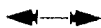


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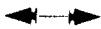
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GENERAL.

THE GREAT TEMPTATION AND ITS LESSONS,
DOCTRINAL AND PRACTICAL.

II. THE FORTY DAYS' TEMPTATION.

AT the age of thirty years, Jesus, now fully assured of His Messiahship (see chap. I.), and fully prepared to enter upon His public ministry, was solemnly set apart to it, by the Holy Ghost, in the presence of John the Baptist, whose ministry was designed to prepare the "lost sheep of the house of Israel" for that of Jesus. "John did no miracle," John x. 41; but the evidence of his divine commission to "preach the baptism of repentance for the remission of sins," Mark i. 4, was such as to make his baptism binding on the consciences of the Jewish people. And though baptism could not signify, in the case of our Lord, the removal of *personal* sinful pollution, as it did in the case of all others who submitted to John's baptism, yet not only may we say that being, as a Jew, subject to all the ordinances binding on the Jewish people, as well as subject, as a man, to all the requirements of the moral law, it was proper, or, as Himself says, "becoming," that He should, as other Jews, acknowledge John's divine commission by receiving baptism at his hands, but we may say also, and perhaps especially, that, the sin of the world being laid on Him and assumed by Him, that He might

put it away, there was a propriety in His submitting to the ordinance symbolical of the removal of sin.

It was on the occasion of His baptism that John received such full evidence of the divine Sonship and the Messiahship of Jesus as warranted his bearing witness to Him as the "Son of God," and as "the Lamb of God, which taketh away the sin of the world," John i. 29-34. For no sooner had he baptized Him than he saw the heavens opened and the Spirit descending from heaven like a dove, and resting upon Him. And, no doubt, he heard the accompanying voice from heaven, referred to by the first three evangelists, "This is my beloved Son, in whom I am well pleased."

But before our Lord actually entered on the work of His public ministry He had to pass through a protracted and very remarkable trial, which is only briefly referred to by Mark, fuller details being given by Matthew and Luke. Before entering on our proposed exposition of the account of this trial, we preface a few remarks that may help in our endeavor to take up its full meaning and its lessons.

It was only now that our Lord was on the eve of His great personal conflict with Satan. In the counsels of God, the utter overthrow of the great adversary by the "seed of the woman" was sure. For four thousand years, at least, the war declared in Eden had been maintained. Largely as "darkness covered the earth and gross darkness the people," God had maintained a visible kingdom in the world, where the light of His saving truth shone. Satan was never permitted to forget the primeval threatening of his overthrow, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. But we may well suppose that, notwithstanding multiplying intimations of God's purpose of grace, first revealed in that threatening, Satan did not renounce his hope of defeating it. The conquests made, from age to age, in rescuing men from his rule of sin and death, were indeed displays, often very wonderful, of God's *grace* and *power*; but they were *not* the displays of His *wisdom* that they are now seen to be, since Christ has completed His work of redemption. For the *dishonor* of God, *far more than the misery and ruin of man*, is the *supreme design and aim* of Satan; and, if so, we can not but think that, however much he might be galled by the

manifestations of God's irresistible power in delivering souls from the bondage of sin, he might still hope to maintain his own interest in the world at large to the dishonor of God. He knew that the empire he had gained would not be retained without a conflict. But it would be hard for him to believe that he would sustain defeat at the hand of the "seed of the woman," or that a descendant of the woman, whom his cowardly craft had overcome, would be the author of his overthrow and of the extinction of his interest in a world in which he had secured almost universal sway. It would be to fall into the common error of ascribing divine attributes to Satan to think that he knew beforehand what we now know, of the union of deity with humanity in the person of his predicted conqueror and destroyer, and of the way in which his rule of the world was to be overthrown and extinguished. We cannot doubt that he was in a state of uncertainty and suspense in relation to a coming conflict, in which he still hoped that his power and subtlety, though taxed to the uttermost, might prevail.

The long period of uncertainty and suspense was now drawing to a close. The promised Saviour had been born. Satan knowing of his birth, his first effort was to have Him destroyed immediately, by the jealousy of a wicked and cruel king; because however hopeful he might be of success in a conflict with Him, he would, we may be sure, much prefer to *evade* a conflict, as he always does (James iv. 7), *courage* being *conspicuously absent* in his mode of warfare. In this effort, he was defeated by the special providence of God, Matt. ii., and, under the same watchful providence, the child had now grown to maturity. During the whole period of His growth, Satan doubtless had his eye upon Him, and, as he was permitted, did his part in the temptations by which the childhood and youth of Jesus were assailed, in common with the childhood and youth of other men. But, we are sure, no temptation by which He was assailed issued, at any time, *in sin*. There was nothing in Him of that universal human depravity that makes exposure to temptation so dangerous, and so fatal often to childhood and youth. And as to peculiar temptations, not only was He largely secured against exposure to them by His perfect holiness of heart, but, we may be sure, Satan was restrained from making any extraordinary assault upon Him, until the proper time should arrive for his being permitted to put

forth all his power against his dreaded adversary. That time had now arrived.

Jesus being now fully furnished for the work before Him, by the "Holy Ghost given him without measure," John iii. 34, Satan was, we may say, let loose upon Him. All restraints being withdrawn, he lost no time in making trial of strength, *i.e.*, of *subtlety*, Gen. iii. 1, with his great adversary. It is instructive to note that, as in other cases, the outpouring of the Holy Ghost and the letting loose of Satan were *cotemporaneous*; and a comparison of the different terms in which the great temptation is related by the evangelists is very suggestive and impressive. Luke says, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Mark intimates that His going into the wilderness "immediately" followed the descent of the Spirit, and says the Spirit *drove* Him, the word implying that He acted under a powerful, or, perhaps we should say, irresistible divine impulse. And Matthew begins his narrative in terms which intimate that the *very end* of His being thus powerfully and irresistibly led into the wilderness was that He might be tempted of the devil. This temptation lasted forty days, Luke expressly stating that He was "forty days tempted of the devil," and Mark, that "he was in the wilderness forty days, tempted of the devil." Matthew and Luke agree in saying that all that time he was without food; the former that He "fasted forty days and forty nights," and the latter that "in those days he did eat nothing." At the termination of this period, His bodily wants, which, during its whole continuance, had doubtless been forgotten or unfelt, owing, we may assume, to the *intensity of the spiritual conflict* through which he was passing, asserted their power, and were the occasion of another temptation, or succession of temptations, recorded in detail by Matthew and Luke.

A comparison of the different accounts makes it all but certain that Satan did not make his presence known to our Lord, or did not present himself to Him *as a person*, till the end of the forty days. Though the whole temptation was his work, he being the prime mover and the chief or only agent in it, he was, all the while, an *unseen* agent working by the instrumentalities that are at his disposal, in his assaults on the human Spirit. We cannot certainly know, because we are not expressly informed

the precise character and form of the terrible conflict of those forty days and forty nights. But by comparing Scripture with Scripture, and having a due regard to the different accounts of the three evangelists, we may, perhaps, form a reasonable conjecture of the *general* character of the protracted conflict, while we are careful not to dogmatize or to invent details.

We may, in the first place, take it for granted that while Jesus was powerfully or irresistibly led into the wilderness *to be tempted* of the devil, this could not have been the *end He had in view* in going into the wilderness. He could not have been led into the wilderness by the *felt desire* or *consciously formed purpose of being tempted*. Such a purpose would have been wrong in Him, as it would be in us. He must have had *another and very different end in view*, while the Spirit was so leading Him, that His wilderness experience would be such as He was fully prepared for, but not such as He sought in retiring for a season.

In the second place, we think it may be as readily taken for granted that the end which Jesus *actually had in view*, in retiring into the wilderness, was *meditation and prayer, in the prospect of the actual commencement of His public work*. But as it so often happens with the Christian believer, that when he retires in the hope of spending a pleasant and profitable season in meditation and prayer his whole exercise proves a most trying spiritual conflict ; so Jesus, retiring into the wilderness to hold communion with His God and Father in meditation and prayer, found His great enemy let loose upon Him, and passed the whole time in doing battle with him.

It is said in Mark that He "was with the wild beasts." Can this mean anything but that Satan attempted to terrify Him? And what can be more reasonable than to suppose that Satan should first of all assail Him, in the way of attempting to *intimidate* Him hoping to deter Him from His work by presenting it in its darkest and most discouraging aspects? Every thoughtful Christian will admit that the position and circumstances and the prospects of Jesus were now as great a contrast to those of our first parents as could well be conceived. Placed in a pleasant *paradise*, the sweetest spot on earth, which, yet uncursed, was all a paradise ; and having no prospect before them but that of happiness, never to differ from the present, save in its increase and security, there was nothing on which to ground an appeal to

their fears. Satan, therefore, too successfully, instead of appealing to their fears, sought to make them regardless of the consequences of disobedience, representing their probation as a needless and jealous encroachment on their liberty, the assertion of which, he said, could issue only in their advantage. But Jesus was now in a *wilderness*, meetly emblematic of the once blessed earth, now under the curse, yet as much exceeding it in desolation as the beauty of Eden exceeded that of the yet unblighted world ; and, instead of the prospect of an easy probation, there was before Him that of opposition violent and fierce as hell could make it. So that, without venturing to conjecture details, we think it will readily be granted that Satan would only show his characteristic subtlety and craft by putting forth his utmost endeavors to turn Jesus aside from the work He had undertaken by working upon His fears of what was before Him. He had undertaken the work of overthrowing Satan's world-wide dominion of ignorance, error, and sin, and of establishing on its ruins His own kingdom of light and truth, and of peace and righteousness, and of thus re-establishing His Father's righteous authority on earth, or, as the apostle expresses it, delivering up the kingdom to the Father, having put down all opposing rule, authority, and power, I. Cor. xv. 24. Retiring to meditate and pray, in view of what was now immediately before Him, Satan is permitted to put forth all the power he has to act upon the human spirit, in presenting his work in its darkest aspects. And so terrible was the assault, and so steady the resolution with which it was met, and, therefore, so intense the spiritual strain that resulted, that, while it lasted, the wants of nature were entirely forgotten.

The issue of the conflict was the defeat of the assailant. The enemy was completely foiled. If his attempt was of the character we have supposed, we are sure that, during all that dark and dreadful period, Christ's resolution never wavered—that no unbelieving fear ever, for an instant, found a lodgment in His mind, and that no aspect of His work, however fearful to contemplate, had any effect upon Him, except to induce a firmer reliance on Him whose work He came to do. Satan could find no point at which any of his fiery darts could enter. All were promptly quenched by the shield of faith, wielded with a steady resolution and an unflinching skill which he had never before come

into contact with, as the great tempter of humanity. The close of the struggle found Jesus more firmly resolved in relation to His great work and better prepared for it, His frame of mind being in full accord with the prophetic word, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? Let him come near to me," Isa. l. 5-8.

We are confirmed in our conjecture as to the general but distinctive character of the forty days' temptation by the fact that such an experience is in full accordance with the universal experience of Christian believers; so that, in framing our conjecture, we are simply assuming that our Lord's temptation was *exemplary*. It is a universal experience that the bestowment of special spiritual endowment should be followed very soon, if not immediately, by temptation or spiritual conflict, in which all the endowment bestowed, or grace received, is needed to defeat the design of the great adversary. As Jesus, when He received the Spirit without measure, was led by the Spirit into the wilderness to be tempted of the devil—not going into the wilderness with any such purpose or expectation, but finding, in point of fact, that all His endowments were needed to meet a violent and protracted assault of Satan, so the Christian believer, when he has been graciously favored with a spiritual experience of a special character, though he may not go in the way of temptation, but may, on the contrary, be watching diligently and praying earnestly lest he enter into temptation, will yet, in point of fact, have occasion, probably very soon, for the exercise of all his new-gotten endowment, in doing battle with special temptation. Let us say, however, in passing, that the more watchful and prayerful he is lest he should enter into temptation, the more likely he is to come through not only safe, but victorious.

