III., p. 536): "So far as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion." Not one instance, or command, or metaphor, or even an allusion, do we find that can be properly construed into a sanction of dipping. In the Scripture, as in the classics, the word is non-modal: but while in the classics the effect or condition indicated is usually of a bad, low, or destructive nature, in the New Testament the word has a nobler, a consecrated, a spiritualized meaning. Look at some of the instances. The apostles were baptized with the Spirit when their condition was completely changed by the Spirit of God. They were baptized with fire when by that purifying element their dross was purged away, and they were brought into a new state of mind, spake with tongues of fire, and became red-hot men. Paul tells us (I. Cor. x. 2) that the children of Israel were baptized when passing on dry ground (Ex. xiv. 16, 22) through the sea. They could not have been dipped or immersed "on dry ground." They were brought out of a condition of distrust and rebellion into a condition of complete submission to God and His servant Moses: so we read (Ex. xiv. 31): "Then the people feared the

Lord, and believed the Lord, and his servant Moses." This was their baptism. Noah and his family were baptized in the ark (I. Peter iii. 20, 21) when the wickedness which threatened to sweep them away was removed, and they were anew consecrated in covenant to God—their condition changed. Our Lord Jesus Christ was baptized with His sufferings (Luke xii. 50) when His state or condition was changed by His being made perfect through suffering (Heb. ii. 10). Every believer is baptized with the Spirit: that is, his powers and faculties are brought under the purifying influence of the Spirit. We are baptized with water when we are symbolically brought into this changed state towards God. Water itself does not effect the change, but shows it forth, or makes it manifest. Baptism with water symbolizes that condition of spiritual purity effected in the soul by the Holy Ghost applying to the soul the cleansing blood of Christ, which is the "blood of sprinkling" (Heb. xii. 24: I. Pet. i. 2). But in every baptism, without exception, real or symbolical, secular or sacred, the baptizing element comes upon the subject; the subject is never spoken of as dipped or plunged into the element. "If anything out of mathematics," says Dr. Dale ("Christic Baptism," p. 22), "was ever proved, it has been proved that this word (*baptizo*) does not mean to dip: that it never did, that it never can so mean, without there be first an utter metamorphosis as to its essential character."

A FEW POINTERS.

(1) No Greek lexicon on earth gives "dip" or "immerse" as a New Testament meaning of *baptizo*.

(2) Dipping as now practised by Baptists, Campbellites, Mormons, Dunkards, etc., cannot be traced farther back than September 12th, 1633.

(3) Dr. Conant virtually surrenders the fort, for he admits (p. 88) that there is no "emersion" (taking out of the water) in *baptizo*.

(4) Immersion vitiates the symbolism of baptism. Hence all immersionist sects, with the exception of the regular Baptists of this country, deny or belittle the work of the Spirit. A sufficient reason can be given for the exception.

(5) The late Dominion census shows that while the Method-

ists, Presbyterians, and Episcopalians are more than holding their own, immersionists form a much smaller proportion of our population than they did ten years ago. The light is dawning.

The writer has elsewhere given ample proof of all the above positions.

W. A. McKAY.

Woodstock.

WHAT CONSTITUTES A STATE?

WHAT constitutes a state?
Not high-raised battlement, or labor'd mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the storm, proud navies ride;
Not starr'd and spangled courts,
Where low-browed baseness wafts perfume to pride!
No! Men, high-minded men,
With powers as far above dull brutes endued:
In forest, brake, or den,
As hearts excel cold rocks and brambles rude:
Men who their duties know,
But know their rights; and, knowing, dare maintain!

—*Sir Wm. Jones.*

AND women—things that live and move,
Mined by the fever of the soul—
They seek to find in those they love
Some strength, promise of control.

They ask not kindness, gentle ways,
These they themselves have tried and known;
They ask a soul that never sways
With the blind gusts which shake their own.

—*Matthew Arnold.*

THE SABBATH-SCHOOL: ITS END, AND HOW TO ATTAIN TO IT.

IF large gatherings and enthusiastic speeches are any index of popular interest, the late convention in the city of Guelph would be a standing testimony that, in the minds of Canadians, the work of the Sabbath-school is of vital importance. Could Robert Raikes have seen the large church crowded with delegates, discussing the work of the Sabbath-school; could he have seen that the movement so humbly begun would grow till, under a sense of its importance, churches would rise above their denominational distinctions: and could he realize that all grew out of the small spark he kindled a hundred and eleven years ago, he might well open his eyes in blank amazement. In truth, the little one has become a thousand. Yet the very magnitude of the movement, the completeness of the organization, and the various and often novel plans suggested for the teacher show the necessity of going back to the first principles to inquire, What is the end that the Sabbath-school, through all its organization, has in view? The answer to this question must determine, to a large extent, the methods which are to be used to accomplish it. Evidently, it is the first question demanding consideration; for before you collect materials, before you dig the foundation, before you can even sit down and count the cost, you must have some end in view, some plan that you wish to realize. The question then comes demanding an answer, What is it that the Sabbath-school seeks to accomplish? Probably one prompting cause in spreading the Sabbath-school organization is the need of keeping boys and girls from the temptations and vices to which idleness exposes them. It was kind thoughts like these that led Robert Raikes to take pity on the boys playing on Sabbath afternoons on Gloucester Commons, and a like need has led many a Christian since to go and do likewise. But the prompting cause no more determines the end than does the cold you feel prescribe the plan of the house you build, and the Sabbath-school has been successful in reclaiming the boys from idleness and vice just in proportion as it has inspired them with a higher

aim for which to live. Is this higher end, then, merely the gaining a knowledge of religious truth? Doubtless there are few things of greater value to the young than a good grounding in the Bible—its histories, its characters, its doctrines, and, more than all, its revealed truths concerning the Lord Jesus Christ: and yet, however important this knowledge is as a means, however necessary it is towards the building up of a strong, well-balanced character, the mere acquirement of knowledge is not the end of the Sabbath-school. If neither the preventing of worse evil nor the teaching of useful knowledge be the object of the Sabbath-school, is its great mission, as we are so often told, to *lead the little ones to Christ*? How important it is to lead one child even to *start* on the right road, we can never properly estimate, just because we can never know the worth of a human soul: yet, however important that first step may be, the mere securing of it is never pointed out as the chief end either of the church, the home, or the Sabbath-school. With none of the pupils is that first step the ultimate end, and with a large and, we should hope, an ever-increasing number who enter our schools it is not even the primary end. Strange as it may seem, though every one of our little ones is baptized in the name of the Lord Jesus, and thus enrolled as learners of Christ, though even those entering the infant class have already had three or four years of the most loving care in Christian homes, we even hear them classed as unbelievers, or at least regarded as such, till evidence is presented of the contrary. The spirituality of the Sabbath-school is tested by the number of conversions, and so in many cases all the energies are bent to secure this one result. Now, if this be the sole end of the Sabbath-school, it can have no place for a Christian boy or girl, except in so far as it can use them as the means of bringing others to Christ. Suppose the little Samuel, the boy Timothy, and the child Jeremiah all meet in a class: the teacher, full of zeal, presents himself prepared with the one purpose of convincing these boys that they are all wrong, that unless they pass through certain experiences that he prescribes they have no right to call themselves Christians, is it any wonder that his work is largely a failure? Not that he lacks either zeal or spirituality, but because he has no right sense of the end for which he should strive. The

Sabbath-school, as we understand it, is a part of the church; and though its style of instruction is that fitted to young minds, it can have no other end than that set before the church of which it forms a part.. What, then, is the end for which the church of Christ on earth groaneth and travaileth? Most distinctly Paul points it out in his letter to the Ephesians. Taking a review of all the agencies God has appointed for the carrying on of that work, he says: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These all are given and consecrated by the Master; but work for what end? In leading souls merely to start on the course? Nay, but "*For the perfecting of the saints,* for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man, unto the measure of the stature of the fulness of Christ.*" This complete likeness to Christ, then, is ever the grand end to be attained, and all the other ends have their importance just as they lead on toward this goal. With that end in view, there will be no less zeal in keeping the children from evil associations, for all these are directly opposed to holiness. Bible truth will now be fully appreciated, for that alone can make wise unto salvation. The early beginnings will be prized, and the young life jealously watched; for it is only as the soul in childlike faith leans on the Saviour that that Christian course is possible. Nay, all these grow upon us in the vastness of their importance just as we keep the full and perfect image of Christ in constant view; and the more we ourselves are reaching out to "apprehend that for which we also are apprehended of Christ," the more eagerly must we "become all things to all men, that thereby we may save some." The Sabbath-school, then, as a part of the church, receives its children as the infant members of that church, and leads them on even as the parents are charged to lead them, "*In the nurture and admonition of the Lord.*" Its work is not to make them disciples, but to take them as little ones baptized into the church, and already given over by the parents to be led in the footsteps of the Saviour; in that road that only finds its full realization when "we all, with open face, reflect as a mirror the glory of the Lord." In that course the church of to-day seems weighted with a load of mutual suspicion: the primary teacher distrusts the home training,

senior teachers distrust the primary, ministers question the work of the teachers, while the professional evangelist uproots the work of the pastor, each anxious to see if the seed is really taking root: and thus it comes that we are all the time laying again the foundation, but never going on unto perfection. If this, then, be the great end to be attained, the question of no less importance comes: How shall we best secure it? The limits of this paper will admit only of a few suggestions:

(1) It follows from the end set before the Sabbath-school that the scope of the teaching must be wide as human life and human needs. As the whole life is to be consecrated, so must the Gospel touch it at every point, and through and through kindle it with its living fire. The Bible, with its histories, its laws, its fascinating biography, and its evangelical doctrines, is in its compass the book of all books fitted for that end: and yet from two opposite quarters there come thievish hands to snatch the children's bread. On one side, a chilling scepticism draws its icy fingers over the Bible, eager to destroy the *supernatural:* while, on the other side, a so-called evangelicism, in its blind and fiery zeal, threatens to take away the *natural.* In the light of such evangelicism, the propriety of teaching the histories or drawing out the young minds to emulate such men as Joseph or Daniel, at least before evidence of conversion has been given, is extremely questionable. Indeed, from the views of a recent, though extreme, writer of that school, one wonders what much of the Bible was ever given us for. We are told that it is of no use to lead the soul to Christ, and that after one believes in Christ and is baptized with the Spirit he has very little use for the Bible at all, since he is now under the immediate guidance of the Spirit. In opposition to all such maudlin theorizing, the true teacher will plant his feet on the firm rock of God's written Word, never fearing to give each passage its own distinctive ring with all the emphasis of a "Thus saith the Lord."