Our position and prospects are not like those of our first parents before they fell, but like those of Christ when He entered on His public ministry. As Christian believers, followers of Christ, "we are in the world, as he was in the world." We are

in a "world that lieth in wickedness," under the dominion of one who is called the "god of this world"; and our prospect is that of a conflict, not such as the conflicts which occupy so large a place in the history of this world, but a conflict against "principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. vi. 12. Being, by our birth into the world, the children of disobedience and of wrath, our new birth of the Spirit may be contemporaneous with our natural birth, or, as seems to be more common, even in the experience of the children of the godly, it may not have taken place till after a longer or shorter portion of our life has been spent in the service of Satan, "led captive by him at his will." But in either case, we are, as the followers of Christ, our lawful Lord, the special objects of the enmity of Satan, who is our adversary, as he is not the adversary of the ungodly, whose lord he is, as a deceitful tyrant and cruel taskmaster. It is our wisdom, therefore, and our safety, to be prepared to encounter the opposition of our adversary, and to be on our guard against his wiles, Eph. vi. For God will surely permit him to assail us, that in us, as in Christ, He may be glorified by our being eventually "more than conquerors."

It is often of ill consequence that we do not consider, as we ought, what we are exposed to as the objects of Satan's enmity. Many are the grievous falls of men, who, having been graciously endowed as new creatures in Christ Jesus, are foolishly inconsiderate of the solemn warnings of Scripture and of the counsels of Christian friends. This want of consideration makes them the easy prey of their wily and ever-watchful adversary. "Happy is the man that feareth always"; not, indeed, allowing himself in any unbelieving fear, but, while full of confidence in God, not "trusting his own heart" or "leaning to his own understanding," and like a good soldier in campaigning time, who, if he errs, it will be to excess, in the fear of caution and suspicion of the enemy's movements.

JAMES MIDDLEMISS.

Elora.

THE NATURE AND PROBLEMS OF PHILOSOPHY.

EVERY age, as well as every individual, owes its intellectual and spiritual vitality to the dominating and fructifying influence of some one comprehensive idea. The present age owes the greater portion of its mental life to the principle of evolution—an idea which has become the very atmosphere of all enquiry in the domain of art, of science, and of religion. In the popular consciousness it is accepted without dissent that the principle of evolution first appeared in its application by Darwin to the facts of biology, and that its extension to the sphere of mental life was an afterthought. As a matter of fact, however, the systematic and more pregnant application of the principle in the domain of history, of art, of philosophy, and of religion, had been made by Hegel almost half a century before the time of Darwin; and even Hegel cannot legitimately lay claim to its discovery. Nevertheless, it lends such a living interest to the past development of all organisms, institutions, and creeds, that it has now become a difficult matter to put ourselves in the place of those who were without the idea.

The historical study of philosophy and religion has led to a deeper insight into their nature and the necessity of both for the human spirit, and has revealed their perennial existence in that the object of both is the most deep-seated and radical impulse of the human mind. Both breathe, as it were, an ever new and immortal life. It is this conception of development that has caused the history of philosophy to be considered a part of philosophy itself. In place, too, of the negligence formerly bestowed, there is an increasing appreciation of the different systems which the history of philosophy presents as being the progressive effort of the human spirit towards a fully articulated conception of the world as rational, and as having as their principle some one branch of the same universe of thought. Carlyle said that each world-theory was "telling the universe what o'clock it is." Yet here, as in the realms of art and religion, there has been the spiritual ebb and flow; but with each return there has always been advance. "The refutation of a system," says Hegel,

“only means that its limits are passed, and that the fixed principle in it has been reduced to an organic element in the completer system that follows. Thus the history of philosophy in its true meaning deals not with the past, but with the eternal and veritable present; and in its results resembles, not a museum of the aberrations of the human intellect, but a pantheon of godlike figures, representing various stages of the immanent logic of all human thought.”

Philosophy and human life are continuous. In the deepest sense the philosophy of each individual is the reflex of his character. Stanley Hall says, “Philosophy is not a system, but a developed intellectual character, and hence entirely valid only for the one who evolves it.” Like religion, it is essentially a process rather than a dogma: a process of thought whereby we live over again the experiences of our theoretical and practical nature. “Biologically considered,” says Prof. James, “man’s life consists for the most part in adjustments that are unscientific, and deals with probabilities and not with certainties.” The case is quite similar in the development of philosophy; though, perhaps, we find the best analogy in the growth of civilization. No human embodiment of the intellectual or moral ideal is considered final; yet man still is urged on by the impulse to seek the truth, implanted, as Plato says, by the divine Love; and there is still the response of the beautiful soul to the ravishing ideal. In a way quite similar systems cease to be;—but the impulse to philosophize remains; and as a witness to the expansion of the life and spirit of man ever attempts through reflection, which is its immanent life, the fairer and fuller expression of man’s growing life. Almost all the great leaders in philosophy thought theirs was the final system. “But when the sunset comes, the enigma of existence is still wreathed in mystic shadows, and with the fresh dawn preparation has to be made for the new day of effort.” Philosophy in reality is the human spirit pausing in its march to reflect on the results that it has already garnered: to comprehend more fully in the light of increased theoretical and moral experience the substantial reality which permeates all life—physical, social, and religious. Not everything, however, which has been called by that name can be regarded as an essential link in the chain of development. Many who have assayed a system of philosophy never reached the high level of thought necessary to the adequate

expression of the spirit of their time. English philosophy affords an example of this; inasmuch as it is an unsuccessful and inadequate interpretation of English life and character in its vital and deepest nature. For the real expression of the spiritual life of England, we must go, not to her philosophy, but to her poetry. Most will agree, however, that Socrates, Plato, and Aristotle embodied in perennial thought the essential truth of the life of Greece. In Hobbes, Locke, and Hume, the extreme individualism of modern Europe came to consciousness; the results of which, when transformed, became organic to the richer and fuller reconstruction and development in Germany; which, in turn, is the unconscious inspiration of the developments that the sciences of nature and man have undergone in recent years; and which in their turn, also have rendered more imperative than ever before a philosophy which may restore to man the consciousness of the presupposition and impulse of all the sciences—the belief in the ultimate unity of all knowledge, and adjust once more to harmony the respective claims of the three centres of human concern—Man, Nature, God.

Twice in the history of the western world has philosophy reached the high tide. First in the development in Greece under Socrates, Plato, and Aristotle; and the modern movement in Germany, begun by Kant and carried to its completion by Hegel. To these two movements western civilization owes much of its intellectual vitality. The results reached in the second were an essential reaffirmation of those reached in the first. Both reaffirmed the essential primacy of thought. Through the instrumentality of intelligence in both it was sought to discover a satisfactory answer to, or principle of explanation of, the question, "What is the absolute nature of man's conscious experience, intellectual and moral?" Both affirm that the only hypothesis or principle of explanation is that of self-consciousness. In other words, that the absolute nature of all reality is spiritual. Yet the second was more than a mere reaffirmation of the truth arrived at in the first. It was a new demonstration the outcome of the experience of the modern mind enriched through centuries of struggle—of those threshings which the souls of men are forced to undergo in their advance to finer issues: a demonstration, too, which of necessity bears an intimate relation to the needs, the difficulties, and the deepened experience of the modern

world, and thus the more complete with the light shed by the fundamental fact of modern history—the fact of Christianity.

Philosophy is asking the same questions to-day as in the days of Plato and Aristotle. The want of fixedness of form, in the statement of the problem and in its solution, so often urged against philosophy, is rather, rightly understood, an indication of human progress. With the growing complexity of knowledge and experience, the problem of philosophy has been expressed in correspondingly richer forms; yet the comprehensive and vital question has ever been to exhibit the universe as a rational system in the harmony of all its parts. Plato defines it: "The search after true knowledge." Aristotle: "The science of being, or of that which underlies all other sciences." It is in Aristotle that we first find a demarcation of the different philosophic disciplines corresponding, generally speaking, to that still current. Thomas Aquinas, in agreement with Aristotle, regarded "knowledge, and pre-eminently the knowledge of God, as the supreme end of human life." Descartes defined it: "The science of things evidently deduced from first principles"; Leibnitz: "The science of sufficient reasons"; Kant: "The science of the relations of all knowledge to the necessary ends of human reason"; Hegel: "The science of reason in so far as the latter is the conscious idea of universal being in its necessary development"; Ferrier: "The substitution of true ideas, *i. e.*, of necessary truths of reason, in place of the oversights of popular opinion and the errors of psychological science"; Hamilton: "The knowledge of effects as dependent on their causes"; Spencer: "Completely unified knowledge"; Lewes: "The explanation of the phenomena of the universe"; Green: "The explanation of the possibility of man's intellectual and moral experience."

The opposition between true and untrue being is one of the oldest thoughts in philosophy. Although Matthew Arnold pronounced it a tyro's question, it is still one of the newest. Doubtless it was the illusions of sense-perception, making the unreal appear real, which led men first to make the distinction, and to the wonder which Plato says, in his "Theætetus," "is the genuine mark of the philosopher," and which Aristotle says, in his *Metaphysics*, "is the first cause of philosophy." It is this feeling of broken harmony of experience that is the origin of every system of philosophy. In modern times, with the advance of the

sciences of nature, the rupture between the religious and secular consciousness to which Plato and Aristotle first called attention has continued to become more severe. Men, it is true—the majority of them at least—have not ceased to respond to the

“Sweet strange mystery,
Of what beyond these things may lie,
And yet remain unseen ;”

yet they are far from denying what Prof. Caird calls “the broken harmony of the spiritual life.” In many minds the conflict between the scientific and the religious consciousness seems never to arise. When it does arise, the only course open inevitably seems to involve the surrender, “either of his intellectual honesty, or of that higher consciousness which alone makes life worth living.” It is just here that the existence of philosophy is justifiable. Its supreme task has ever been, and is now more than ever before, the reconciliation of man to himself.

Philosophy has been named the mother of the sciences ; and only by slow degrees did there come to be separate sciences. Now it is their fashion to dispute her supremacy, yet she must not forego what is her privilege and her duty—that of being their critic, and therein their inspiration. *Divide et impera* is the motto of science, and the scientific specialist, finding a hypothesis suited to the explanation of the phenomena which he examines, is under the continual temptation of making use of it as a measuring line of all existence. The task of philosophy is to examine into the hypothesis made use of, and to understand it—see it in its relation to the whole of things. This becomes embodied in a system which in its turn gradually becomes the mental possession—the common belief and life of men. As Browning in another connection says, “it dies, revives, goes to work in the world.” Philosophy is thus the synthesis of science, but through a higher medium than the sciences themselves explicitly recognize. The science specialist will regard philosophy as a greater superstition than religion, and religion often looks upon it as a disease worse than science, and, as they say, without the practical value of the latter. Philosophy must let both have their way, and continue its task, with neither the hopelessness of the one, nor the indifference of the other—the criticism of science, and the explication of religion. Intellectual or moral progress in the nation, as in the individual, is possible

only when firmly based on the deepest convictions of the soul. Of course, there will always be those like the American lady who once confessed to Emerson that the consciousness of being well-dressed imparted to her an inward tranquillity which religion was powerless to bestow ; yet for those who must fight it out, Hegel gives the warning that "the harmoniousness of childhood is a gift from the hand of nature: the second harmony must spring from the labor and culture of the spirit."