(2) But, again, if the teaching is to be living, every lesson must be grasped in its proper relation to the great truths taught in the Bible. The mariner determines every possible direction by its relation to the cardinal points. So in religion there are the cardinal points marking out all the way from sin unto salvation, and over all shines the Sun of Righteousness, giving our

bearings and directing our way. Teaching thus becomes evangelical or non-evangelical, not so much from the matter dealt with as from the relation it holds to the Lord Jesus. What, of all church work, to the ordinary mind, seems more worldly than taking up a collection? We have known some who thought it hardly work for the Sabbath to collect the "bawbees": but let Paul, with his devout mind, announce it, and how quickly it changes its aspect, as we hear him urge a contribution for the poor saints at Jerusalem with the lofty appeal: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Or what problems have more of the world about them than all the strifes which arise between employers and the employed? but hear Peter plead with servants even to bear the wrong, inspired by the fellowship of Him "who, though he was reviled, reviled not again," and at once we feel we are in a new sphere, breathing a different atmosphere. Bring to the light of that sacrifice affairs the most trivial, and at once they are bathed in heavenly glory; in a different spirit discuss matters the most sacred, and, after all, it will be "of the earth, earthy." "The testimony of Jesus is the spirit of prophecy," and the lesson from that bible that has nothing to do with Christ has never been grasped in its spiritual power.

(3) But, besides, let the teaching be personal: *i.e.*, let it be such as to appeal to the convictions of every individual. Like many good people, and some good words, the word "personal" has been sadly abused. To many, the only kind of personal dealing consists in directly asking as to the religious state of those committed to their care. Such questioning may often be both wise and good, and may prove the means of breaking down all reserve and leading the way to much good: but, in the hands of one with zeal divorced from knowledge, it will more frequently reveal the personality of the questioner than appeal to the person of the listener. Whatever the mode pursued, truth is meant for living souls, and does its work only by vital contact.

(4) Once more, if the end is to be attained, let the teaching in all its modes be scriptural. Unscriptural methods of dealing are to-day so rife that you hear them on all sides, even from those you would expect to be best qualified to speak. For

instance, at the late convention Mr. Reynolds, amongst much that was most excellent, actually proposed that the superintendent should divide the Sabbath-school so that one set of classes should be composed of Christian boys and girls, and another set of classes of those who are not Christians. Christ bade His followers not judge: the over-zealous servants are restrained from pulling up the tares, lest in so doing they should root out the wheat likewise. The apostles do not seem ever to have possessed such knowledge of others as to warrant them against being imposed upon, and Jesus Himself, knowing all hearts from the beginning, left, during all those years, the traitor in the same class with the others; and yet a power not possessed by the apostles, and forbidden to be used by the servants, is to be put into the hands of every superintendent, who is thus called on to pick out the children who are Christians with apparently no more difficulty than a shepherd would have in separating black sheep from white ones! But even were the separation possible, its being carried out would be the greatest calamity that could befall either Sabbath-school or church, for the teaching or preaching that the one class needs is just the kind that the other needs. Over and over we hear of the need of having special bits for each class: but all preaching and teaching, to whomsoever directed, should be such as to help both classes. Look at Paul's letters: if there is one portion of them that would seem fitted for those who were not Christians, it is the first chapter to the Romans: and yet who is he that reads it, no matter how far advanced in Christian life, but feels that that is a message to him? and, in the light of all the fearful possibilities of a corrupt nature, does he not seize with firmer grasp the one remedy, and rejoice that Jesus came into the world *to save sinners*? If any chapter, more than another, might be selected as a message to Christians, it is the eighth chapter of the same epistle, dealing with all the privileges to which the Christian is admitted: yet who is so dead to all spiritual perception as not to see that the most glowing part of it may be just the message needed to bring some soul bound in Satan's chains to the light and liberty of the Gospel? Away, then, with all unscriptural and forbidden ways, and let us love that Gospel that in its every tone speaks conviction to the sinner and comfort and strength to the saint. That power is got by no

patent method or cunningly-devised plan, but through a personal experience of that Word wrought by the power of the Spirit. It is the message that burns in one's own soul that kindles in the hearts of others, whether they be saints or sinners; while all human devices, whatever their immediate effect, judged in the light of the great end set before us, are doomed to utter failure.

With the great body of Sabbath-school teachers, living for the great aim to which we are called, armed with God's Word, animated by God's Spirit, and loyal to our Lord and Saviour, who can say what possibilities may be accomplished? Reach the children, and you not only win the rising generation, but use the most powerful means of reaching the parents. As the noble Highland mother, that Dr. Stalker speaks about, said to her son, as he was going to be set apart for the ministry (I quote the words from memory): "You are going to-day to be addressed by those who will tell you much I do not know about, but take this as a word from your mother: When you put your hand on a bairnie's head, you put that hand on a mother's heart."

W. FARQUHARSON.

Claude.

"Children of men! the unseen Power, whose eye
Forever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

"Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk, self-weary men:
Thou must be born again!

"Children of men! not that your age excel
In pride of life the ages of your sires,
But that ye think clear, feel deep, bear fruit well,
The Friend of man desires."

—*Matthew Arnold.*

THE PROBLEM OF DELIVERY.

HOW shall I develop my powers, to express the matter of a prepared address in such a manner that others will be influenced thereby? Undoubtedly this is the leading educational problem of the hour, not only among Knoxonians, but among all earnest students who have right conceptions of the responsibilities of the platform or pulpit. It is a problem concerning which many lengthy disquisitions have been written, and legions of ingenious theories advanced. And yet the fact remains that the majority who intend to make public speaking a life work are, so far as a solution of this problem is concerned, still groping in darkness.

If I fail to reach a perfect solution in this article, I hope at least to enable my readers to grasp, or rather to recognize, the importance of one or two fundamental principles which, if faithfully followed, will lead each into a true method of developing his individual powers as a public speaker.

It is now universally conceded that the majority of people are influenced more by the manner of delivery than by the matter of an address. Whether this is as it should be or not, the rising generation of public speakers are not disposed to ignore the fact: and it is to such that I wish especially to address myself.

In order to express effectively, it is necessary to understand practically, if not theoretically, the true nature of expression. I hold firmly to the opinion that in the domain of art, as well as of science, a correct theory, or, in other words, a true philosophy, lies at the very foundation of the most effective practice. Without this, we are the easy victims of multifarious blunders arising from false premises or misconceptions. Public speakers are especially exposed to dangers of this kind, for the reason that expression is *both subjective and objective*. The former is the mystic, unseen ego, or the real man. The latter is the sensuous, physical organism in which the man lives, and through which all his thoughts, feelings, and volitions are represented and revealed. I unhesitatingly affirm that there is not one student of expression in every hundred who, if asked to define the term, could give anything like an

adequate answer. Do not a majority of even the teachers of the subject practically ignore this *subjective* real man, and devote their attention almost exclusively to the *objective,* or that which can be seen or heard? Thus they attempt to divorce expression from personality, and the manner of delivery from the matter of public address. This, I think, arises from the tendency in man to speculate upon and to try to analyze external phenomena. That they have done this in a wholesale fashion is evidenced by the legions of principles for gesture, facial expression, tone color, pitch, force, rate, quality, quantity, inflections, etc., with which many of our educational books are deluged. It will be easily seen that all of these rules, and even the principles of Delsarte, the profoundest philosopher of all, have been the outcome of attempts to analyze the objective.

The inadequacy of such methods, and, indeed, the positive injury which in many cases has resulted therefrom, is amply demonstrated in the case of many an earnest student who, because of assiduous attention thereto, has made himself a mere machine, or a copy of some one else.

The term expression applies to all nature and all art. The leaves of a tree, or the blossoms on a plant, which are seen, reveal or express the mystic life within, which is unseen. Hence we may say these leaves and blossoms are the expression of that life. In like manner, the gambol of a lamb, the frolic of a kitten, or the whinny of a horse, is the expression of the life of these respective animals. In all of these the unseen life, or the *subjective,* is revealed through the seen physical organism, or the *objective.*

This law of nature is *universal,* and includes man; *i.e.,* so long as he chooses to remain a natural being. To be sure, he has the privilege of trying to make himself over again. And, alas! how frequently this has been done! And how grandly he has succeeded in distorting nature!

From the foregoing, I think I can safely deduce the definition of expression, which nature's Great Author recorded as a law of our being, but which we have failed to read understandingly. However, S. S. Curry, Ph.D., of Boston, has recently given it to the world in his new book, *Province of Expression.* Here it is: "*Expression is the revelation of the subjective through the objec-*

tive." To my mind, he has struck the keynote of universal truth in thus giving to us, in language concise, clear, and comprehensive, a fundamental law of nature and art. How inadequate are the methods of many so-called exponents of the art of expression when viewed in the light of this God-given principle!

Not only is our definition derived from nature, but any adequate solution of the problem with which I started must be obtained from the same unerring source. In other words, if we are to adopt an infallible method for the development of delivery, we must study so as to follow *nature's processes of growth*. Here, again, we are given the fundamental law that all development in nature is *from within out*. There can be no adequate result without an adequate cause. Hence, if we are to get effective results in delivery, we must have the cause developed within us. Any attempt to improve the effect independently of the cause can only distort nature, and render the speaker mechanical, superficial, and inconsistent. A flower that has been opened mechanically before its time is no more a caricature of what it might have been than the man who would improve his delivery by studying effects, such as gesture, facial expression, tone color, or inflections. If you would make the flower more beautiful, the lamb more gay, or the man more expressive, you must enrich, nourish, and develop the *unseen cause within*. But do not, my readers, be so illogical as to assume that these or any other effects can be secured by reversing a fundamental law.

If the principles I have given are fundamental—and I believe they are—it is evident that development in delivery involves essentially development of the man, both subjectively and objectively. Hence a study of expression must include a study of man.

It would defeat the very purpose for which I am writing this article to attempt an elaborate exposition of so wide a subject as man, my object being to lead the reader to practically apply the knowledge he already has.

By way of refreshing the memories of some, I will simply state that, regarded *subjectively*, man is an intellectual, emotional, and volitional being; regarded *objectively*, it not he is a physical organism of many members; regarded as a whole (and it is difficult to think of him in any other way), man is a being capable of thinking,

feeling, willing, and doing. These four functions of our nature are so interdependent that there cannot be any effective action of one independently of the others. The failure to apply even this elementary knowledge of man is, to my mind, the most fruitful source, not only of misconceptions of the nature of expression, but of erroneous methods in all departments of education.