In a previous paragraph it was said that philosophy first existed as a conviction that things in their ultimate nature are not what they seem. The early Greek philosophers, or physiologists, as they have been called, looking out upon the world asked, "What is the substance or unitary reality underlying all the diversity of the world around us?" The very nature of the intellect gave them this notion of some permanent reality "as the supporting centre of all transient appearance." This opposition between the world of sense and the world which reason recognizes is the problem fundamental to the otherwise diametrically opposed systems of Parmenides and Heraclitus. In the Platonic doctrine of ideas as the only real, the opposition received still more definite expression, leading to the separation of mind and body ; and this conception of the disparateness of mind and body, ideal and real, phenomenon and noumenon, nature and spirit, has been the body of death to philosophy ever since. Aristotle endeavored to overcome it in his doctrine of substance and cause. He strove to reach an immanent view of the Absolute, but when face to face with the question he maintains that God, as *Choristos*, is not merely distinct from the world, but virtually sustains no relation to it. He is not the perfect actuality of which the world is the *dunamis*, but an actuality absolutely *anew dunameos*. His doctrine of substance might have furnished a different view. God is for Aristotle not a *causa immanens*, but dwells apart, "thinking on thought." Such a doctrine, if pushed to the extreme, leads to scepticism or the religion of annihilation. The tendency of philosophy after Aristotle was more and more to neglect experience and to make the opposition between mind and matter more intense. The philosophy of the middle ages was still dualistic. Their watchword was, "The real is the universal"—meaning the universal won through abstraction. The absolute separation of soul and body by Descartes made their

union in knowledge incomprehensible. To explain the miracle of knowledge, Spinoza proves they do not become united : body and soul have been so from all eternity. *Deus sive Natura*. Absolute substance supplants dualism. The sensationalism of Hobbes and Locke ends in the scepticism of Hume, the materia^lism of the French encyclopædists, and the agnosticism of Spencer. It is to Kant, most of all, that modern philosophy owes her increasing freedom from such an illusion. Kant's interest was, primarily, a metaphysical one; yet far from denying the necessary connection of objects of experience in space and time, he rather set to work at the beginning to discover the universal principles which our ordinary and scientific knowledge presuppose : for only when these have been found can the more ambitious problem concerning the existence of supersensible realities be with hope of success attempted. Starting provisionally from the ordinary dualism of knowledge and reality, by the gradual transformation of the theory, Kant arrives at the conclusion that the only way of accounting for the order of nature is that it is one which is constituted by and for intelligence itself. If we are to be in earnest with our explanation of experience, we must recognize the part which self-consciousness plays in its constitution, and that experience must forever remain unexplained and unaccounted for so long as we maintain our belief that thought and nature are abstract opposites. Kant's point of view is this: that the science of being and the science of knowledge are organically one and inseparable. The real strength of the systems of Plato and Aristotle was in their implicit consciousness of this doctrine—that the real is the intelligible and the intelligible the real. The pre-Socratic enquiry had been, "What is being?" Socrates introduced the question, "What is knowing?" and it has remained the essential question of all philosophy. The exaggeration of the distinction between thought and things, mind and nature, freedom and natural law was the cardinal error of pre-Kantian philosophy. The idea of God in Descartes, the vision of all things in God with Malebranche, and Spinoza's Infinite substance, are but the vain attempts to bridge the chasm between thought and things with which these philosophers started. The outcome, then, of the critical philosophy is that the nature of the absolute reality is spiritual, as also that of particular subject and particular object, both dependently sharing in the universal spiritual life in which each subsists and has its essential being.

The history of philosophy teaches at least two things: (1) That the Absolute is spiritual, or else unknowable. Prof. Ferrier made one remark in reference to the doctrine of the "unknowable" work, quoting: "There can be an ignorance only of that of which there can be a knowledge." If, then, the Absolute, which is the end of philosophy, be spiritual, we see at once the close relation philosophy bears to theology; the Absolute, as Spirit, is the beginning of theology. (2) In the second place, the history of philosophy teaches the regard the philosopher must have for the sciences of nature. Philosophy has, and can have, no other subject-matter than the world which lies around us—physical, social, and religious. It draws its vitality from experience, and, in turn, reacts upon and transforms experience into a *res completa*, which can be achieved only when all experience is viewed *sub specie aeternitatis*. Philosophy must be the science of the actual world: it is the spirit comprehending itself in its own externalization and manifestations. In this connection it is interesting to quote a sentence from the logic of Hegel, who, of all philosophers, is usually spoken of on account of his deliberate neglect of the sciences. In his introduction, he says: "We may safely say that experience is the real *author of growth and advance* in philosophy. For, firstly, the empirical sciences do not stop short at the mere observation of the individual features of a phenomenon. By the aid of thought, they are able to meet philosophy with materials prepared for it, in the shape of general uniformities, *i.e.*, laws and classifications of the phenomena. When this is done, the particular facts which they contain are ready to be received into philosophy. And this reception into philosophy of these scientific materials. . . . forms, at the same time, a development of thought out of itself. In a word, philosophy owes its development to the empirical sciences."

Philosophy deals with existence in its completeness. Existence we roughly divide into the three related spheres of mind, nature, and God. To know as much as we can of these in their ultimate essence by our human reason is the problem of philosophy. Its three main divisions, thus, are: (1) Philosophy of mind, including the questions *quid facti* and *quid juris* of Kant—psychology and epistemology. One is really the complement of the other, just as the science of knowledge is itself organic to that of being or metaphysics. There are, then, under the philo-

sophy of mind the two problems ; we may put them in Kant's terms : (a) How is knowledge possible (including the questions of its origin and genesis), and (b) what renders moral experience possible ? (2) Philosophy of nature, or cosmology, as it is often called, asks what conditions make a real knowledge of nature possible ? As Prof. Watson says, this problem breaks up into three subordinate problems—(a) Is there a mathematical knowledge of nature ? (b) Is there a physical knowledge of nature ? (c) Is there a biological knowledge of nature ? Both the philosophy of nature and the philosophy of mind are organic to (3) the philosophy of the Absolute. It was said above that “the outcome of the Kantian philosophy was to show that our intellectual and moral experience must forever remain unaccounted for and unexplained so long as we maintain our belief that thought and nature are abstract opposites.” If, then, a philosophy of nature is only possible in that science is merely intelligence finding itself at home everywhere in the world—and the physical, or, as it is called, the material, universe possesses being only in relation to intelligence—is, in other words, a manifestation of the life of spirit, and if a consideration of the philosophy of mind, of the conditions of our intellectual and moral experience, leads to the same result, *i.e.*, that man's essential nature is spiritual—these two worlds, nature and mind, subject and object, render it absolutely necessary to assume the existence of an absolute self-consciousness to whom the finitude of nature and mind is organic, yet in whom the world of nature and of individual minds move and have their being. Long ago Aristotle declared that the “active reason of man, the true organon or agent of science, the faculty of the universal, was something divine, belonging not to the individual, as such, but entering into him as by a door.” To bring this to clearer consciousness is still the work of philosophy.

Carlyle wrote in the year 1840: “The truth is, men have lost their belief in the Invisible, and believe and hope, and work only in the visible ; or, to speak in other words, this is not a religious age. Only the material, the immediately practical, not the divine and spiritual, is important to us.” We should not despair of the future of philosophy and religion. History tells us of the heavenly home-sickness caused by the spiritual unbelief of those who leave their Father's home, choosing for awhile to

feed on the husks of knowledge which is not wisdom, and which Plato calls "opinion." Goethe, in one place, says: "The deepest, nay, the one theme of all the world's history, to which all others are subordinate, is the conflict of faith and unbelief." Skepticism in philosophy has always led to a more living and fuller development. For the spirit it is a duty to be free, and that spirit feels itself most free which recognizes itself as the instrument of the divine disposing. "He to whom the Eternal Word speaks is freed from many opinions."

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THE TURK IN ARMENIA.

What profits it, O England, to prevail
 In camp, and mart, and council, and bestrew
 With sovereign argosies the subject blue,
 And wrest thy tribute from each golden gale,
 If in thy strongholds thou canst hear the wail
 Of maidens martyred by the turbaned crew
 Whose tenderest mercy was the sword that slew,
 And lift no hand to wield the purging flail?
 We deemed of old thou heldst a charge from Him
 Who watches, girdled by His Seraphim,
 To smite the wronger with thy destined rod.
 Wait'st thou His sign? Enough the sleepless cry
 Of virgin souls for vengeance, and on high
 The gathering of the blackness of the frown of God.

—*William Watson.*

THE CHURCH AND THE MONEY QUESTION.

THE money question is simply one phase of that immense social problem which civilization must solve or perish in the vain attempt to ignore it. The different political, economic, ethical, and religious movements of to-day are all calling loudly for help, each claiming that its special needs are the most urgent, and that its realization will bring the greatest good to suffering humanity. The social problem is decidedly the greatest of the century, for the simple reason that in its fullest definition it comprehends all others. A true theory of social organization must do so. Humanity is divided into a great many sections and subsections, and each is trying to realize its aim independently of and often in antagonism to the others; while in all that is true every part is vitally related to all other parts. We have our religious sects with their historic intolerances; our political parties with their fierce antagonisms; and we have also our social castes with their impassable boundaries. We have parts without a whole, organs without a body, and units of society without a unifying principle; and this heterogeneous mass we are pleased in the greatness of our wisdom to call modern civilization. There is one universe and all its parts are correlated—the cosmos; there is one problem—humanity; there is one science—sociology; there is one unifying principle—life; there is one sovereign authority—Christ; there is one ever-receding goal towards which the race must bend all its energies—the absolute. Truth radiating alike from nature, from the inspired book, and from the living Logos, is the torch that must guide in analysis and in synthesis. Sentiment must bow to justice. It is characteristic of the times to affirm that there is no contradiction between science and religion, and then to desecrate both by conceding, in the name of shallow expediency, to certain social wrongs a conventional right to perpetuate themselves; and we do this dangerous thing out of respect to an unscientific and irreligious past and a superficial present. This palpable inconsistency has this great advantage, that it is rigidly orthodox. He who produces the highest warrant from science, ethics, and

religion for the overthrow of wrong in existing social conditions is a revolutionist, and the popular cry instigated by officialdom goes forth, "Crucify him, crucify him!" At the expense of being thought revolutionary, I venture to affirm that current money laws and usages have no justification in either economic or ethical science.

What is the proper function of money? It is a measure of value and a medium of exchange. It is the latter because it is the former. Money, as money, has no inherent purchasing power. Its function is not purchase, but exchange. He who merely gives money in exchange for goods acquires them. He who gives labor of hand or mind for goods owns them, no matter who may have them in possession. Under existing laws, a man who happens to have money may live on the best, though he never produced a dollar's worth of wealth in his life. A piece of paper with the imprint of some chartered bank, and the cost of which is a fraction of a cent, will purchase goods on the market up to the extent of the denomination indicated on its face, while labor, the real creator of all individual values and exchangeable utilities, stands idle, being neither allowed to produce for itself, nor yet to exchange itself for the products of others. This is a step beyond slavery; it is a living death. Whenever either of the above natural rights is allowed the masses, the laws of society compel them to pay anywhere from zero to sixty per cent. of the produced value for the privilege of exercising that right. This is industrial slavery. The exceedingly complex character of existing social conditions prevents the masses apprehending this significant fact. So far they are on the wrong scent—the capitalist. This is the weakness of socialism. When the light of the above truth begins to dawn on the great body of direct producers, society may prepare for a general overturn. If every man lived on a separate island, each would be obliged to produce for himself. Why should organized society allow any man to play the parasite? One would almost suppose the laws of society were made for this purpose. The Scriptures base a man's right to eat on his willingness to work, but society as it exists has departed from this solid ethical principle, and conditions a man's right to eat and to do a thousand other acts on his possession of a conventional thing called money, which, as we have said, has no inherent power of purchase; and so long as a man conforms to

current usages we have little or no regard for the great economic, ethical, or religious principles he may violate. We ought to remind ourselves, however, that

“ Blood for blood and blow for blow,
Thou shalt reap as thou dost sow.”

For the purpose of clear thinking, it ought never to be forgotten that what we need to satisfy our material wants is not money, and not even labor, but the products of labor. The above definition of the function of money makes this apparent to all who see its meaning. Exact definition is to truth what the candlestick is to the candle. For a man who is able to work to suffer for want of food, clothing, or shelter is as absurd as if a man should suffer for want of water while sailing on Lake Ontario. All the difference now is that society puts an obstacle in the way of the sufferer in the former case which it does not put in the latter. God puts none in either case. The condition of nature in each case is the same—exertion. But, then, it would not do to act according to the requirements of nature—*i.e.*, to the scientific—in our treatment of the labor problem; for we might thereby lose some delightful opportunities for an exhibition of Christian (?) charity, and, in addition, some of us might lose our occupations. The money question is beginning to knock with vigor at the door of the church, and in the vigor and persistency and tone of that knock there are, to the discerning ear, pregnant suggestions and mutterings to the effect that in the past the church has lived altogether too much in the barren regions of metaphysical abstraction. The fact that this problem is pressing alike on both church and state is a new evidence that these two institutions are not so much two distinct bodies as two phases of one and the same body—humanity. The cry, “ No politics in the pulpit,” and the general respect paid to this cry, are palpable proofs that humanity has not escaped, as yet, from the dualistic heresy in its more subtle forms. In the abstract we worship Jehovah, while in the concrete we burn incense to Ormuzd and Ahriman. The coming century will say of us, as the historian did of the Samaritan immigrants: “ They feared the Lord, and served their own gods,” II. Kings xvii. 33.

Some idea of the great importance of the money question may be obtained from a glance at the following facts:

(1) The heavy burden on the industry of the people of Canada

by the one item of interest. The total indebtedness of Canadians may be approximately placed at \$1,000,000,000. At 5 per cent., the interest on this amount would come to \$50,000,000 annually. Allowing five members to a family and \$500 per annum, which is more than the average laboring man makes, this annual payment on interest would support 100,000 people. Then, probably \$40,000,000 of this amount goes out of the country.