Diderot claimed that the sole cause of expression is *intellectual*. As soon as thought is understood, the signs of emotion should be studied and scientifically applied for purposes of expression. All emotion is an indication of weakness, and should be repressed. A man is an artist in proportion to his skill in applying the signs of emotion.

Then came Nathan Sheppard, who, in his somewhat famous book, *Before an Audience*, practically ignores the intellectual and emotional elements in the subjective, and implies that the whole secret of delivery is in the *will*. "If," he says, "you wish to move an audience, simply do it."

Next came the empty ranters of the emotional school. To them, thought is nothing, will is nothing; the less of either the better. Experience the *feeling* as in actual life, and thus let uncontrollable emotion compel correct expression. Had the practice of these one-sided exponents of the subject not been better than their theory, the influence of their teaching would scarcely have been felt. As it is, I presume there is little danger that thinking men will be misled by either of the latter views. But it is undeniable that the former, or intellectual view, has poisoned the teaching of reading and public delivery from the time of Diderot until now. With too many teachers and public speakers the one essential thing is, "Get the thought"; and when that has been intellectually obtained their whole mental preparation is complete. If they wish to give this thought "elegant," "graceful," or "finished" expression (oh, how empty and inadequate, if not untruthful, are these words when used as qualifiers of expression!), they begin at once to apply the signs of emotion, such as gesture, tone color, inflections, etc. Thus many intelligent people persist in looking for the cause of expression outside of themselves. All of these views are absurd and fundamentally wrong, because in each the aim is to make one element in the unseen cause of expression a substitute for the other two. As

well might we try to make the foot a substitute for the ear, or the arm for the eye. No, dear reader, a thought that does not produce in you a genuine experience, and result in a purpose which *influences your life*, will certainly be of little value to others. Thought without feeling and volition is dead, just as truly and in much the same sense as "faith without works," or "the body without the spirit." Emotion without thought and volition is only a physical sensation, and results in hollow ranting. Volition without thought or feeling, if it could be conceived, is at best contemptible. The harmonious action of all three elements in the subjective is essential, and furnishes the only adequate cause of expression. Therefore, "what God hath joined together, let no man put asunder."

Now, how may this cause be developed? My answer is, by the *assimilation of thought*. Assimilation? The word is easily said: but do we grasp its full meaning? That which is assimilated by the physical organism becomes a part of that organism, and will perish only with that organism. That which is assimilated by the subjective man becomes a part of himself, and, because of his immortality, remains his eternal possession.

Is this the kind of thinking we are doing to-day? Are not too many of our thoughts mere intellectual gleanings, compiled for certain occasions, and then *talked at*, instead of *given to*, our audiences? Have our thoughts wrought in us actual, living experiences, which we cannot help revealing, to others, thus promoting similar experiences in them? In giving them to others, do we realize the truth of the Scripture, "It is more blessed to give than to receive"? These are questions which all of us should ask ourselves. Apply these questions to our reading of hymns and scripture lessons. If all who lead in that portion of our worship would frequently probe themselves with such questions as those propounded, the reading of truth as *truth* would soon become as fashionable as, alas! the reading of truth as if it were fiction has been. A single ennobling thought, when assimilated, is of infinitely more value to us than a mere intellectual knowledge of the philosophy of the profoundest minds of all the ages. The recognition of this truth will eventually revolutionize, not only the teaching of expression, but all our educational methods. Make assimilation of thought, rather than intellectual aggregations, the

standard of true education, and how soon the evils of our present cramming system would vanish!

Thus far I have devoted my attention almost entirely to the subjective phase of our problem, or the *cause* of expression. The development of this subjective cause, though fundamentally important, is not of itself sufficient to completely solve our problem. A man's body may not, and frequently does not, correctly reveal the soul. Indeed, because of inharmonious development of the objective and subjective, the outward manifestation may be a direct contradiction of the real subjective condition. The physical and vocal organs, which are the servants of the soul, admit of as great a degree of development as the mind, differing only in kind. True development must include the whole, subjective and objective man. Hence, in our methods of practice we should see to it that the *whole man participates*. Vocal and physical exercises, taken merely as exercises, may develop the voice and body, but do not improve true expression. A student whose organism has been thus developed will invariably call attention to his voice or body in delivery, thus impressing the effect rather than the cause.

Then, in all vocal and physical exercises taken for the development of our powers of expression, "the mind which makes the body rich" should dominate. For example, if the development of breadth of tone is our object, the whole subjective man should first be filled by the contemplation of some expansive mental picture, such as the ocean, and the voice and body will altimately expand in proportion to our realization of the scene. Thus the vocal effect is the outcome of an internal cause, and is a part of the man. From the standpoint of nature and common sense, how does such a method compare with an attempt to follow such minute directions as the following: "Open your mouth, lower the larynx, protrude the lower jaw, and, while propelling the breath by means of the abdominal muscles and diaphragm, sound broad 'a' in low pitch." This is only a sample of the torture to which many students of elocution have been and are still subjected. *The objective should never be divorced from the subjective* is a principle which applies to every phase of vocal and visible expression.

The problem is, of course, too comprehensive to be adequately answered in one short article. I have been compelled to merely

touch on many points which are well worthy of extended consideration; but if I have succeeded in suggesting more than is written, and in furnishing my readers with a few fundamental antidotes for the prevailing misconceptions of the nature of expression. I shall feel amply repaid for the labor of writing this article.

A. C. MOUNTEER.

Toronto.

DESPONDENCY.

THE thoughts that rain their steady glow,
Like stars on life's cold sea,
Which others know, or say they know,
They never shone for me.

Thoughts light, like gleams, my spirit's sky,
But they will not remain.
They light me once, they hurry by:
And never come again.

—*Matthew Arnold.*

"THERE is no God," the foolish saith—
But none, "There is no sorrow":
And nature oft, the cry of faith,
In bitter need will borrow:
Eyes, which the preacher could not school,
By wayside graves are raised;
And lips say, "God be pitiful,"
Who ne'er said, "God be praised."
Be pitiful, O God!

—*Elizabeth Barret Browning.*

LITERATURE.

THE question of prison reform has been receiving a good deal of attention of late. The Christian who looks on the criminal and passes by on the other side is not discharging his whole duty to his fellow-man. All will be pleased to learn that the Funk & Wagnalls Co. announce as "in press" a work on "Criminology," by Arthur McDonald, United States representative at the International Congress on Criminology at Brussels.

THE CRUSADE OF MCCCLXXXIII., KNOWN AS THAT OF THE BISHOP OF NORWICH. *By George M. Wrong, B.A., Lecturer in History in Wycliffe College, Toronto, 1892. London: James Parker & Co. Toronto: Williamson Book Co. (Ltd.). Pp. vi., 96.*

This little volume, from the pen of the recently appointed Lecturer in History in the University of Toronto, tells in a very interesting way the story of one of the many attempts made to revive the war cry of the crusades in later days. The numerous notes referring to authorities in proof of statements made attest the painstaking minuteness with which the author has made himself master of the literature from which the account has been gathered. The scene of the crusade is Flanders. Ostensibly a war carried on in the interest of Pope Urban VI., it was really an episode in the long contest between England and France. In the fourth chapter, a graphic picture is given of English ecclesiastical life. While this crusade settled nothing, the author recognizes that in more ways than one it influenced religious thought in England, strengthening the sympathy of different classes with Wycliffe's new views by increasing their discontent with the old system, and urging them on in the desire for change.

We trust this little volume may be the herald of further ones from the same source, a hint of which is given in the preface.

THE DIVINE UNITY OF SCRIPTURE. *By Adolph Saphir, D.D. London: Hodder & Stoughton. Toronto: Willard Tract Depository. Pp. 361. Price, $2.*

For some time *Christ and the Scriptures* has been before the Christian public. Its pearls of truth, set in pure gold, have enriched many lives. Its exhortations have doubtless led many to a more systematic study of God's Word as a whole. That the author practised what he preached is made abundantly evident in the present volume, which may almost be

regarded as the sequel of the former. It manifests a wonderful knowledge of God's Word from Genesis to Revelation. The title of the book makes sufficiently plain its purpose. The divine unity of Scripture is established both by positive proof and by the refutation of arguments which have been advanced against the unity of the Old and New Testaments. For him the Bible *is* the Word of God, not simply *contains* the Word of God.

Adolph Saphir was given a distinct place by God, and he has filled it most faithfully. A Jew by descent, his sympathies and education led him, as a Christian, to seek in the New Testament for the fulfilment of the prophecies and types of the Old; and the volume which lies before us may, in the providence of God, be blessed to the bringing in of his "kinsmen according to the flesh." His German surroundings made him familiar with both constructive and destructive criticism; and whilst he did not directly defend the truth, but devoted himself to the exposition of it, he was none the less its defender. He was busily engaged preparing these lectures for the press when he was called home.

ENGLISH COMPOUND WORDS AND PHRASES. *By F. H. Teall. New York and Toronto: Funk & Wagnalls Co. Pp. 311. Price, $2.50.*

Stated in a few words, the aim of this book is to give and exemplify the principles which are to guide and the rules which are to govern in the compounding of English words. For example, whether should we write with the majority of dictionaries, "thunder-storm"; with the American Cyclopædia, "thunder storm"; or with the Encyclopædia Brittannica, "thunderstorm"? Many writers have never thought of principles or rules in this connection, as is evinced by the promiscuous use of all these forms in their writings. Others imagine that custom or usage determines the form, but the above example illustrates Mr. Teall's statement that "custom in this matter is simply confusion." Other writers having noticed the fact that "accentuation in pronouncing the pairs of words most commonly joined in form differs so much and so naturally from that pair of words left separated that they have mistakenly accepted pronunciation as a guide in deciding the proper form." But this is shown to be an insufficient guide. He then states three general principles, and gives seven rules for compound nouns and one for compounds other than nouns. Then follows a list of some 40,000 compound words, which, whilst not exhaustive, is so extensive as to make compounding an easy task for those who accept his principles and rules. So clearly and pointedly has he drawn attention to the fact that there is an entire absence of uniformity in this matter, and made evident the need of some guiding principle, that, whether his principles and rules be universally adopted or not, the future cannot perpetuate the condition of the past.