(2) The iron grip of loan companies on the farming community gives cause for the most serious apprehension.

(3) The increasing difficulty experienced by the United States in keeping its gold reserve at \$100,000,000. What a pitiful sight to see the government of a great people of 60,000,000 almost absolutely dependent on the wealth of a couple of its millionaires to keep it mercifully within the limits of solvency! Under existing conditions, the United States simply cannot stand the strain much longer. This exceedingly embarrassing situation is, through and through, the result of unjust and unholy economic and social conditions. There must be a radical change, or Uncle Sam's bank at Washington will become a sub-department of the Bank of England. There are in these smoking embers, "bimetallism" and "monometallism," the essential elements of serious international complication.

(4) The intense and unnatural competition, the rings, combines, and monopolies which characterize modern industrialism, are all so opposed to the eternal truths of economics, ethics, and religion, that the moral and religious life of civilization is being stealthily undermined. The church may, if it be logically conceivable, redouble her efforts along orthodox lines; but, in spite of that, this deadly process of decay, disintegration, and demoralization will go on apace till the whole thing goes up in the cleansing fires and in the black smoke of revolution. You say, "Nonsense." So said the kings, so said the clergy and the nobility of France, right up to their great day of national atonement. The most unscientific and irreligious thing in the closing decade of this century is its wretched optimism. There is a natural competition which is healthful, and which benefits all concerned; there is a basis on which business and religion can be combined with mutual advantage; there is an immovable foundation for scientific and religious optimism. Not one, how-

ever, of these is cognizable to-day through the accepted standards of political economy or of theology.

(5) It is an undeniable fact that the church is seriously handicapped in her fight with the powers of darkness; first, on account of her lack of funds, and, second, on account of the growing disposition of the people to throw ethical and religious considerations aside in all business transactions. I have seen a little with my own eyes; and on account of my radical views on the social problem business men have expressed their minds to me as they would not to the minister who gives his approval to the existing system. It is only a few days since one of the merchant princes of Toronto said in my presence, in reference to taxation, "You pay as you swear." Since I began to write this article to-day, an inspector of a certain company in Toronto admitted right here in my study that current methods of doing business are utterly corrupt and totally unjustifiable on ethical grounds, and the men who, not from choice, but from necessity, adopt these methods are, in the majority of cases, members of the Christian Church. Apart, therefore, from the necessities of her treasury, the church is fundamentally obligated to seek a speedy and effectual solution of the industrial problem. In this article, however, we are chiefly concerned with its purely financial aspect. I heard a returned missionary say a short time ago, "The need of the church to-day is not so much men as money." Is this true? I do not see how any man can very well doubt it. If the Presbyterian Church in Canada were to ask for one hundred volunteers for the foreign field, I believe she would get them inside of twelve months. The foreign field could provide work for these. Why does the church not ask for them? Because she has not the money to pay their expenses. This being the case, is it not clear as the light of noonday that the greatest question before the church to-day, from the standpoint of the world's evangelization, is a question in economics? What methods is the church adopting to solve this problem, and how is she succeeding? Her methods, if methods they may be called, are to preach sermons, talk one-sidedly of Christian giving, distribute circulars, send out resolutions from the courts, commission men to specially devote themselves to this work—telling, coaxing, urging the people to give. How is she succeeding? The facts speak for themselves. Is there in the world to-day a single sermon, tract, or book which gives a rational

and biblical treatment of this subject? I venture the assertion that there is not. It is evident that the real cause of financial stringency in church and state is one and the same; and the church, even more than the state, is under obligation to seek for that cause, and, if possible, lay bare, in all its beautiful combination of economic and ethical elements, the immovable foundation on which God has decreed that some day enlightened humanity shall build the magnificent and enduring superstructure of a beneficent sociology. If we permit Satan to make our sociology, he will not be particular, so far as this world is concerned, who makes our theology. Probably Dr. A. T. Pierson has said and written more on the subject of Christian giving than any living man, and, from an orthodox standpoint, it is doubtful if any living man has a better claim to be heard. When he and the late lamented Dr. A. J. Gordon were in Toronto a couple of years ago, one of them, in a public address, referred to the "sinful extravagance" of the rich, and said that if the wealthier classes would dispense with needless luxuries and give the amount thus saved to the work of the world's evangelization, a wonderful step in advance would be taken by the church. This is exceedingly plausible, and, no doubt, suited the tastes of nearly all present. A few days later I happened to repeat these words to an intelligent lady who secures her living by dressmaking. "That is all very good in theory," she replied, "but in the meantime what would become of the thousands of people who get their living simply by ministering to the luxurious tastes of the rich?" That was a rock on which the superficial philosophy of the venerable theologian went to splinters. So long as existing conditions, most unnatural and most cruel, are allowed to continue, the salvation, physically at least, of millions, will depend on the amount the rich can spend in luxurious, even in profligate, living. It were a great blessing to the poor, who are daily becoming poorer and more numerous, if the millionaires of the world had each a million stomachs to feed and a million bodies to clothe and shelter. Such a happy multiplication of the effectual consumptive capacity of the race would greatly assist in temporarily banishing that devil-faced phantom which orthodoxy calls "over-production." There is no getting away from the fact that *the problem* before the church today is a problem in economics. It is a problem in social righteousness. And, in the light of this fact, is it not an exceedingly

great pity that the church has done nothing to help the people to distinguish between right and wrong in this great region of applied ethics and practical religion, but has left them to the mercy of unprincipled demagogues, to political office-seekers and economic charlatans? In the name of God's truth, what right has a man like John Stuart Mill to dictate the political economy of a professedly Christian people? And yet he is a very prince among orthodox economists. I can understand how an atheist might write a treatise on botany, chemistry, or geology; but not on political economy. The lax ethical teaching of the church is a vital factor in the present industrial derangement, and, therefore, in the present financial stringency. The corner stone of applied ethics is the equal right of every man, limited only by the equal right of all others, to the use of the earth from which to get his daily bread. Stated more abstractly, it is the equal right of all to life. The rejection of this corner stone of ethics, and which is a basic principle in economics, is responsible not only for the present financial stringency, the poverty, the dishonesty in business transactions, and also very largely for intemperance and for Sabbath desecration, but, I may add, for such monstrosities as protective tariffs, standing armies, and navies. I mean to say that, with the aid of this great ethical principle, which is itself Christian, Christianity would have had a chance to obliterate the above evils. Give this great principle its place in our social organization, and all the other great problems in church and state are already three parts solved. Keep this great principle out of its proper place, and substitute what jesuitical sentimentality you please, destiny will drive your civilization on the rocks of irretrievable disaster. To-day money can do anything from the purchase of a "shine" up to the purchase of a legislature. It will not only deliver a man from fear of poverty, but it will deliver a criminal from the penalty of the civil law. In the name of progress, of civilization, of Christianity, we have made labor a tool, capital a master, privilege a tyrant, man a slave, female virtue a marketable commodity, and money a god; but, in so doing, we have made ethics a farce, politics a stench, justice a mockery, government a parasite, religion a sentiment, the church a social club, and society in general a veritable pandemonium. It is generally believed in the church that a theory of the atonement which will appeal to the rational faculty in man is neces-

sary, and that such a theory is deducible from the Scriptures. And so the church has a theory of creation, of the fall, of salvation—in short, she has a theology. Why should she not also have a theory of the money question, the labor question, the land question, of human relationship—in short, a sociology? A theology without a rational sociology may be a very pious thing; it certainly cannot be a very practical thing.

If I ask the church why I should believe in the vicarious atonement of Christ, she replies by arguments which appeal with more or less force to my reason and my heart. I admit the argument as conclusive. I ask the church, in reply to her exhortation. Why should I give to the support of her ordinances and to the dissemination of the word of truth? She replies: Because you ought to give, because the needs of the heathen require that you should give, because Christ died for you, because God expects you to give. I answer, interrogatively, *Why ought I to give?* To this question the church has no adequate reply. Why? Because she has not a true theory of human life, of ethics, of sociology, and as a result she has a defective theology. To affirm, in reference to a specific line of action, "you ought" implies duty, freedom, responsibility. A duty implies an antecedent right. It is my duty to feed, clothe, and shelter my body: to attend to the needs of my mind and soul; to do the same for my family, and, to the measure of my ability, to do the same for those in need about me. What is the antecedent right which conditions these duties? Abstractly, it is my right to life: concretely, it is my right of free access to my Father's storehouse for His children. He who cancels this inalienable right by legislative enactment by the same stroke cancels these duties because he has robbed me of freedom. The social organization which denies me this right prevents me discharging these duties to the extent of that denial, and is responsible for the suffering which follows. Even God cannot demand the performance of a given duty apart from the provision and security of the antecedent and correlative right. In glorious America to-day not one man in 20,000 has this rightfully secured to him. Church and state not only ignore this preposterous wrong, but insist on the masses discharging their duties as though the security of the correlative right were beyond dispute. Is it customary in the church for the preacher, while emphasizing and enforcing the

duty of giving, also to emphasize and insist that the antecedent inalienable right be publicly and legislatively recognized? No. This is the root of all social evils. Have we sufficient courage to stand in the radiant gleam of this luminous moral principle until we have been baptized by the spirit of judgment, and until the disfiguring power of error, rendered sacred by a superstitious conservatism in church and state, has been annihilated by the transfiguring power and glory of a truly scientific and righteous sociology? Or, in our slavish subserviency to a purely conventional orthodoxy, shall we continue to talk piously and give our vote for a continuance of the reign of chaos? It will soon be too late for the present generation to do the former. It is the failure of the church in the past and present to rationally correlate the duty of giving with its antecedent right which justifies my statement that there has not been produced a single sermon, tract, or book which gives this subject anything like scientific or biblical treatment. It is this same eternal principle—the correlation of duty and right—aglow with the fires of judgment, which gives me my warrant, written by the finger of God, for saying that civilization must solve the social problem or perish in the attempt to ignore it. The sacrificial and redemptive thought of nature is not exhausted by the vicarious work of the Christ on Calvary. The church which does not, in its law of social righteousness, daily exhibit this sacrificial and redemptive thought of God cannot be the body of Christ. There never was but one theocratic form of society. Did society under that form of existence have a theory of the duty of giving to the Lord? Yes. It enjoined on the people the duty of giving, approximately, two and a third tenths per annum. That is, one-tenth for support of the Levites, one-tenth for the great religious festivals, and a third tenth to be given every three years to the poor. The duty was plainly set forth. Did the theocracy ignore or did it recognize and provide for the enforcement of the antecedent and correlative right? An examination of the Mosaic land laws is a sufficient answer to this question. It was carefully stipulated that every family should possess its piece of land, and the right to possess and use that land passed from parents to children and was inherently and by legislative enactment inalienable. The children of Israel had no rent to pay, no interest to pay, and beyond these two and a third tenths they had no taxes to

pay. I have already referred to the enormous amount we pay in interest alone.

The right of each to life is not fully recognized so long as one man can charge another for the use of land. Ground rent, as well as the unearned increment in land values, belongs, economically and ethically, to the community. I do not advocate the abolition of interest, but rather its reduction to its true value in a normal condition of society, which would probably range from two to three per cent. The economic, moral, and spiritual decline of Israel is concurrent with the gradual abrogation of the money (so far as they may be said to have had any) laws and land laws of the theocracy. But I will be charged with "going back to Judaism." Let it be so. There were eternal principles embodied in those evanescent legal and ceremonial forms. I care nothing for the forms, but ask that the principles, which are eternal, may be reintroduced in forms suitable to the necessities of our times. The divine principle at the heart of the Mosaic land laws has been re-embodied in a new form exactly adapted to the needs of the times by the ablest political economist the world has ever seen—Henry George. The land laws of the theocracy made industrial parasitism next to impossible, while the present system makes it a science. If the church could be induced to spend one-half the time she now spends in devising "ways and means," and in begging for money, in an honest endeavor to get at God's solution of this whole social problem, the portentous shadow of a financial crisis would disappear and abundance of money would be provided for home and foreign work. And this effort in the right direction would also bear rich fruit in stimulating the moral and religious life of the people. It ought not to be economically unprofitable to do right, but it is. The only sufficient apology for the existence of a church to-day is that it gets God's will done on earth. Text-books on apologetics now in use in colleges may have been useful when written, but in the light of the greatest problem facing the church to-day they are out of date. The desideratum to be arrived at in the new apologetic is not how to meet the infidelity of a few learned men, but how the inherent forces of Christianity may be made immediately effective in delivering the masses from industrial slavery, in the purification of politics, in the redemption of man socially, in the harmonization of all true human interests, in the perfect correlation.

of all rights and duties, in the realization of the kingdom of God on earth. It is not necessary to inform any observing man that Christianity as now preached does not find application along these lines. Just one more remark on the theme of this article. It was provided in the Mosaic law that no man should bring an offering to the Lord which he had not gotten by honest means. Is it not undeniable that much of the money that finds its way into the treasury of the Lord under the iniquities of the present industrial system is secured by "grinding the faces of the poor," and that it is stained with the blood of innocent little children, of a sacrificed manhood and womanhood and of infirm old age? Then what about the ethical character of money made by "cornering the market," by iniquitous combines and monopolies? What about money made, or rather acquired, by speculation in "stocks," in land values, and by the appropriation of ground rent, which is purely a communal value? The parties who make money by any of these methods are not to blame so much as the people who tolerate such a system. It is to be feared that the awful words of Amos v. 21-24 are often applicable to the church of the present day. Oh! that our social, political, and ecclesiastical life might, in all its activities, be so wrought upon by the great Refiner that we "might offer unto the Lord an offering in righteousness."

S. S. CRAIG.

Oakville.

THE HIGHER SOCIALISM.*

ALL history may be regarded as a record of the development of individualism and the modifications necessarily caused in society by that development. Formerly, the individual was lost in the tribe, the state, or the church; and so greatly were the nature and aims of these organizations perverted that the value of personality was not considered. Men were not awake to the dignity of selfhood and their rights as individuals; and though the leaven of the Gospel began to work early in the Christian era, making itself felt even beyond the limits of nominal Christian society, we still find, during the middle ages, both church and state taking the place of the individual, and thereby hindering the personal improvement of the units of which they were composed. In the tenth century, for example, Vladimir of Russia, called the Apostle, ordered the inhabitants of Kiev to assemble on the banks of the Dnieper to be baptized; and later still, in France, we read of the people being driven to church at the point of the sword.

The Reformation was a revolt against such tyranny, and an assertion of the individual freedom and personal rights which are necessary to the highest form of society. During the present century, and especially on this continent, owing to the extension of the franchise, the education of the masses, and increased activities of life, individualism has become more and more prominent, until the tendency at present seems to be to lay much more stress on the freedom of individuals than on their relations to each other. Along with this, the progress of the practical sciences has brought men into more intimate relations, for civilization makes isolation impossible. Such close relationships, existing under a developed individualism, demand a science of society.

It is the individualism, which thinks only of the fancied rights of the individual, and disregards his proper relations and duties to the other members of society, that has produced the vexed social problems of the age. For example, the employer who

* Inaugural address delivered at the public meeting of the Knox College Literary and Theological Society, December 6th, 1895.

asserts that his duty towards his employees is fully discharged by a faithful observance, merely, of the cash nexus between himself and his hired labor, or the merchant who claims the right to buy in the cheapest and sell in the dearest market, may both be disavowing their right to membership in a proper state of society. The former is a retrograde on the feudal baron of the middle ages; the latter may be trafficking in that which is stained with the blood of human lives.

And so, to counteract the evils thrust upon society by a false individualism, modern socialism arose, Karl Marx, a German, being generally recognized as its founder. But this socialism purports to affect only a portion of the evils of society, and its only contribution, so far, has been to reveal the gravity and urgency of the problem and the gradual character of its rise. It advocates the appropriation of private property used in production and the placing of it under a state control, which would leave no choice to the laborer, and would, in reality, be a return to a state similar to mediæval serfdom, wherein all development of personality would be frustrated. Some of the latest disciples of this school have attempted to put forth a method of conciliation for the violent appropriation of private property, which so shocks our present ideas on the rights of possession. The plundered party is to be repaid with honor, which, however, they fail to show would be a sufficient motive for stimulating individual action, and which, if it should be, would constitute a wrong as certainly as the holding of superior property rights. Thus we see that modern individualism disregards the rights of society, and modern socialism violates the rights of the individual. Individualism views society as a boat to carry passengers through life; socialism regards society as a sea where individuals, as waves, rise and disappear. This extreme individualism is the essence of selfishness, and its principles, applied throughout, make a true society impossible. This extreme socialism regards society as the sole object to be promoted, and considers the individual as but a means to an end. In religion, this idea has reached its climax in the Roman hierarchy, which makes the church so supreme that the individual must yield implicitly to its commands.

These are false ideas of life, and where shall we find the true? Where we have found the true ideal for the individual,

there we find also the true ideal for society, even in God's Word. The ideal man and the ideal kingdom are twin revelations, and neither the divinity of the one nor the heavenliness of the other incapacitates them for being perfect patterns for humanity. A Christian sociology is assuredly to be expected. The first great commandment: "Thou shalt love the Lord thy God," necessitates a theology; the second: "Thou shalt love thy neighbor as thyself," necessitates a sociology; and in the Christian sociology alone can the highest individualism and the highest socialism be harmonized. "The Bible is an eminently sociological book," writes Prof. R. E. Thompson, in his Stone lectures. "The Old Testament," he says, "is as truly the text-book of national life for all time as the New is the text-book of church life." Prophets of the times say that we are on the eve of an era pre-eminently sociological, and that, as the nineteenth century has been the age of physical science, the twentieth will be the one of social science; and whether the future will reveal a social evolution or a social revolution depends, they hold, upon the action of the Christian Church. Many of the best representatives of the new economy of the day—such men as Ely, Mulford, Marshall, Seeley—find that their principles are identical with those taught in the Bible. Says Mr. Gladstone: "Talk about the questions of the day; there is but one question, and that is the Gospel." Prof. Ely declares it as his conclusion "that the remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament."

What are some of the salient features of Christian sociology?

In the first place, it teaches a high doctrine of environment. The lower socialism is materialistic; it sees in external environment the cause of all evils, and seeks to effect a change in this. The higher socialism holds that the spiritual lies deeper than all else in this matter, and that a right relation of man to God is the greatest fact in human environment.

It also teaches the high worth of all human life. Here is the Christian conception of the worth of life beautifully expressed by Ruskin: "There is no wealth but life—life including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings, and that man is richest who, having perfected the

functions of his own life to the utmost, has also the widest helpful influence, both personally and by means of his own possessions over the lives of others." He who came to seek and save the lost has taught us of the worth of the meanest human life. And does He not also, by the sphere in which He specially wrought, point out that the opposing forces to the coming of His kingdom on earth are peculiarly embedded in the lower strata of society? Kidd, in his recent book, calls attention to the same truth, for as society tends to run out at the top it is being constantly replenished from the masses at the bottom, where the key to the situation is to be found.

Christ attacks the disease of the world by striking at its roots, knowing that in elevating and purifying society from the very bottom is the only means of a permanent and universal improvement. The Gospel of Christ, which sets such value on the least of His little ones, negates the law of the survival of the fittest, or at least its materialistic application, and indicates unmistakably that in humanity we have a region where physical laws may be counteracted by higher ones.

Furthermore, Christian sociology recognizes the interdependence of the individuals of human society. Society is a social organism in which the good of one is the good of all. This latter proposition should not need proving. All are assured that if there were no need for prisons and police, our country would be much better off. All are assured that if there were no poor wards nor destitute districts, both civic and national government and life would be greatly eased. And, on the other hand, suffering, neglect, and wrong, endured by any section of the community, reaches in its effects even to the most remote.

People are realizing this to-day as they never have before. Through the progress and development of inventions, and the increased facilities for travel, distance is being annihilated, until the nations of the world are all brought near to each other. Cholera in China is now no longer a matter of no concern to the people of this continent, for microbes are good travellers aboard ship. Heathenism in China can no longer be a matter of no concern to us, for the spirit of enterprise and travel manifested to-day by individuals of that ancient race is threatening. The Chinaman goes everywhere, until he has established his claim as a rival of the ubiquitous Scot; and one of our would-be North.

Pole discoverers, who has facetiously expressed himself as expecting to find a Scotchman sitting on the Pole when he arrives at it, need not be surprised to meet there also a pig-tailed Celestial sharing with the man from the heather hills the honors of that airy eminence. But where Chinamen go, there also goes heathenism, and the question, "What is to be done with them?" becomes a most pertinent one; for if we do not christianize them they may heathenize us, our country, our government, our life. This may not be regarded as a pure impossibility in any case, for heathenism is, we know, in the vast majority. The policy of exclusion now being advocated on this continent does not pretend to be a solution of the problem, but is an anomaly from the whole trend of modern civilization, and a denial of the truth now gradually coming to be recognized, viz., the common brotherhood of man.

Thus, as progress is made, the interdependence of all the units of society becomes more apparent. The world is becoming a neighborhood, and the royal law of the Bible is the only basis on which neighborliness may be maintained. To deny this is to insure deadly struggle and to invite again the darkness of mediævalism; to acknowledge it is to go forward a great step toward "that one far-off divine event to which the whole creation moves."

Josiah Strong expresses the social ideal thus: "The highest conceivable society would be composed of persons of perfect individuality, each enjoying perfect liberty, and yet all in perfect harmony with each other. This is the divine ideal." This would be a grand realization of the kingdom of heaven on earth; and why should it not be? The boys of Verona used to say of Dante as he passed along the streets, "There goes the man who has seen hell," and though a view of the Inferno of the nineteenth century's social woes reveals man's inhumanity to man in appalling colors which tempt the Christian to turn away in heart-broken anguish, yet the higher conscience clearly indicates that duty lies in the direction where suffering and wrong are most predominant. To deny this is foolishness, to turn from it is cowardice, to resolve that no effort or study shall be spared which may contribute to the solution of these difficulties is to prepare for the service that God desires for the establishment of His kingdom of righteousness and peace.

Since the golden era of Greece up to the present many ideal commonwealths, in which the disabilities of actual society are supposed to be surmounted, have been projected, but the Utopias of Plato, More, Bellamy, and Morris prove on examination to be both impossible and undesirable, because overlooking the rights and constitution of human nature. Christian socialism says that man is more than a machine, that the good of each lies in the good of all, that possession is a stewardship, and that to moral beings there are no rights but duties. It seeks to replace a brotherhood of law by a brotherhood of love; reform is to be made from within rather than from without; it holds that justice will reign only when men are just, and love only when men are filled with the charity of God. When all men are brothers in deed and in truth, then will become actual the ideal commonwealth. This is a socialism that can be constituted only by the higher individualism—an individualism that is only developed under Christian socialism. This is the ideal for life at its broadest which we should ever keep before us, and to a progressive realization of which the Gospel of Christ alone furnishes the necessary dynamic.

A clearer consciousness of this sub-ideal in the minds of men must immediately manifest itself in the disentangling of the vexed social troubles. It may effect a slight decrease in the number of millionaires, but it will produce a mighty increase in the number of happy lives and homes. If the Presbyterians of Ontario realized their duties in the social organism as they should, we venture to assert that the proposed endowment scheme of Knox College would be handsomely settled in a month's time, or less. Such a conception would revolutionize politics, municipal and national, so that any national policy which was not a neighborly policy would be condemned as an immoral policy. Realized a little more vividly to-day by the civilized governments of the world, and the atrocious inhumanities against the gallant Armenians, by a power which during centuries has been demonstrating her blank denial of the first principles of government, would be brought to a decisive end, and the rights of the oppressed secured by the restriction of the power, or the removal of the person of a ruler who has, according to higher law, forfeited his right to rule.

The position of the Christian Church in the social organism

is a very critical one. The church has been termed "the conscience of society." Prof. Thompson, in defining the church from the standpoint of Christian sociology, calls it "an institute of humanity which, however far short of its ideal, aims at nothing less than the unification of all mankind in a society which shall transcend all limitations of race and nationality." In the church's oversight in the past of the more humanitarian side of Christianity, who will deny that she has contributed, somewhat at least, to the rise of such movements as Positivism in France, Secularism in Britain, and Unitarianism in New England? If she has preached the Gospel to the poor, has she always preached a Gospel for the poor? How otherwise can we account for those deep cleavages apparent in all great centres of Christian population between the masses and the church? This may be slightly experienced, as yet, in our own young country, but we may not close our eyes to the lesson taught us in this matter. Principal Fairbairn writes thus: "In Protestant countries the social development has outrun the religious, and it will only be by the religious development overtaking the social that the church will be able to reclaim or retain the masses."