THE STORY OF JOHN G. PATON. *By James Paton, B.A. London: Hodder & Stoughton. Toronto: Willard Tract Depository. Pp. 397. Price, $1.50.*

Perhaps nothing has done more to awaken and develop an interest in missions than the series of books which have appeared, descriptive of the men and of the work in these fields. Foremost among these stands the autobiography of the veteran missionary to the New Hebrides. That the circle of readers may be enlarged so as to take in even the little ones, and enlist their sympathies and active co-operation in mission work, a Young Folks' Edition has been prepared by James Paton, brother of the missionary, and editor of the former edition. The autobiography has been recast, and a map and forty-five full-page illustrations added. When we remember that the judicious selection, by a father, of books, and even of playthings, was the means blessed by God to the production of such an interest in missions as was always, even from childhood to feeble old age, manifested by the distinguished Dr. Duff, the importance and value of such a book cannot be overestimated. At the close of a service in one of our churches during Dr. Paton's recent visit to Toronto, a young man connected with one of our colleges came forward and, with deep emotion, told the doctor that he had dedicated his life to missionary work, and that it was the reading of his book that had first interested him in the heathen. The account here given of John G. Paton's life and labors among the heathen is as thrilling as the best book of adventures, as fascinating as the most admired of novels: whilst as a book exhibiting high moral purpose, and unquestioning faith in the loving care of the living God, it cannot be surpassed. The Bible always excepted, no better book can be given by parents to their children, no wiser selection can be made for a Sabbath-school library.

MOSES: THE SERVANT OF GOD. *By F. B. Meyer, B.A. London: Morgan & Scott. Toronto: Willard Tract Depository. Pp. 190. Price, 90c.*

Among those who are earnestly striving to reach the masses, F. B. Meyer is entitled to an honorable place. For several years his name was associated with Melbourne Hall, Leicester, around which there clustered various agencies for the uplifting of the fallen and downtrodden, and from which there radiated hope to many who had given up in despair. In 1888 he became the pastor of Regent's Park Chapel, London, bringing with him the methods of work which had proved most efficient in his former sphere. Always an earnest man, his zeal was fanned into a brighter glow by the visit of Moody and Sankey in 1873, and by that of Smith and Studd in 1884. He evidently possesses a thorough knowledge of men: his style is simple,

earnest, and evangelical; and he speaks and writes with a spiritual unction which reveals a soul walking with God, and in the enjoyment of the "secret of the Lord."

Perhaps the most popular of all his published works is the series of Bible characters of which the fifth volume is *Moses, the Servant God.* The character of this book can be best described in his own words: "I have tried to show that Moses was a man like other men; with great qualities that needed to be developed and improved; with flaws that veined the pure marble of his character; with deficiencies that had rendered him powerless but for the all-sufficient grace that he learned to appropriate: and that he wrought his life work by the simplicity of his faith, by communion with God, and by becoming a channel through which the divine purpose was achieved."

It cannot be denied that F. B. Meyer brings treasures from hidden depths, and exerts a potent influence for good. This book helps us to understand the secret of his power.

THEODOR CHRISTLIEB, D.D. *New York: Armstrong & Son. Toronto: Willard Tract Depository.*

To the majority Christlieb is best known through his largest work, *Modern Doubt and Christian Belief.* We have now an opportunity of becoming even better acquainted with him. The present volume consists of a memoir and sermons. The memoir is written in a most charming manner, "with all the tenderness of wifely love." Its only fault is its brevity. Eighty-five pages are far too few in which to tell the story of a life so full of faith and good works. And yet as we close the book, having for this little while lived in interest and sympathy with this valiant defender and able expounder of the truth, we feel well acquainted with him. As we accompany him him from year to year throughout his life, we recognize in him a man of a most kindly disposition, but no pliant reed shaken with every passing wind: a husband loving and true; a father guiding with "a firm, kind hand": a Christian living a life of faith in the Son of God: a true friend of foreign missions; a pastor caring tenderly for his flock: a court preacher who hesitates not to declare the whole counsel of God: a man of broad evangelical views whose horizon is not bounded by his interest in the branch of the church to which he belongs: an apologist who wields a trenchant sword of true Damascus steel: a professor of homiletics who has ever an open ear and a sympathetic heart for the large family who honored him with the title, "The Father of the Students."

But for ministers and students the great lesson of his life is his unswerving loyalty to truth, which he presented with a directness and sim-

plicity which made it intelligible to the most unlettered hearer. Many have been as loyal as he, many have preached the Gospel in its purity as faithfully and fervently as he; but few have had the many temptations and influences which so closely encompassed him during his whole life. For four years he was a student at Tübingen, where Baur was one of the professors, and was doing much to mould the opinions of his day. Fortunately for the church, fortunately for himself, Christlieb did not become a pupil of a school of critical, negative theology; but took as his model Professor Beck, "whose chief aim was to lead his hearers to the Son of God." He was a man of great mental power, but he did not suffer his sermons to become intellectual disquisitions. Eloquence was his, but he did not seek to feed with flowers of rhetoric those who were hungering for the bread of life. Although he was courted by royalty, he did not, in turn, become a sycophantish courtier. Occupying a chair in the university where "the scions of German royal and noble houses finish their education," in an age and in a country whose demands for something new are loud and incessant, he tenaciously clung to "the old, old story." And whether he sat by the couch of the dying, or preached to royalty in palace halls, or to the educated within university walls, the message was ever the same, and the trumpet gave no uncertain sound.

When entering on his professional work at Bonn, he took as the text of his inaugural sermon the words, "Christ sent me not to baptize, but to preach the gospel," etc., and these are his divisions in which he seeks, fearlessly and honestly, to answer the questions which he knows are on many lips: (1) Who sent you? Christ our Lord. (2) What will you preach to us? The Gospel, but not with wisdom of words. (3) What is your belief? That the Gospel is the power of God unto salvation.

Appreciated and honored in life, lamented in death, the pence of the poor and the gold of the rich have combined to erect to his memory a marble monument; but in the hearts of his students, as also in the hearts of all who knew him, there has been erected a monument more enduring than either marble or brass.

Apologetics, or Christianity Defensively Stated.

By A. B. Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Edinburgh: T. & T. Clark. Pp. xvi., 514. 1892.

The issue of this third volume in the International Theological Library follows hard upon the preceding one on Christian ethics. The author's name is a guarantee that it will exhibit the scholarly qualities and familiarity with the most recent literature on the subject which mark its predecessors. In

the alternate title, *Christianity Defensively Stated*, Professor Bruce indicates in brief at once the nature and aim of the discipline, and, in a general way, the method to be followed. The aim, as is explained more fully in the second of two introductory chapters, is to secure for Christianity a fair hearing with conscious or implicit believers whose faith is stifled or weakened by anti-Christian prejudices of varied nature and origin. It is thus a preparer of the way of faith, addressing itself to such as are drawn in two directions—toward and away from Christ.

One hardly sees, however, why the class addressed by apologists should be so restricted as not to include those confirmed either in unbelief or in faith. The wise apologist, though not the special pleader for a particular theological system, should be helpful to the dogmatic believer in furnishing him with a reason for the faith (the Catholic faith, at least) that is in him; and while he may consider conflict with dogmatic unbelief to be futile, yet the statement of Christianity and its claims should be such as to justify belief in it, apart from any antecedent sympathy with believers, furnishing evidence in its behalf sufficient in amount and character, if not to convince the confirmed infidel, at least to convict him.

In method, the work naturally commences and is mainly occupied with the statement of what Christianity really is, making it its own apology. The simple statement of the Christian facts may be expected to commend them to many as self-evidencing. But these facts involve two classes of presuppositions—philosophical and historical. Christianity, although not a philosophy, yet, like every other religion, implies a certain theory of the universe. Moreover, historically it originated among a people singular in its history, its literature, and the extraordinary ideas it cherished of its destiny. Its literature ascribed to it an exceptional relation to God as the possessor of a divine revelation, and Christianity implied the reality of that revelation. These two classes of presuppositions, together with the treatment of Christianity itself, form the main body of the work, which thus falls into three parts: BOOK I., Theories of the Universe, Christian and Anti-Christian. BOOK II., The Historical Preparation for Christianity. BOOK III., The Christian Origins.

This distribution secures unity throughout the work. It might also provide a place for most of the subjects usually embraced in Apologetics. The latter, however, is no part of the author's intention. He professedly limits himself to burning questions, instead of seeking scientific completeness.

As the full defensive statement of Christianity is reserved to the last book, a preliminary outline of the Christian facts is necessary in order to extract from them the Christian theory of the universe from which the first

book begins. Since Christianity centres in Christ, the materials for this outline are sought in His life and teaching. This search is not without difficulty, since no part of the New Testament record can, without proof, be assumed to contain pure objective history. As presenting the fewest apologetic problems, the first three gospels are selected, in order to determine in them those things related of the person, life, and teaching of Jesus which possess such a high degree of probability that they may provisionally be accepted as facts even by those who scan the evangelic records with a critical eye. Judging that what Jesus was obliged to apologize for would be central in His thought and religion, the author finds the fundamental Christian fact in His love to the sinful—a love so comprehensive that it prompted Him to remove all evil, physical as well as moral. A second fact is Jesus' doctrine of God, expressed by the word, Father. This name, as He used it, implied God's paternal character to the unthankful and evil, the lost sheep as well as the holy and righteous. Kindred to this is His view of the worth of human nature, expressed by calling man the son of God. This view He taught by associating with those the reality and extent of whose degradation, as "lost," He so well knew, and by stimulating them to realize the ideal of Godlikeness. These Christian facts suggest the further one, that Jesus was a person of exceptional, unique character. By His manner of designating Himself, He showed that He was conscious of this. Another essential fact, connecting Him with the historical presuppositions of Christianity, was that He did the Messiah's work, and regarded the creation as an instrument in God's hand for the establishment of a divine kingdom of love. Another most characteristic Christian fact is Christ's idea of sin, which, according to Him, is seen in its true malignity when it has its origin in the soul rather than when it springs out of bodily appetites and passions.

This limitation of the leading Christian facts to our Lord's personal teaching proceeds on the principle (more specially insisted on in the last chapter of the volume) that Christ is the supreme authority, not merely as above other teachers, such as Buddha, Zoroaster, etc., or in distinction from reason and the church, but even over against the Scriptures themselves. But is it a legitimate use of this supremacy to confine the leading Christian facts to what may be extracted from records of our Lord's earthly life? Is there any lack of reverence to Him in recognizing that Christian truth, as expressed in other New Testament writings, attained a development beyond what is seen in anything recorded in the Synoptic Gospels? Much connected with the great central event of Christianity—the death of Christ—could rightly be understood only after it was an accomplished fact. Among the essential Christian facts, we would look for some such state-

ment of its meaning and efficacy as is contained, for example, in the four undisputed epistles of Paul, which, moreover, involve no greater critical questions than the gospels themselves.

Having stated the Christian facts, the author next deduces from them the Christian theory of the universe. In this the leading points are the personality of God; the dignity of man; the reality of sin. the creation of the world: the providence of God: the hopeful future of humanity. In the dignity of human nature, he finds the only true rational ground for faith in immortality. He recognizes the difficulty of stating the relation between moral and physical evil so as to be true alike to science and religion, and, while conceding to science that death, decay, and violence were in the world long before man existed, suggests that in the framing of nature God had regard to the eventual incoming of moral evil. This is perhaps as satisfactory a solution as is possible, and seeks to do justice to the claims alike of religion and of science. The statement of creation raises the question whether it is consistent with the eternity of matter. The view, so popular in some quarters, that matter is an eternally necessary correlate to God is unhesitatingly rejected as quite contrary to Christian theism. Even the milder view, that it may have been eternal by God's will, while regarded with some favor, yet, as is well pointed out, is apt to lead either to Manichæan dualism or to pantheism.

This statement of the Christian theory of the universe is not followed, as would naturally be expected, with the evidence on its behalf furnished by natural objects and events, and by the mind of man. Instead, the remaining chapters deal with antagonistic theories—Pantheism, Materialism, Deism, Speculative Theism, and the negation of all theories, Agnosticism. Under the latter head the customary theistic proofs (excepting the moral) pass in brief review, and a few pages are devoted to the author's positive treatment of the subject. These indicate what elsewhere is more explicitly expressed, that, while not exactly endorsing, he has considerable sympathy with the religious attitude assumed in the Ritschlian entire disallowance of the ordinary proofs for the being and nature of God. Certainly, if these proofs are valueless, natural theology can hardly do more than show that the Christian idea of God is more worthy to be received than any rival theory. To show this, as the author has done, is a great deal: but, we venture to think, not all which reason can contribute to theism.

In entering on the consideration of the historical presuppositions of Christianity, which occupies the second book, the apologist is confronted with the interesting question of what his attitude is to be towards modern critical views of the Old Testament. Evidently, he cannot go on his way

ignoring these; while, on the other hand, it would be most undesirable to drag into general apologetics any lengthened examination of them. The legitimacy of critical enquiry must, in any case, be allowed; and its results need not be pronounced on by the apologist who believes them to be consistent with the claim of the Old Testament to be a divine book. To him it is open to disregard all critical views, and, treating the Old Testament as a literature, demonstrate therefrom its revealed character; or, grasping the drift of the main lines of critical thought, show that the reconstructed history and literature of Israel discloses a supernatural revelation. Professor Bruce has followed the latter method, and a careful, candid reading of this section should, we think, be convincing that he has accomplished his object. Commencing with the prophets of the eighth century, B.C., the authenticity of whose writings is almost universally conceded, he seeks to ascertain their view of the religious vocation and history of Israel. Then the stream of revelation, according to modern theories, is traced through Mosaism, Prophetism (now considered as a stage in the onward progress of revelation), Judaism, and the Night of Legalism, the latter denoting the period between the cessation of prophecy and the beginning of the Christian era. Two chapters follow on the Old Testament literature, and the defects of the Old Testament religion and its literature.

Space will not allow lengthened notice of the third book of the volume that on the Christian origins. Here, evidently, the author is most at home. As in the preceding part, he still avoids as much as possible dogmatizing between individual theories: but he moves among them with the easy familiarity of one who has thoroughly mastered them, and knows well the grounds for the judgment concerning each, which he refrains from pronouncing. In successive chapters are taken up Jesus: Jesus as the Christ: Jesus as Founder of the Kingdom of God: Jesus Risen: Jesus Lord: Paul: Primitive Christianity: the Fourth Gospel. In a closing chapter, entitled "The Light of the World," Christ is set forth as the supreme authority, and Christianity, in consequence, as the absolute religion.

The observance of the limits laid down in the preface regarding the persons addressed and the topics taken up interferes with the scientific completeness which, it will seem to many, a text-book on Apologetics ought to possess: but as a comprehensive vindication of the consistency of much that is very advanced in biblical speculation with the divine origin and character of Christianity, this volume does a work hitherto only fragmentarily attempted.

Christian Ethics.

By Dr. Newman Smyth. Edinburgh: T. & T. Clark. Pp. 510. Price, 10s. 6d.

This is the second volume of the International Theological Library, twelve volumes of which have been already arranged for. A wise choice was made in the selection of Dr. Smyth to write on the subject of *Christian Ethics*.

To attempt in a few pages to give an epitome of a book of five hundred pages, each sentence of which makes its contribution to the growing store of ideas which find their place under the several subjects, is so absolutely impossible that we shall content ourselves with giving some idea of the method of treatment, then a most general outline, reserving for further consideration some points which require to be more closely looked at.

The method adopted in the study of the subject is the historical and inductive. "Progress" is the keyword of the whole book. "History is no accidental congeries of events, no heap of circumstances raised and scattered by the wind. Human history betrays the signs of a moral order and a moral progress" (p. 144). "Ethics springs from a historical revelation, and is to be realized through a continuous history. It presupposes a Christian development of the world, an evolution under Christian laws of life, and for a Christian consummation." Nor does he limit his study to the history of man, but being evidently a firm believer in evolution as God's method of working, he sees the whole end and aim of creation as working to a perfect Christian ethics. No one at all familiar with the study of embryology will fail to recognize in the following one of evolution's most weighty and plausible arguments: "In the generation of the Christian personality—the new birth of soul—traces and signs of all the preceding history of man's spirit may be discerned: all the ages may repeat their history of promise, law, covenant, prophecy in the coming of a soul into Christian self-consciousness—as the history of the species is summed up in the formation and birth of every individual man" (p. 232). According to the author, progress has marked the path of revelation: Christian theology is a progressive science: an embryology of the soul, as well as of the body, is conceivable: and many modern methods of rectifying social evils are characterized by him as radical errors; being "in contradiction of what may be called the biological law of social evolution, it is degeneracy, returning to the primitive sac of protoplasm" (p. 455).

He introduces his subject to the reader by quoting with approval the saying of Ignatius, "Let us learn to live according to Christianity"; and defines Christian ethics to be "the science of living well with one another

according to Christ." He next determines the relation which Christian ethics sustains to metaphysics, to philosophical ethics, to psychology, to theology, to religion, to economics.

Following the introduction, the work is divided into two parts. The subject of part first is "The Christian Ideal," and of part second "Christian Duties" The moralist is a man with an ideal—an ideal to be realized in human life and society. We are distinguished from the animal creation beneath us with which in so many relations we are closely bound by this moral power of forming ideals. What is the Christian ideal? What is the Christian conception of the *summum bonum?* Although the author divides the study of this subject into six chapters, yet logically there are but the three divisions of his subject, which may be thus stated: "The Christian Ideal"—its revelation, its contents, its realization. The three remaining chapters are subdivisions of division three, which may be thus expressed: "The Realization"—its forms, its methods, and its spheres.

In the first place, how has this Christian ideal been revealed? It is given immediately in the historic Christ. It is also presented or mediated to the successive generations of men through the continuous and increasing life which is called forth and controlled by it. The Christian conception of good is brought to us, both in the Christian consciousness, which is the continuous and ever-living work of the Spirit of Christ; and also in those written Scriptures which are received as an authoritative expression of the mind that was in Christ, since they proceed from an immediate experience of Him, under special promises of the Spirit. He proceeds to consider the relation of the Scriptures and Christian consciousness: the rule of faith and practice (of which we shall speak more in detail later on). The chapter concludes by pointing out the significance for Christian ethics of the progressive manifestation of the Christian ideal. It helps us to distinguish between a false and a true conservatism, and gives value to our hope.

In the next place, what are the contents of the Christian ideal? The contents, in general, are the good which it is Christian to desire as the supreme end of life. The end of human existence has been regarded by many as pleasure. This he refutes, and proceeds to consider the biblical doctrine of the supreme good. According to the Old Testament conception of it, it is social rather than individualistic: it is the summation of all those material goods which make a people contented and prosperous. "The ideal Messianic good of the Hebrews was the fulness of all earthly goods."

The New Testament conception is much higher. In the gospels we have the direct reflection of the moral ideal which was revealed through

Jesus. In the epistles we find that ideal as it was taken up in the lives of His disciples, and applied in many directions to the conditions of the first Christians in the world. Jesus' moral ideal is disclosed:

(1) In His doctrine of the kingdom. It is now, and here. It is a moral realism. It is a personal good. It has moral positiveness. It is a human good, and it is something superhuman.

(2) In His command, "Be ye perfect, even as your Father in heaven is perfect." This is commandment, and promise of perfect good. It is an absolute ideal. It is inspired by the added words with the warmth of personality whose life is to be realized in love.

(3) In His characteristic words, "life," "eternal life," they are meant to describe the highest end and fullest conceivable good of existence. Our earthly task, according to Christian ethics, is to lay hold on life. Life is a good. It is a good to be delivered from evil, an ultimate emancipation of life from the grasp of everything unfriendly to it. It is spiritual renewal, a new life proceeding from the birth of the Spirit. It is the fulness and completeness of personal relationship. It is living at its highest, intensest, and fullest in all that makes life worth living. It involves the moral ideas of holiness, righteousness, benevolence, and love. It is a present reality and an immediate possession. There is involved also the conception of blessedness as its element and atmosphere.

(4) In His own person. "The Christian ideal is Jesus Himself, as He was known on earth by those who were eye-witnesses of His glory, and as He has been glorified through His Spirit in the adoration of His church." Jesus Himself is the ideal of Christian history.

The ideal is next studied in the Christian consciousness. It is an absolute *be* this, and also an absolute *do* this. The absolute quality is holiness. It is extensive over all spheres of life. It is comprehensive of all objects and aims that are good. He then institutes a comparison between the Christian ideal and other ideals, such as classical ethics, Buddhism, the æsthetic ideal with which the names of Schiller and Matthew Arnold are so closely associated, the evolutionary ideal, and modern socialistic ideals, all of which are shown to be sadly lacking in both extension and comprehension.