That the church of to-day is imbibing this universal aspect of the Gospel, her mission work stands forth as unassailable testimony; for what is this but a recognition of the rights of others possessed of personalities, which makes all men equal before God, and renders it the duty, yea, the privilege, of the more favored to help our less fortunate brothers? But there are other problems closer at hand that may not be left wholly to a materialistic science or a godless political economy, and which claim the attention of the Christian Church—a church which holds that all science and all true economy are divine, and yet possesses in her special revelation the only regulative principles whose application and operation will produce social harmony and happiness.

This demands a deeper individual life, which by contact kindles souls with its own broad sympathy; for society can only be saved by saving its units. It demands also a more unified and aggressive church. Failure to recognize this social aspect of Christianity may account for the lack of harmony in the church. Canon Freemantle says: "The surest way to get rid of sectarianism is to find new ground unaffected by it," and, as we are entering upon what is called, by some at least, a distinctly

sociological age, it must be admitted that denominational bitterness is on a rapid decline. "This is as it should be, for it is not enough that the separate members of the body should be active, each one; the whole body must be fitly joined together by that which every joint supplieth." Furthermore, the marshalling it to the service of the church of new forces produced by new developments of the times is as essential as the conservation of the old ones.

The manner in which the Protestant Church, as we know it to-day, rises to the mission so evidently awaiting her will doubtless decide her rank and persistence as an instrument for the fulfilment of God's great purposes. Prof. Bruce, in his recent Chicago address, has expressed himself on this subject thus: "Apathy in view of oppression and wrong, or of deep and wide cleavages of caste, color, character, religion, birth, social position, is the mark of a church that has a name to live while it is dead, that while cultivating a ghostly care of souls has no care for men and women, and that is as unlike as possible, in spirit and method, to Him who not only preached a Gospel of pardon, but healed the bodies of the sick." But it does not follow, as the same writer points out, that the church should constitute herself the great social executive. Her great function is to teach, to enumerate principles, and to show their application to the varied phases of practical life.

The possibility of the realization on earth of that ideal kingdom, the principles of which have been revealed to us, is assured by the sovereignty and love of God; and, by the conservation of influence, every man has the privilege of contributing to its attainment. With this conception actual to humanity selfish individualism must decay, and out of its ruins rises that higher socialism which constitutes the dream of the Christian poet, the ideal of the Christian statesman, the prophecy of Holy Writ, and the fulfilment of that prayer uttered by our blessed Master, "Thy kingdom come; thy will be done on earth, as it is in heaven."

A. S. Ross.

Knox College.

SOME YOUNG PEOPLE'S SOCIETIES.

NUMBER TWO.

OUR Young People's Association was organized in the year 1888, before the Society of Christian Endeavor had come into the prominence which it has since attained. By the time that the C.E. movement had taken its strong hold upon the church, we had reached a fairly satisfactory stage of development upon our own lines; and on the principle of "letting well enough alone," we thought it better not to change the form of our constitution: So we still remain a Y.P.A., without a pledge, and with somewhat greater variety in the form of our meetings than is permitted by the Y.P.S.C.E.

We began as a literary society of the common type. Essays, readings, songs, and usually ineffective attempts at debates, formed the staple of our programmes. We had some idea that by this sort of thing we might improve the minds of our young people, provide a pleasant resort on one evening of the week for some who had no better place to which to go, and, perhaps, attract and interest in the church some whom we were anxious to influence for good. In regard to this last aim, we recognized that the church connection formed through the intermediate link of a literary society would necessarily be somewhat loose and shaky, but we hoped that opportunity might be afforded of getting a firmer grip. Our expectations in these respects were not entirely, but in large measure, disappointed. If we had tried to maintain our association upon its original basis, it would have died on our hands; and, doubtless, it would have deserved its fate. Fortunately, we saw in time that, in order to preserve it alive, we must make it better worth preserving.

In the process of evolution through which our society passed, we gathered much from the environment of the Christian Endeavor. We adopted much of the committee work which that society has suggested and systematized; and we were not above taking a hint from any other source that offered one.

In its final form (that which we have followed, substantially, for the last four or five years) the meetings of our association have

been of four kinds, which follow one another in succession throughout the year, with an adjournment during the summer vacation. We call our meetings, respectively, literary, devotional, social, and missionary.

A general committee is appointed before the summer vacation to arrange a programme in outline for the following season, selecting topics for the literary, devotional, and missionary meetings.

When the association meets for organization in the fall, along with the officers, and the Calling, Flower, and other committees, four committees are chosen to arrange the details of the programmes for the various meetings, and to secure the necessary performers from week to week.

In regard to the monthly social meeting we need say little. We have a programme of the usual literary and musical kind, sometimes with light refreshments and sometimes without. At these meetings a silver collection is usually taken, or a small admission fee charged. We have found them a useful means of promoting sociability among the young people of the congregation, and of affording strangers an opportunity of becoming acquainted, and they have been one of the sources of the revenue which we raise and expend for church and missionary purposes. We have not found the fee or collection a hindrance to the success of these meetings, but an advantage, because persons who have no definite connection with the church, but whom we are glad to have the opportunity of reaching, feel more at liberty to attend when they feel that, in some sense, they are paying their way.

In our missionary meetings we have taken a wide range. We have made a somewhat careful study of the history, geography, social and religious conditions of the principal countries in which foreign missionary work is carried on, and have traced the progress and results of missionary labor in these countries. We have studied also the lives of great missionaries, such as Paul, Francis Xavier, and David Livingstone, and have given special attention to the fields of our own church and the work of our own missionaries. We have given attention also to home missions, and have found *THE KNOX COLLEGE MONTHLY* an incomparable source of information in regard to this branch of the church's work. As a sample programme we append the following on the New Hebrides:

- (1) Opening devotional exercises.
- (2) A general description of the islands and their inhabitants.
- (3) Aneytium and Dr. Geddie.
- (4) Erromanga and the Gordons.
- (5) Trio, "Praise Ye the Lord Almighty."
- (6) Aniwa and Dr. Paton.
- (7) Present conditions and the outlook.
- (8) Closing exercises.

Our literary meetings have varied from year to year. One season we studied the lives and works of the great poets; another season we took up, for more detailed study, a number of the "Idylls of the King"; and last winter we made a voyage round the world, visiting a large number of cities and countries through the medium of descriptive papers, which were rendered more effective by pictures and objects of interest, whenever these could be obtained. All of these schemes of study have been quite successful; but the remark should be made here (and, indeed, it holds good in regard to the other kinds of meetings as well) that each year it has been difficult to maintain as much enthusiasm to the end of the course as was manifested at the beginning. This is partly because the committees are apt to become weary in well-doing, and partly because they are apt to use up the best material in the way of performers at the beginning of the season. As an example of a literary programme, we append one on "Longfellow":

- (1) Address, "Life of Longfellow."
- (2) Song, "Daybreak."
- (3) Reading, "Hiawatha's Wooing."
- (4) Song "The Bridge."
- (5) Paper, "The Story of Evangeline."
- (6) Reading and tableau, "Death of Minnehaha."
- (7) Song, "The Day is Done."
- (8) Reading, "Hiawatha's Departure."
- (9) Duet, "Excelsior."

We have not followed a fixed form in our devotional meetings any more than in the other kinds. One year we took, as a general topic, "Men of the Bible." For a particular evening some character was chosen, such as Abraham; the life was divided up into periods, and each period assigned to a different individual for special study. Another year we studied the life of Christ. In

this case, a certain period was chosen for a specified evening. Some one was appointed to prepare the story of that period, and, as the story was told, at certain points it was interrupted for the sake of introducing a paper or address on some matter of importance which there emerged. For example, on the evening on which we studied the life from the third passover till the final departure from Galilee, the following side topics naturally suggested themselves: John the Baptist, Peter, Forgiveness, Leprosy. All of these meetings were useful, and by means of them we succeeded in getting our young people not only to study portions of the Bible, but to put together some thoughts upon passages studied. These meetings, however, were not devotional in the sense of being prayer meetings, and our desire was to cultivate the gifts and graces of our young people in this direction also. Accordingly, during one season our devotional meetings were arranged as young people's prayer meetings; and as we had no pledge obliging participation in the exercises, the committee in charge arranged to have a certain number engage in prayer, read verses, make remarks, and so on. At these meetings we were particularly anxious to secure the attendance and interest of our young men, and we succeeded in obtaining a different young man as leader for each of the meetings of the season. At the same time, we found that many of our young men (and some of these communicant members) were shy, not only of taking part in these meetings, but even of attending them. This pressed upon our thought the problem of how the spiritual life of our young men might be deepened, and we resolved last year to try the plan of organizing the young men by themselves. We called our organization a Young Men's League, and its avowed object was to pray and work for the extension of Christ's kingdom, especially among young men. We had a monthly meeting, and, as a topic for study, considered at each meeting some aspect of Christ's character. We united in prayer for the object I have indicated, and discussed methods of advancing this object. Our experience last year was not very encouraging; the attendance was small. Organization by themselves did not remove the terrors of participating. Besides, we had no sufficiently definite plans for actual, aggressive work. At the same time, the writer, for one, is convinced that we were upon the right track, and that with patience, and the knowledge gained from experience, success upon that

track might be achieved. The St. Andrew's Brotherhood of the Episcopal Church is a source from which some useful hints might be gathered in this direction. At all events, this is certain, that there is no department of work in our church demanding attention more peremptorily than that among our young men; and the idea of "young men for young" men contains one of the secrets of success in that work. With all our organization, we still lack something here. If we could have it, it would tend greatly to the perfecting of those who are already Christ's soldiers, and would be a means of bringing many more into His ranks.

Toronto.

ROBERT HADDOW.

“AND KNEW NOT THAT IT WAS JESUS.”

GAILY I clomb the path of life
When sunlight made it clear ;
But slowly trailed my lagging feet
When darkness made it drear.
And trembling Fancy said to Faith
As one gray form drew nigh :
“ It is the enemy of souls ! ”
My Lord said : “ It is I.”

Bravely I toiled the livelong hours
When buoyant health was mine ;
But idly fell my nerveless arms
When sickness made me pine.
And troubled Conscience said to Faith :
“ O ! whither shall I fly ?
This is the punishment of sin ! ”
My Lord said : “ It is I.”

Merrily life went speeding past
With all my dear ones round ;
But Sorrow shrouded life in black
When loved ones were not found.
My sullen heart cried out to Faith
The stricken, tearless cry :
“ ’Tis Fate that tramples over all ! ”
My Lord said : “ It is I.”

Gaily I clomb the path of life
When Youth was by my side ;
But slowly trailed my lagging feet,
With Age to be my guide ;
And trembling Fancy said to Faith,
As the dark form drew nigh :
“ ’Tis Death, my terror and my foe ! ”
My Lord said : “ It is I.”

MISSIONARY.

CULTURE AND THE MISSION.

WHEREVER the moral and intellectual faculties have been exercised, we have some degree of culture; and since these faculties are exercised in numberless degrees, under the most varied circumstances, there are many degrees of culture. Even among the most degraded races of men there is manifested some grasp of moral distinction and some grading of intellectual strength, and this must mean that there is some measure of culture. But, while this is true, there is no difficulty in making a broad distinction between the culture-peoples and the nature-peoples. It is a significant fact that the most marked cultural advancement is to be seen in Christian nations; *i.e.*, it is in Christian nations that the highest morality and the keenest intellectual grasp are to be found.

These advanced nations have, during the past century, been proving their appreciation of this fact by manifesting an increasing interest in the command of our Lord: "Go ye into all the world, and preach the Gospel." Men of genuine zeal and Christian fortitude are carrying the Gospel message into the dark places of the earth, and on the eve of the twentieth century the civilized world is beginning to open its eyes to the marvellous changes which are being wrought.