In the third chapter he discusses the realization of the Christian ideal. He causes to pass in review the prehistoric stage of moral development, the legal epoch, and the Christian era. In the first, he assumes the existence in the dim beginnings of some manlike being who had been born with moral capacity for life, considers his environment, and the principle of appropriation. The moral environment of the legal epoch is determined by the commandments: the subjective principle is

obedience. He traces the history of the formation of conscience. The earliest stage is the tribal and communal. This is followed by the national conscience. This, in turn, through the prophets, gives place to a universalism; and at last the fully developed individual conscience emerges. The moral results which are reached at this period are: The idea of right and its imperative; the moral consciousness of the rights of others; the consciousness of sin as guilt; growth in the moral conception of God; the retributive forces of conscience are predominant; and the demand for expiation. "The incompleteness is evident at a glance."

The Christian era of moral development is ushered in with the birth of Jesus Christ. The central and illuminative truth of this whole dispensation is the Incarnation. He then develops the following: The word as the moral promise and potency of pre-Christian history: Christ in His relation to humanity: the realization in space and time of God's eternal humanness. The Incarnation enables God, on His part, to be more to the moral creation; it becomes the last word of creative love. The moral principle which corresponds to this period is faith, which is a receptive principle. It is a principle of personal trust and fellowship. It is an active appropriation of divine grace. It is not only a free act, but it must also be a determination of the whole personality.

Chapter four is devoted to consider the forms in which it is realized. The words faith and love are the keynotes. He answers the question, Is faith a virtuous act? Love is described as self-affirmation, self-impartation, and self-finding. The genesis, the process of formation, and the growth of the new life are traced.

The method of the progressive realization is next considered. Imitation of Christ in general, method of conflict, method of co-operation, are severally examined.

The last chapter has to do with the sphere. The kingdom of God takes possession of and works from personal centres. It is progressively to be realized in Christian society. These social spheres are the family, the state, the church, and the indeterminate.

We have not space to give even a list of the duties which are in a most interesting manner studied in part second. These duties are classified under the three heads: Our duties to self, our duties to others, our duties to God. Questions of the greatest importance are here most calmly and fairly looked at from all standpoints, and answered in most unambiguous terms.

A few words now concerning some of these subjects. In these days, when destructive criticism is busily engaged on the Bible; when the air is thick with the words, the Bible, the church, and the conscience: and when

many an Eli is "trembling for the ark of the Lord," we naturally seek to ascertain the ground the author takes as to the Bible. We have already stated that the keyword of the book is "progress." Taking this key in our hand, let us discover his position. The starting-point is the view, at present so popular in many quarters, that the Scriptures are products of spiritual experience. "The Scriptures are products of the Spirit in human experience." Speaking of the New Testament writings, he states, somewhat at length, that the ultimate reason of their selection from current Christian literature, their spiritual supremacy, and their normative authority, arise from the unique, immediate relation of these chosen witnesses to the Christ, and from the consequent Christian quality which the church recognizés as residing peculiarly in their writings. Progress in doctrine, in moral as well as religious knowledge, may be discerned. "St. Paul's later epistles show that he has reached calmer heights, breathes a clearer and more luminous air, and beholds larger prospects of redemption than when he began to preach to the Gentiles." "There is moral development in the teaching of the Scriptures down to the very end of the New Testament canon." He then asks, Has this development of Christian truth stopped at that point? Is there not some further principle complementary of the authority of these Scriptures? The former question he answers negatively: the latter, affirmatively. "There is a principle of spiritual continuity in Christianity, so that in successive forms, through all controversy and change, essentially the same, though always renewed, the church has been the 'Spirit-bearing body of Christ.'" This Christian consciousness is also a progressive appropriation of the Christian ideal Christian theology is not a closed, but is a progressive science. There can be no progress away from the fundamental facts or vital truths of Christianity. But there is progress beyond the Scriptures. Advance is both extensive and intensive. Not only has progress been made through the better appropriation and interpretation of the contents of Scripture, but new materials have been added to the science of Christian theology since the days of the apostles: *e.g.*, facts of history, which constitute a positive contribution to the revelation of God's purpose concerning His kingdom: and scientific acquisitions, which bring within the circle of Christian light new data to receive Christian interpretation, and to lend themselves to further interpretation of Scripture.

What relationship exists between these two, Scripture and the Christian consciousness? What is the rule of faith and practice? To these questions he returns the following answer: There is only one final and supreme authority in Christianity, either for its theology or for its ethics—the Christ, the mind of Christ, the Spirit of Christ. The Holy Ghost is

the final authority; the teaching of the Holy Spirit is the only infallible rule of faith and practice. The Spirit works in divers ways and manners. The same Spirit may work in the inspiration of the Scriptures and in leading the mind of the church into the truth. There is correlation of the work of the Spirit in the Bible with the work of the Spirit in the life and growing consciousness of the church. Any view of inspiration which either puts the Bible in absolute supremacy above conscience, or, on the other hand, subordinates entirely the Scriptures to the Christian consciousness of men, he rejects. They are harmoniously related. There is an interdependence of these two. These two testimonies of the Spirit are complementary, and the authority of the one requires the witness of the other. Scripture and faith should be held in close correspondence and reaction. The Scripture is law to the Christian consciousness; the Christian consciousness is law to the Scripture.

Such, in brief, is his position. Let us look at it. Doubtless there is a truth in the statement that the Scriptures are products of spiritual experience. But can we regard it as a full and sufficient statement of the truth? This is the road which, taken by some, has led to the desire to eliminate the prophetic from Scripture; to this end resorting to the most questionable of methods, placing a late date on portions of Scripture that the prophetic may make way for experience; virtually charging the inspired writers with fraud, whilst admitting that their motive was good. Do not the words of the inspired apostle ("Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you, searching what time or what manner of time the Spirit of Christ which was in them did point unto," etc.) plainly declare that the prophets gave utterance to truths which, so far from being the product of experience, are so far beyond them that they searched diligently to discover, if possible, their meaning?

Again, when he speaks of the living witness of the Spirit in the mind of the whole church as going beyond and supplementing the written Scriptures, do we not at once ask, What branch of the Protestant church, to say nothing of the whole church, claims to have gone beyond the Scriptures? What doctrine is there for which we do not claim scriptural authority? Nor is there any duty, however complex the state of society, which we do not find in the large and far-reaching principles of the Bible. We may fairly claim to have gone beyond the knowledge of the Christians of the early centuries. Yes, we may claim to have gone beyond the inspired writers themselves. But in what respect? Not beyond the truth they uttered, but beyond their understanding of that truth in its meaning and application to the varying circumstances of life. The facts

of history and science help us to interpret the Word and to translate its language into the speech of this century's wants. But, when made known, all these are discovered to have lain in germ, awaiting the proper time to unfold themselves in the history of the Christian church. But this may all be included under progress in interpretation of God's Word. Scripture and Christian conscience can be placed on a footing of equality only by, on the one hand, lowering our view of inspiration, and, on the other, magnifying the importance of the Christian consciousness far beyond that for which we find any warrant in the facts of history, or in those pointed to by the author in support of his contention.

We follow him with great interest as he speaks of the effects of heredity for good or for evil upon succeeding generations. But we are compelled to call a halt when he says: "Christianity is eventually to come in the blood of the race, as well as through the conversion of individual souls." Nor do we find our minds nodding assent to his broad and unqualified statements concerning election.

But, these points and some others aside, the author manifests a thorough acquaintance with his subject in all its parts and relationships. On some of his fundamental positions many will differ from him *in toto*, while all will find in the book sufficient divergence from their views to keep the mind ever on the alert. Apart from the "progress" idea which runs throughout the book, and is sufficiently prominent to constitute it a well-marked feature, the author rides no special hobby; but, in an unbiassed spirit, untrammelled by any narrow view of ethics, he discusses his subject in its several parts in a manner which is stimulating to thought and helpful in the study of the vital, ever-present questions of Christian ethics.

HEAVEN.

I doubt not but to every mind of mortal
That heaven in different form appears,
And every one who hopes to pass the portal,
Where God shall wipe away the bitter tears,
Seeth the mansion in a separate guise,
And there are many heavens to many eyes.

—*Ella Wheeler.*

OUR COLLEGE.

THE MONTHLY wishes all of its readers a most prosperous and Happy New Year.

REV. C. W. GORDON, B.A., late of Banff, will spend the winter months in Scotland, attending lectures in Glasgow and Edinburgh.

REV. W. J. CLARK, of London, when in the city preaching in St. James' Square Church, spent some time at the college renewing old acquaintances. All were glad to see him.

DURING the Christmas vacation the Missionary Society will take up the work in three fields, viz., New Dundee, Kent Bridge, and Loring. The students sent to these respective fields are Messrs. R. T. Cockburn, James Skene, and J. Radford.

MR. JOHN BELL, B.A., who spent last year with us, but who is this year taking his final at Princeton, gave us a pleasant call during the vacation. He is looking well, and is enjoying the work there. He finds the relief from note-taking in the lecture rooms a great boon.

THE first term of the session 1892-3 has closed. The students are away to their homes for the vacation, some four or five only being left, and a lonely silence fills the halls so recently alive with mirth and song. Lectures will resume on January 4th, when all will, no doubt, be back, refreshed by their rest, and ready for a good term's work.

WHEN the arrangements in connection with the "At Home" were all but completed, the illness of Mrs. Fullerton, wife of the steward of the college, assumed such a serious aspect that, by common consent, the date was postponed and all preparations stopped. As soon as decided upon the date will be made known, so that all our friends may be prepared to spend an evening with us in our college home.

Two or three weeks ago news reached us that on November 19th Mr. D. M. Martin was married at Manitou, Man., to Mrs. Ross. We had scarcely recovered from this unexpected piece of intelligence when another letter reached us, on opening which we read as follows: "Rev. Andrew Carrick, Jennie A. Warren, married Wednesday, Dec. 7th, Ardock, North Dakota. At home after December 16th. Emerado, N.D." No comment is necessary. We extend our heartiest congratulations, in which we are sure all college mates join.

THE students and graduates of the college will learn with sorrow of the death of Mrs. Fullerton, the steward's wife, who, after a lingering illness, passed away on the evening of December 20th. In her the students have lost a true and faithful friend. No sooner was one of our number taken ill than she was at his bedside ready and willing to do anything in her power to relieve distress. She was skilful in the judgment of symptoms, and frequently her wise counsel warded off a severe sickness which might have proved fatal but for her kindness and good advice. She made the college a student's home, and was herself a mother to us all. Our esteemed steward and his family have our sympathy in this their bereavement.

IT is hoped that each one of our subscribers is endeavoring to extend the circulation of THE MONTHLY. We know of no better way to increase the subscription list than by each person who now receives THE MONTHLY, and appreciates it, making known its merits to others. If this were done systematically, we believe the number of our subscribers would be doubled in a very short time. The plan upon which THE MONTHLY is conducted is now well known, and we hope that all who are in sympathy with our work will endeavor to assist us by placing it in the hands of those who are interested in our college, and who would be pleased to know of its progress and welfare.

WE congratulate Mr. R. G. Murison on winning the Smith scholarship, awarded for the best essay on "The Love of God in Relation to the Sonship of Believers." We are sorry, however, to learn that his was the only essay sent in. We cannot regard it as a hopeful sign when, out of forty or forty-five students who are eligible to compete, only one sends in an essay. Essay writing is perhaps the best training a student can get, and it would be a good thing if something were done to make our students do more of it. We believe it would be for the best interests of all concerned if the greater number, if not all, of the scholarships which are now awarded on the standing obtained at the spring examinations were given for essays.

ON December 13th the Owen Sound Presbytery met at Meaford for the purpose of ordaining Mr. A. McNabb, and inducting him into the pastoral charge of the Meaford congregation. A large number of people witnessed the solemn service in the afternoon, and in the evening a most hearty welcome was extended to their new pastor by the members of the congregation. Mr. McNabb, who has been with us up till his ordination, will be greatly missed around our college. Deeply interested in everything which concerned the welfare of the college, few men were in closer

touch than he with all classes of students, and few were identified more closely with every phase of college life. These are qualifications which fit him for successful ministerial work, and therefore we predict for him a long and happy pastorate. The good wishes of all his fellow-students follow him.

THE LITERARY SOCIETY.

Two regular meetings of the society have been held since our last issue, at the first of which an interesting debate was heard on the subject of "Prohibition for Canada." Messrs. Cranston and West argued well for the affirmative, while Messrs. Burnett and Dickie vigorously and humorously strove to overthrow their arguments. The speeches of all were good, and the various arguments well put forward; but the affirmative had the advantage, and the decision was given in their favor. It is a pity that debates cannot be had more frequently.

The first meeting in December was set apart for discussing the constitution, and a number of amendments were considered, the greater number of which carried. All adopted will, we believe, prove beneficial to the society. The attendance was by no means so large as the importance of the meeting demanded.

At both meetings, and also at a special meeting held between the two, some important business was transacted. Amongst other things, the date of the "At Home" was postponed, owing to the serious illness of Mrs. Fullerton; and the resignation of Mr. T. H. Mitchell, B.A., of THE MONTHLY staff, which he pressed for good reasons, was accepted. Mr. J. R. Sinclair, M.A., was appointed in his place.

THE PUBLIC MISSIONARY MEETING.

Seldom has the Missionary Society been encouraged by as fine an audience as the one which responded to the invitations for the evening of November 25th. Notwithstanding the fact that there were meetings elsewhere, the friends of Knox stood by the college well, and a full house was the result. The musical selections were appropriate and well rendered, while the papers and addresses were to the point, and were listened to with close attention and deep interest. Mr. W. R. McIntosh, B.A., president of the society, read the first paper, on "The Rational Basis of Missions." As it will appear in the next issue of THE MONTHLY, no comment is necessary. Mr. Courtenay followed with an interesting paper—or, rather, address—on our great Northwest. His perfect familiarity with that part of our Dominion enabled him to put a number of interesting facts before his audience in a very entertaining manner, and his remarks as to the future greatness of that land will, no doubt, tend to make us more zealous for the growth of the church there now.

The main address of the evening was given by Rev. C. W. Gordon, B.A., who until recently has been laboring at Banff. He clearly pointed out the needs of that country, and showed the importance of the church keeping the work well in hand at the present. His appeal for workers was earnest and strong, and will, no doubt, help to turn the attention of our students in that direction. After a few remarks by the chairman, Mr. Hamilton Cassels, whose deep interest in the work of the society is so well known, the meeting closed at a reasonably early hour—a very commendable feature—and all seemed to go away with the feeling that a profitable evening had been spent

THE CONFERENCES.

At the first of the three conferences which have been held since last issue, our esteemed Principal gave us an address on "The Inerrancy of Scripture." To say that it was excellent is unnecessary. In his characteristic manner, he dealt most impressively with this important question, and those who were absent missed a rare treat. It was all so good that an attempt to give any part of it would but do it scant justice. We refrain, therefore, hoping to see it given in full to the readers of THE MONTHLY before long.

The students themselves led the discussion at the second conference, the subject being "The Intending Theological Student in His Arts Course." There was a noticeable improvement in this meeting both as to attendance and the manner of dealing with the subject in hand. The subject had been divided beforehand, and none of the ground was covered twice. Some good advice was given, but perhaps all felt that the subject was not finished, the professors not having an opportunity to speak. We always look for a word from our professors, and, in dealing with a subject such as this, we could not feel that the question was settled until they summed the matter up, emphasizing what had been said correctly, and correcting any wrong impressions which might have been made. Perhaps this subject could be resumed at another time, when we could hear from them.

At the last conference of the term, Rev. Dr. Dickson, of Galt, gave an address on "The Organization and Work of the Young in the Church." We are always pleased to welcome outsiders to our college, but we deem it an especial favor when one comes a considerable distance to speak to us on a Saturday forenoon. Few men are able to speak on this subject from such an extensive experience as Dr. Dickson. His address contained much valuable information, and also much that was practical and helpful, as to the organization of the young and the conducting of their

meetings. He was listened to throughout with close attention, and at the close received a hearty vote of thanks.

THE STUDENT AND COLLEGE SOCIETIES.

The interest taken by students in general, and especially by students in the junior years, in the meetings of the various college societies does not augur well for the future of our college. Many students attend but few meetings, and those very irregularly: while others are never seen at any, and know little or nothing of college life as manifested in them. We believe that the attitude of such towards these meetings is not one of hostility, but is rather due to the fact that they have not come to see their true relation to the college, and the importance of these things as factors in true education. Coming to a strange college, students generally find plenty to do in preparing for their classes each day, and are apt to imagine that they have included all the elements in a liberal education when they attend to the studies prescribed in the curriculum. This, however, is a mistake. No curriculum, however broad, is in itself sufficient to educate a man. *Learning* may be got from books, but *education* cannot. "It," to use the words of another, "is a more living process, and requires that a student shall at times close his books, leave his solitary room, and mingle with his fellow-men. He must seek the intercourse of living hearts as well as of dead books; especially the companionship of those of his own contemporaries whose minds and characters are fitted to instruct, elevate, and sweeten his own."

Now, it is just this element in education that college societies supply. The Literary Society, the Missionary Society, and the Saturday conferences of our college all contribute to this end. It is, therefore, certainly worth while for every student to ask himself the question: Am I availing myself of the training afforded by these societies; or am I, while striving to attain education, cutting myself off from the very element which is necessary to its attainment? If students will honestly look at the matter in this light, we feel sure that the attendance at the different meetings will be largely increased, and the interest greatly quickened.

We are well aware that meetings around a college, such as ours, are numerous, and that it is almost impossible to attend all; but it does not follow, on the other hand, that we should absent ourselves from all. It will not do to say that we come to college to study, and think that this frees us from taking part in everything else. It certainly is true that we come to college to study, but it does not follow that we are to do nothing else. If those who emphasize study so strongly mean simply that it is our duty, while at college, to study diligently and systematically, every one will acknowledge its truthfulness; but if, on the other hand, they mean that

study is the great end for which we come to college, many will dissent. The great end is that we may be educated and fitted for the duties of life in the sphere to which God has called us, and study is only one means to that end. Any other means which contributes to the same end must be guarded as diligently. As ministers of the Gospel, if we are to be successful, we must have sympathies broad enough and deep enough to be interested in every phase of the life of the community in which we live; but if, while at college, our interests are so centred in self that we never find time to inquire how the different college societies are progressing, or to lend them any assistance, it is not at all likely that our interest in things outside of ourselves will be of much account on leaving college, and our influence will be proportionably lessened. Unselfishness being the very heart of the Gospel, if when at college we do not learn to get beyond ourselves in our interests, our hopes, and our aspirations, we have already failure written on our career. Our attitude, therefore, towards our college and the different phases of its life is more vital and far-reaching than would at first sight appear, and it behooves us each one to see that it is what it should be, else failure may result where success should have been achieved. Let us give our hearty support to everything which concerns our college; and thus, while helping to make it what it should be, we will be making ourselves men, and fitting ourselves in the best way for the work which lies before us.

HOMILETICAL INSTRUCTION.

We have often wondered if some arrangement could not be made by which students would receive some instruction in the principles of homiletics earlier in their course. This year the members of the graduating class are hearing for the first time a course of lectures on systematic homiletics. If the church declared that only in the last year of college training students should begin to preach, no exception could be taken to having instruction in this important branch of ministerial training placed so late; but when it makes no such restriction, and recognizes the fact that students preach—and, indeed, encourages them to do so—it appears strange, to say the least, that instruction as to the manner of preaching should be delayed so long. Many, if not all, in the graduating class have been preaching for three or four years, and some for a longer period. The result is that every one has, by this time, a system of sermonizing pretty well formed, and, consequently, the instruction he now receives will mean far less to him than it would have meant at an earlier stage in his college career; for before he can avail himself properly of the instruction now given, and master thoroughly the principles taught, he must unlearn all that is wrong in his own system, and cut himself free from all improper

methods already acquired. This is not easily done, and something must be wrong if students find it necessary to do it in the last year of college life. Not to speak of the time lost in changing from the wrong system to the right, it is certainly proceeding on a wrong principle, from an educational point of view, to allow students to form, more or less perfectly, a system of sermonizing, and then ask them, as they are leaving college and settling down in pastoral charges, to throw aside such system as wrong, and adopt another, of which, till then, they have been kept in ignorance. Any system which is worth teaching at all is certainly worth teaching early, so that all practice may be along the right line.

We believe that all who have studied the system of homiletics we are taught here will unhesitatingly affirm it to be the best, and the one every student should endeavor to master. Yet we believe as firmly that very few ever master it and use it perfectly. Its very superiority tells against its more general use. It cannot be assimilated all at once, nor can men become proficient in sermonizing according to its principles in a few weeks or months. It requires years of hard, patient study to master its principles and to use them skilfully, and therefore the earlier on the college curriculum this subject is placed the better, in order that students may master it before leaving college.