But this is not the only message being borne from Christian to heathen lands. Representatives are going forth who are far from being followers of our blessed Lord. During this nineteenth century marvellous improvements have been made in the means of communication, and, as a consequence, all peoples are being brought closer together. Improved arts and sciences at home mean intensified investigation abroad. The manufacturer calls for the trader; the trader searches for a market. The scientist demands a knowledge of facts from which he may make his inductions and substantiate his theories. And so the earth has become a vast investigating field, and men of high culture are coming into contact with men of low culture. The result of this contact is not at all times

encouraging to the Christian philanthropist. Traders and scientific investigators are all too frequently men who are morally respectable at home because it is respectable to be moral. But when the restraints of culture surroundings are left behind, and men, without the restraining influence of the love of God in their hearts, find themselves in situations where their superior intellectual grasp makes them masters, it is a lamentable fact that they let loose the worst that is in them, and outdo even the savage in their cupidity, cruelty, and licentiousness.

It is not possible, in this short paper, to go into a proof of this statement; but the facts are so well known to all that I do not regret the necessity for their omission. Recall the atrocities of the African slave trade, the degradation brought by the opium and rum traffic, the land robberies, and the hundred other villainies perpetrated upon uncivilized peoples, and can you wonder that the name "Christian" is hated among them? It is a very significant fact that among certain African tribes the devil is conceived of as being, in appearance, like a *white man*! Is it any wonder that in many places our missionaries are at first looked upon with suspicion and hatred? The indignant declamation of a Chinese mob puts the whole matter "in a nutshell": "You have killed our emperor, you destroyed our summer palace, you bring poison into our country and ruin us, and now *you come to teach us virtue!*" When the heathen see representatives of Christian nations entering their ports, exploring their country, setting at naught their most sacred customs, and openly living extremely wicked lives, is it to be wondered at that the name "Christian" is a by-word and a reproach?

But the contact between civilized and uncivilized peoples, even where the motives of the former are selfish, is not always productive of evil. On the contrary, God has overruled it for much good. "As, on the one hand, the mission does cultural service, so, on the other, culture does missionary service. It is a well-known fact, for example, that Japan, which was so long closed, has been opened to the Gospel through the help of modern commerce, and that China also has been constrained to open its ports to foreigners, and that its long closed regions are becoming more and more open." The establishment of a mission in Uganda, on Lake Victoria Nyanza, is

one result of the travels of Stanley. The Ashanti kingdom has been, and we trust shall again be, opened to missionaries in consequence of the victories of British arms. To quote the words of the exiled Joseph, Gen. l. 20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

So enthusiastic have some become over these and similar good results that they have conceived the idea of first civilizing and then Christianizing the nature-peoples. As Gerland puts it: "The nature-peoples must first be made human, and then Christian." They are to be slowly trained *to* and *through* culture, whose highest bloom will be Christianity. This will take many generations of anxious, patient toil; but this, it is claimed, is the right mission method.

This method makes, in effect, a sweeping charge against the method used in Christianizing the Slavonic and Germanic peoples, for it is a fact that in the elevation of these races Christianity preceded culture. But we have modern examples of this attempt. The culture experiment was made by Samuel Marsden, the founder of the New Zealand mission, but after twenty years' trial it was abandoned, for it was found that the improvement in weapons, implements, agriculture, etc., but gave to the savages a more refined means of intensifying their wickedness. Similar experiments at Paramaka, near Sydney, and in New Holland, were also utter failures. European civilization has, undoubtedly, been a preparatory influence in the South Sea Islands; but, upon the whole, the mission prepared the way for culture. Experiments have also been made to improve individual barbarians by means of our civilization. Dr. Warneck cites the case of Omai of Raiatea, whom Cook brought with him to London. When he was taken back to his native land he was placed, as nearly as possible, in European surroundings. A European house was built for him; a beautiful garden was planted around it, and he was loaded with presents of utensils, arms, domestic animals, etc.; and what was the result of this civilization without Christ? Why, as soon as the ships were gone Omai abandoned his clothing and lapsed into his old mode of life, with this difference, that he now had an intelligence beyond his fellow-men, which made him a constant menace to their lives. Being a friend of the king, he was accorded many privileges,

and he, in return, delighted his sovereign by frequently "dropping a man at sight," and other such civilized amusements.

So when the culture-method advocate says that "we must first awaken, strengthen, and promote the activity which gives to men moral standing and moral strength before we bring Christianity to them," he is advocating that we "hitch the horse behind the cart." It is "impotent doctrine" to say to men: "Do good works; subdue your passions; be temperate; be honest; be stainless, and then you shall obtain pardon of your sins," for it is equivalent to giving counsel to a sick man which his sickness makes it impossible for him to follow. In Augustine's words we have a truer advice, viz.: "Give what thou commandest, and then command what thou wilt." It is the Gospel of Christ that awakens the required energy and imparts indispensable moral standing. We plant and promote civilization when we present the Gospel, and we humanize nature-peoples by Christianizing them. Christianity is the root of which culture is the bloom. While recognizing the indirect value of pioneer commercial enterprise and scientific investigation in opening up fields for Christian work, and furnishing much-needed information as to locality, natural features, and native propensities, let us not forget that it is Christ alone that answers to the need of the depraved human heart, and that it is His Gospel alone that will elevate men to the position of seeing themselves in their true relation to God and their fellow-men. Modern civilization has a side fraught with extreme danger for the welfare of the heathen, and that in two respects—*first*, the actuating principle in so many of its representatives is that of unrestricted selfishness; and, *second*, our absolute superiority in culture makes it so difficult to evangelize the heathen with educational wisdom.

Let us now turn to the influence of modern culture where prompted by Christian motives. The circumstances with which we must deal are so complex that it is not possible to estimate with exactness the amount of such influence. The effect of a certain environment can be broadly named, but the personal element must not be overlooked. Perhaps an approximate idea of the influence of culture as a handmaid of the mission can be arrived at if the following question be considered: "What would have been the result providing heathen nations had outdone us along cul-

tural lines?" This question does not carry with it much force when it is viewed in relation to the African, the Australian, or the South Sea Islander: but when we turn to China, India, and the "Realms of Islam," it appears in the light of a grave possibility.

Long before the compass, the art of printing, the manufacture of silks and porcelain, the sciences of chemistry, anatomy, and astronomy were thought of in the West, they were known to China. Up to a certain point progress was made in the arts and sciences, but instead of advancing to their amazing practical applications, as among Christian peoples, the inventive faculty degenerated into a remarkable instinct of imitation. Can you imagine the disastrous effect upon missionary enterprise had China got ahead of us in our *practical* discoveries in the arts and sciences!

From the Arab we have received our arithmetical and algebraical characters, our paper-making, our gunpowder, and most of our best medicines. Suppose they had made our discoveries while in the heat of their fervor for spreading their "religion of the sword"! What hope for the weaker nations which were accepting Christianity if invaded by a Mohammedan force guiding its ships by electrical machinery, and discharging its broadsides at the flash of an electric spark! But God has so ordered it that the weakest missionary who goes among the heathen bears upon himself "the stamp of a superior civilization and power," and has at his command the protection of world-subduing battalions and squadrons. In his hand he bears a compilation of the most chaste literary productions known to civilization. His superiority in knowledge makes him a teacher and educator wherever he goes. This is true even among the so-called cultured heathen. For example: "A very moderate amount of geographical knowledge will enable him to upset the geographical theories held by the best educated Hindoos, and thereby to shake the credibility of the heathen religious authority." But not only is he in point of knowledge superior to the educated heathen: he has a far more forcible superiority in the eyes of the masses, for he can go into any situation and can accommodate himself to any environment. He can recognize and relieve the distresses of his fellow-creatures who are groaning under ignorance and superstition, and he can, at the same time, live a happy and noble *home* life.

The mission work of our century proceeds from a people who impress their immense cultural superiority upon the non-Christian peoples, and apart from the apologetic value of this fact, and apart from the hundreds of aids it affords the missionary for the improvement of his position, it gives him a superiority which was wanting to the apostles in their time.

But here we encounter a danger ; for the fact that a missionary is placed in a community in which he is undoubtedly the strongest character, from a cultural standpoint, is a great responsibility, and requires the guidance of a sound judgment and a pure heart. There is an almost irresistible tendency to feel satisfied that good missionary work is being done when the heathen imitate the external life of a Christian man. There is no doubt that many flagrant immoralities are thus blotted out, but there is a danger that this is but an evidence of "culture-caricature" instead of real culture. The missionary must guard against mere imitation on the part of his converts. How frequently has an undue haste to see the results of hard work given rise to such imitations ! The savage has the cunning instincts of a wild animal, and he soon learns to fawn and to please by mere appearance. His conception of becoming a Christian often amounts to this: He must now wear clothing, live in a house built after the model of the missionary's, and eat the same kind of food as the missionary eats. The ludicrous spectacle of a professed convert arrayed in a dressing gown, "with his legs where his arms ought to be," may indicate a desire to live a more cultured life, but it is more likely to indicate a touch of that vanity which is all too frequently displayed by the dudes of our own city.

"One touch of nature makes the whole world kin."

While the missionary is justified in teaching a becoming decency in the matter of wearing apparel, he should guard against an imitation of culture which has not at its foundation an awakened sense of decency.

Another danger presents itself, viz., that of denationalizing his weaker brother. An English missionary would naturally feel elated to find an English community arising from the dregs about him. And yet the object is not to turn Chinese, Hindoos, Australians, and Africans into Englishmen, but to turn them into Christians. The object is not to rob the convert of national

attachment, but to implant in him a truer and nobler national attachment—an attachment that will find its expression in strenuous efforts to raise his fellow-countrymen into the dignity of lovers of the God of nations.

But while we must recognize disadvantages which threaten the work of representatives of cultured Christian peoples, we cannot but rejoice that the advantages far surpass them. It is grandly possible that the "seed of the kingdom" may be sown, and that a direction may be given to the culture that is sure to follow. Just as in the case of our forefathers, who, while being evangelized, did not forthwith adopt the complete culture of the classic peoples of antiquity, so must the newly-started nation commence its development from its own foundation. The educative principle is not to start at the top, but to start from ground principles and grow towards the top. Herein is the great value of culture—not that "cultural acquisitions have fallen into our lap as something ready made"—but that we have made them for ourselves. It is culture-making that has made a culture-people.

We so frequently talk as if the great aim of our work among the heathen were to *civilize* them, when the fact is it is to *save* them. The civilization will come as a matter of course, but in each community it must be worked out along the lines of natural environment. The work for us to do is similar to the work which St. Paul did. Does this mean that we are merely to proclaim Christ with fervor, and without regard to the mental condition of the people with whom we are dealing? Surely not!

Take the example of Paul, as set forth in I. Cor. ix. 20-22, "To the Jews I became as a Jew . . . that I may by all means save some."

The work in which the missionary must engage calls for marked individuality. There is no "cut and dried" rule for reaching perishing men. There is but *one* Gospel and *one* aim, but the means are as varied as the circumstances are numerous. Standing, as the missionary does, between the great danger of over-culture, on the one hand, and under-culture, on the other, there is a call upon him for a constant exercise of judgment which far surpasses mere intellectual acumen. While having his personal life of faith firmly rooted in the central truths of the Gospel, "he must know to distinguish with Christian tact the

essence of Christianity from those adjuncts which have grown with it among us, but yet are not essential to it"; he must understand to strike out original ways among people and circumstances entirely different from us and ours; he should be cultured to that point where he can see a situation and grasp it—where he can realize the possibility of a human doubt and dispel it; where he can understand a breaking heart and sympathize with it!—a man who can see beyond his own cultural position to what he ought to be, and beyond the degradation of the heathen to what they may become!—a man who sees in those who are unfit to survive a possibility of their becoming fit!

Culture, in this sense, becomes the great engine whose motive power is the Gospel of Christ, and before which the fortresses of sin cannot continue to stand.

And when we look to "the land that remains to be possessed," to India with 250,000,000 souls grovelling in ignorance and superstition; to China with 350,000,000 souls blinded by national conceit and national jealousies; to Korea with 12,000,000 souls looking with suspicion upon even foreign commerce; to Japan, which, despite her efforts to transplant in her soil the tree of culture, has 40,000,000 souls in darkness; to the Moham-medan world, with 160,000,000 souls who have not yet accepted the "Gospel of peace": to the "Islands of the Sea," with 24,000,000 out of 31,000,000 souls upon whom the "Sun of Righteousness" has not yet risen; to Spanish America, with 50,000,000 souls still out of Christ; and even to Europe, with 150,000,000 souls yet in the slavery of ignorance—when we look upon these unconquered fields, and feel that we are but weak men, there is to us a dire need of the great encouragement that comes through the knowledge that God has chosen to make our cultural development a handmaid of the Gospel of Christ.