It may be said that a student, on leaving college, has his whole life before him, and that, therefore, a system of homiletics given any time before college training is finished is sufficient, since it can be practised through life. This has an appearance of plausibility about it which is very misleading. In the first place, what guarantee have we that a system given just as a college course is finished will be practised at all? Men practise only what they have assimilated or made really their own; and therefore with a system of homiletics, given when there is not time to master it and make it one's own, everything tells against its use. When a student settles down in his first charge, he always finds duties more than sufficient to take up his whole time, and therefore, in nine cases out of ten, the system of sermonizing he will follow is not the one which in theory appears best, but the one which in practice is easiest; and after five or six years' practice at preparing sermons along a method of one's own, however crude and primitive it may be, it will not be difficult to tell which every man will find easiest, and which he will therefore practise. If, then, the correct system, in its great underlying principles, be not mastered before leaving college, it rarely will be afterwards. Hence it is of the utmost importance to have the training in homiletics given at such time as will enable every student to master its principles thoroughly, and to practise them under the guidance of an experienced professor; so that on graduation he will have

not only the best system in theory, but the best also in practice. While it is true that "we learn to know by doing," it is also true that "we learn to do by knowing." Theoretical instruction, to some extent, must precede practical work, in homiletics as in everything else, if satisfactory results are to be obtained: and therefore we believe that the preaching in the pulpits of our land will not be what it ought to be, nor what it can be made to be, until instruction in homiletics is given earlier in our college course, and students are forbidden to preach until they have received some of such instruction.

OTHER COLLEGES AND EXCHANGES.

PROF. DAVIDSON, M.A., of Edinburgh, has been secured by the University of New Brunswick as successor of Prof. Murray in the chair of Moral Philosophy and Political Economy.

FROM Manitoba comes news regarding Mr. Wm. Chestnut, who spent one year around Knox. He has now graduated from the college, and is settled as pastor at Breadalbane, in the western part of the province.

MR. JAMES MADILL, who, a few years ago, was occasionally seen in Knox, now enjoys the position of Pope in one of the societies in Queen's University. We feel quite sure that his deliverances *ex cathedra* will be weighty.

WE are glad to hear of the success of Mr. J. S. Scott, B.A., in Manitoba College. By his clear method of lecturing, and his genial manner among the students, he has rapidly become popular. In the midst of his philosophical pursuits, he finds time for football, playing on the first eleven of the college team.

THE oldest school in England bears the name of "The School of the Cathedral Church of the Blessed St. Peter of York," although commonly known as St. Peter's School, or the York Grammar School. It existed as early as A.D. 730, when thirty students were reported to have been in attendance.

PROF. ALEXANDER, of University College, delivered a lecture on Tennyson's "In Memoriam" in the parlors of the Y.M.C.A. on Saturday evening, December 15th. He spoke of every age having its own peculiar thought in regard to religious questions. This poem was an embodiment of the thought of the present time concerning many of the deep things of

human experience. And while the incident which occasioned it may have been local in its nature, the thought arising therefrom is universal, and entitles the poem to rank as the greatest of the present century.

OUR exchanges are not at all behind in articles on Tennyson Referring to the great desire at present to speak about the poet, a recent writer states that he feared that, in many cases, persons were lost in admiration for the man, and entirely overlooked the spirit that was manifested in his poems. We may be permitted to mention one incident which showed to what extent Tennyson's work is known by a certain class. A young man went into a bookstore down town, not long ago, and, after sauntering aimlessly to the counter, happened to notice an illustrated edition of "Maud." He looked happy at once, and in subdued tones asked: "Say, have you any copies of this poem with any other girl's name?" We vouch for the above being true, and happening in Toronto. THE MONTHLY offers no advice to such a person.

MR. FRANK KELLER, travelling secretary of the Students' Volunteer movement, was in the city recently, and addressed a large gathering of university students in their Y.M.C.A. hall. His address was earnest and to the point, showing clearly the importance of foreign mission work, and the responsibility resting not only upon the church, but upon the individual as well. A strong appeal was then made for volunteers to the foreign field, and for means to help those already laboring in those far-off lands. While here Mr. Keller addressed meetings in Knox College, Wycliffe, Victoria, McMaster, and various other educational institutions. These annual visits of the travelling secretary are refreshing, and help to keep the students of our college in touch with the great work of the church—the evangelization of the world.

IN the numbers of the *British Weekly* for Nov. 24th and Dec. 1st is a letter addressed to theological students by Prof. Marcus Dods. It is seldom that letters are written to students by so able a professor. His advice will undoubtedly be helpful to all studying theology. He outlines requirements necessary before a man can hope to become a theologian. Then he proceeds to a more direct reference to different branches of the study. Special importance is attached to the study of biblical theology, which the writer considers, if not to have superseded dogmatic theology, yet to be an indispensable accompaniment of it. He believes the chief difficulty in this line is the trouble in wiping out what may have been previously learned, and "in presenting our minds as *tabula rasa* to the impressions which the different writers seek to make." Among some

books recommended, he says that Coleridge, and Browning, and Emerson, and Matthew Arnold, and many others in modern times, have done as much as his recognized teachers to fertilize the minds of the theological student. After enumerating a large number of valuable works in the different branches of theological study, he says, in the concluding paragraph, "you must build up the results of your exegesis into a New Testament theology." Some books which he suggests as helpful here are Baur's Lectures (untranslated); Wendt's Teaching of Jesus; Weiss' Biblical Theology of the New Testament; Sabatier's Paul; Baur's Paul; and Pfleiderer on Paulinism.

IN the December number of the *Presbyterian College Journal*, of Montreal, there is an article by Rev. John Campbell, in which he discusses what may be done for the mutual approach of Christians of different denominations. After mentioning how the barrier of traditionalism may be removed, he goes on to speak of the hindrance to union that is found in the diversity of theological belief. After speaking of the one Gospel which is in reality preached, and noting the unhappy differences that obtain because men are forced to subscribe to dicta that could be hard to prove from Scripture, he goes on to say: "I see no reason why a Bible-possessing and Bible-loving church of the nineteenth century should be cribbed, cabined, and confined by the legal spirit, the misconceptions, the narrowness of Augustine and Anselm, of Aquinas and Calvin. The Presbyterian Church of to-day is greater and wiser than all these mere men." Speaking more particularly of portions of our own creed as a barrier to union, he proceeds, after quoting from Dr. McCrie, who had formerly stated that the English divines who composed the confession and catechisms never intended them to be subscribed to as a bases of ministerial communion: "A first step toward the mutual approach of different denominations is the simplification of the creed, even if it be summed up in that called The Apostles. There can never be union on the basis of the Westminster Confession, which is an anachronism of the present day. Several congregations and individuals well worthy to enter our Presbyterian fold are being kept out of it by the barrier wall of a confession, several items of which they believe to be untrue, and dishonoring to God. What right have we to break up the unity of Christendom, and offend our brethren in Christ, by our traditional veneration for a relic of scholasticism?" We have quoted thus at length because no detached sentence could be given, and they are strong words upon the one side of the question. But we do well to consider before we follow any master.

THE UNIVERSITY LIBRARY.

WHEN one had time to consider, after the destruction of University College in February, 1890, what that meant, the one loss uppermost in men's minds was that of the library. The building could be —as, indeed, it has been—restored to its former beauty with interior arrangements much more in keeping with the present needs of the institution; but the treasures of the old library cannot be replaced. Some of the valuable works have been secured; but considered both from the standpoints of utility and economy, it would not be well to attempt to secure many others, much though one might desire to have them.

It was deemed inadvisable to make provision in the restored building for the library, as some of the rooms could be used to greater advantage for other purposes, but mainly because the space occupied by the old library was far from adequate to meet the increasing needs of the University, and there was also the danger of a second calamity. In order, therefore, to avoid these dangers, it was decided to place the library in a separate building, which should be large enough to accommodate the rapidly-increasing number of students, to give fireproof accommodation for at least 100,000 volumes, to allow of the adoption of the more modern system of seminary rooms in the various courses of instruction, with the needed provision for the administrative department, reading and waiting rooms. It was decided to adopt the stack system, by which the whole library would be practically in a huge fireproof vault.

After much careful consideration, a plan was adopted which followed in its main features the library of the University of Michigan. The site chosen was immediately to the east of the lawn, on the bank of the ravine; the material was the gray Credit Valley stone, so as to be in keeping with the main building.

Friends of the University had generously given for building purposes an amount almost sufficient to erect the building, and work was begun in the summer of 1891, and with the end of this year the work will be complete.

The main floor is taken up with the large reading room, seated for more than two hundred readers. The librarian and cataloguers' room is to the east, and near the entrance, the periodical reading-room for the staff. From the delivery desk the entrance to the stack opens on the middle floor, so that the attendants have only to climb one flight of steps to reach the upper floor, or to descend one to reach the lower floor. The only wood in the stack is the shelves, the fittings being iron and glass. The upper portion of the building is devoted to the various seminary rooms; Classics, and Oriental languages occupying the rooms over the periodical room and in

the tower. Philosophy has the room to the east, facing the Parliament buildings; whil he four rooms over the stack are assigned to the Romance Languages, Teutonic Languages, History, and Political Science. In the basement are separate rooms for the men and women students, and a large conversation room.

Already the books most in use have been placed in the shelves, and as soon as possible the rest of the books which lie packed in the original cases at the School of Practical Science will be unpacked, and find permanent quarters in the stack.

The University has fared well at the hands of its friends in all parts of the world, as no sooner was the loss known than gifts began to arrive, until at the present time there are nearly 43,000 volumes, more than one-half of which have been gifts. The remnant saved from the old library amounts to about 750 volumes, and the balance has been purchased, so that within three years the University possesses a library with 10,000 volumes more than in the old, and, for most purposes, its superior. It possesses books dear to the bibliophile, books of historic interest which formerly belonged to men eminent in the arts and sciences; books from the humble artisan, as well as from the crowned heads of Europe; so that, when all is said and done, the fire may be said to have been a blessing.

It is much to be hoped that with the opening of the new library there may be a more liberal policy inaugurated in its management, that the old idea that books are to be kept locked up may be abolished, and the principle laid down and rigidly adhered to, "that the books of the library are to be freely used for the greatest good of the greatest number."

It is understood that the building is to be open from 9 a.m. to 10 p.m., with but a slight interruption. This is as it should be, and it is hoped that this is but one of many advantages yet in store for the students of the University.

It may be out of place to compare the library of Knox College with that of the University; but it would be well if certain of the improvements could be adopted by the authorities of Knox. It is much to be regretted that many of the valuable books have been removed from the consulting library. It would almost appear that this has been done deliberately—to use no stronger term—and the only remedy that suggests itself is the abolition of the consulting library, unless, indeed, dictionaries and encyclopædias remain, and the appointment of a resident librarian, through whom students might have access at all reasonable hours to the library.