We have been wont to regard the triumphs of our arts and sciences as mere secular achievements, but with broadening intelligence we are learning that these are the greatest missionary allies of the age! We dare not ignore the girdle of truth, the breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, for without these we are defenceless! We dare not depart from the side of Christ, for without Him we are without guidance! We dare not forget that our great aim is to save men! We are foolish if we forget that the results of cultural advancement are ours, and that they are ours to use!

G. R. FASKIN.

BIBLE STUDY.

GOLDEN TEXTS FOR FEBRUARY.

February 2.—Luke v. 24 : “ The Son of man hath power on earth to forgive sins.”

EXPOSITION.

Son of man. “ I take it that among the Jews at the Christian era, at least among such as shared the lively expectations which were then abroad of the great deliverance which was approaching, it was distinctly understood that ‘ the Son of man ’ meant ‘ the Messiah ’; at the same time, it was not a common title. It expressed His Messiahship definitely enough for His purpose, but it expressed it in that veiled and suggestive way which characterized the whole of His teaching on His own person ” (*Sanday*).

“ The idea of the true humanity of Christ lies at the foundation of it. He was the representative of the whole race, ‘ the Son of man ’ in whom all the potential powers of humanity were gathered ” (*Westcott*).

Power. “ Mark the word. The Saviour is not referring to a matter of mere *power*, but the forgiveness of sins is a moral act, connecting itself with a moral system, and having to do, therefore, with moral rights and liabilities . . . viewed as divine. He had the right in Himself; viewed as Messiah, He had authority from the Father ” (*Morison*).

“ The absence of *explicit* reference on Christ’s part to the servant of Jehovah in Isaiah liii. is sufficiently remarkable. But what if there be a constant *implicit* reference in Christ’s teaching as to the Son of man ? ” (*Vernon Bartlett*).

OUTLINE.

Christ’s way of dealing with sin. (*From F. W. Robertson.*)

I. THE MALADY PRESENTED TO CHRIST.

It was not merely palsy. Jesus went deeper than the outward evil—down to the evil, the root of all evil, properly the only evil—sin. He read in that sufferer’s heart the desire to be healed of guilt. So He said, “ Thy sins,” etc. Now, sin has a twofold set of consequences : (1) The natural consequences, such as evidently follow intemperance, extravagance, etc. Often the connection is not evident, though it is real. Every man, with his strength and his weakness, stunted in body or dwarfed in heart, palsied in nerve or deadened in sensibility, is the exact result and aggregate of all the past—all that has been done by himself, and all that has been done by his ancestors, remote or near. (2) The moral consequences—those which tell upon the character and inward being of the man who sins. These are partly *negative*—loss—the loss of the capacity for higher enjoyment. Partly *positive* also, the dark and dreadful loneliness that comes from doing wrong, when one dare not hear the voice of God nor believe in His presence. Unrest. Self-contempt.

II. CHRIST’S TREATMENT OF THAT MALADY.

By the declaration of God’s forgiveness. The forgiveness of God acts both upon the moral and the natural consequences of sin. (1) Upon the moral consequences, directly. Remorse passes into penitence and love. No more loneliness for God has taken up his abode there. No more self-contempt, for he whom God has forgiven learns to forgive himself. No more unrest, for, “ being justified by faith, we have peace with God.” (2) Upon the natural consequences, indirectly. The forgiveness of Christ did not remove the palsy. It is conceivable that it might never have been removed at all. And so we see in everyday life. The intemperate man, repenting, will receive forgiveness, but not the steady hand of youth. The pardon given the dying thief did not unvail his hands. If you have depraved another’s will and injured another’s soul, you may be for-

given by God, but your penitence cannot undo the evil you have done. But even here the grace of God's forgiveness is not in vain. Though it may not undo the natural consequences of sin, it may transform them into blessings. The pains and infirmities that result from our sin may become chastisement to sanctify us.

February 23.—Luke viii. 48, "Thy faith hath made thee whole: go in peace."

EXPOSITION.

"He reassures her and confirms her in the possession of the blessing which she had, in some measure, taken by stealth" (*Godet*).

Faith. "The right hand of the soul, which lays hold on the Saviour and His righteousness, drew her out of her impurity and brought her into a new life, not the outward act of touching the tassel" (*Lindsay*).

Whole. "Her recovered health is a link which henceforth will attach her to Jesus as the personification of salvation, and this link is to her the beginning of salvation in the full sense of the term" (*Godet*).

Into peace. "Not as though she already possessed the blessing, or as if the peace she already possessed were enough. She is bidden to enter into the peaceful state of mind."

Peace, *i.e.*, safety, felicity, because peace makes and keeps things safe and prosperous (*Thayer*).

OUTLINE.

Faith's approach to Christ. (*From John Ker, D.D.*)

Christ, when on earth, was alive to a suppliant's touch. He is not less so now. Let us learn, then, how to approach Him.

I. FAITH COMES WITH A DEEP DESPAIR OF ALL OTHER HELP BUT CHRIST'S.

This woman had tried many means, and in all had been disappointed. But if these disappointments had not brought her near despair, the great Physician would have been unsought. So God lets the sinner or the sufferer wander on and try all other ways of cure, not to tantalize him with shadows, but to lead him through them to the great reality. In God's world there are never shadows without a reality from which they fall, and never failures in the soul's highest longings but that they are steps to God, if the soul struggles on.

II. FAITH HAS A DIVINE POWER TO DISCOVER CHRIST.

We cannot tell what brought the woman to Him. She was ignorant, He comparatively unknown. Something in His whole personality drew her to Him, she could not tell why. So faith often goes to Christ, straight to the mark like a driven arrow, with grounds for going that it cannot tell to others or even to itself. The needle trembles to the pole, the buds feel their way to the spring, the flower to the sunlight, because they are made for it, and souls are so made for Christ. "My sheep hear my voice."

III. FAITH COMES WITH AN IMPLICIT TRUST IN CHRIST.

Her faith was implicit in a *perfect cure*. It was implicit in His *ability*.

IV. FAITH SEEKS, FOR ITS COMFORT, CLOSE CONTACT WITH CHRIST.

"If I may but *touch*." This is a human instinct. God answers it in weaving the tokens of His presence into all the works of His hands, and more fully when He comes close to us in the incarnate Son.

V. FAITH, WITH ALL ITS IMPERFECTIONS, IS ACCEPTED BY CHRIST.

We can see the imperfection in her faith. This encourages us to hope that if a man truly trusts God for one thing he will be led on more and more, from body to soul, from time to eternity.

VI. FAITH FEELS A CHANGE FROM THE TOUCH OF CHRIST.

So it was in the woman's case. When faith, under a sense of its need, touches Christ, the virtue that comes from him gives some such feeling to the soul. There is not always the same full and immediate sense of it. But the change comes.

OUR COLLEGE.

THE seventy-fifth public meeting of the Literary and Theological Society was held in Convocation Hall on Friday evening, Dec. 6th.

The hall was crowded, and many were unable to find even standing room. Rev. Dr. Jordan, of St. James' Square Church, presided, and filled the duties of the chair with that grace and dignity which are so characteristic of him.

The Glee Club and Quartette were well received, and rendered their selections in good form. Mr. J. Eakin gave an excellent reading, and had to respond to an encore. President Ross, for his inaugural, read an able paper on "The Individualism and Socialism of Christianity," which appears in this issue.

The debate between representatives of Queen's and of our college was the event of the evening.

The resolution, "That war is a necessary means to the advancement of civilization," was ably upheld by G. McG. Gandier, B.A., and J. R. Fraser, M.A., for Queen's, while the task of opposing it devolved upon E. W. Mackay, B.A., and E. B. Horne, M.A., for Knox. The debaters were well received, and held the attention of the large audience throughout.

In summing up the result the chairman very cleverly kept the audience in suspense until the last word was spoken, which gave the victory to Queen's. At the close of the programme the Queen's men were entertained in the dining-room, where a couple of hours were given to the things provided by the committee, in song and social intercourse.

K. D. McMILLAN, of Princeton Seminary, who is at home for the holidays, made a short call on his old friends.

DR. CAVEN'S lecture on "A Good Prose Style" was much appreciated by the students. A full report will appear in our next issue.

JOHN BAILEY, B.A., was awarded first place in the competition for the Prince of Wales' prize. We congratulate you, John.

A public meeting of the Missionary Society was held in Convocation Hall on Friday evening, November 29th. The meeting was largely attended, and was one of the most successful that the society has held. The programme was as follows:

Devotional Exercises.

Chairman's Address, Hon. G. W. Ross.

Chorus, "It was spoken for the Master," Glee Club.

Inaugural Address, "The Relation of Culture to Missions," G. R. Fasken, B.A.

Quartette, "Lead me, Saviour," Messrs. Nixon, Mackay, Fowlie, and Roxborough,

Address, "The Spirit's guidance of the Apostolic Church in its Mission Work," Rev. D. M. Ramsay, B.A., B.D.

Hymn No. 59, "O Spirit of the Living God."

LITERATURE.

FROM FAR FORMOSA, THE ISLAND, ITS PEOPLE AND MISSIONS. *By George Leslie Mackay, D.D. Edited by the Rev. J. A. Macdonald. 8vo., pp. 339. Price, \$2.00. Fleming H. Revell Co., New York, Chicago, and Toronto.*

A book whose appearance has been awaited with eager interest is at length in our hands, and after a somewhat careful reading one feels safe in saying that no expectation that could justly have been cherished in regard to it will be disappointed.

The appearance of Dr. Mackay's book marks an epoch in the history of the missions of the Presbyterian Church in Canada. That it is possible to lay before the church and before the world such a record of noble effort and great accomplishment is a matter for devout and humble gratitude to God. Indeed it is difficult to criticize the book, because as one rises from the perusal of it he finds himself forgetting the book and thinking only of the splendid achievements of which it tells.

The record, however, is worthy of its theme. Author, editor, and publisher have combined to give us a book which will rank among the best of the many fine missionary volumes which have appeared in the last decade.

In outward appearance the work is all that could be desired. One's eye lingers with pleasure, as he turns the leaves, over the substantial paper, the broad margins, and the neat, clear type. The cover, of stamped buckram, showing the flower and the ear of the rice plant, and the manner of rice-harvesting, is an example of what is latest and most artistic in the art of binding. The illustrations, of which there are seventeen in all, are also noticeably good. Especially striking is a picture of armed head hunters on page 268. The four maps, geological, botanical, missionary, and general, add much to the value of the book. We have not noticed any mechanical errors, unless it be that in the list of names on page 323—*Gavid* should read *Gauld*.

Too much cannot be said of the way in which the editor has performed the delicate and difficult task which fell to his lot. This was the task: "Dr. Mackay put into my hands a mass of literary material—notes, observations, extracts from diaries and reports, studies in science, fragments of description, sketches of character—and laid upon me the responsibility of organizing this material into form and life." But Mr. Macdonald was not to write the book. The church desired an autobiography. And so, "the

aim in editing has been to preserve in its integrity not only the substance, but the literary style of the author—to retain something of the vigor, the boldness, the Celtic enthusiasm, so characteristic of Dr. Mackay's public speech." Mr. Macdonald has not failed in his design. It is true that as one reads the opening chapters especially, he fancies sometimes that he recognizes the skilful literary touch of the former editor of THE MONTHLY. But, after all, this is only on the surface. If, here and there, the hand is the hand of Macdonald, the voice, throughout, is the voice of Mackay. That noble impetuosity, that Pauline humility of boasting, even that curious accuracy of detail in the matter of dental surgery—these are water marks that cannot deceive.

In reading this work one is impressed with the thought that in Dr. Mackay we find a rare combination of those qualities which characterize an ideal missionary. Here are high intellectual gifts and thorough consecration, blended with indomitable courage and great practical sagacity. In his attitude towards what is best in the customs and religion of the people, in his relations with the foreign community of Formosa, in his founding of stations and erection of churches, Dr. Mackay has given evidence of his possession of a large fund of that most valuable quality—"a saving common sense." As one reads, too, the arguments by which Dr. Mackay upholds his well-known theory of a native ministry and native workers for native women, one can hardly escape the conviction that, for Formosa at least, the plan chosen is the best.

Of the author's scientific knowledge and his faculty of accurate observation, we have abundant evidence in the geological and biological information embodied in the chapters on "The Island."

We find indications of that bold and unconquerable spirit that would not know any such word as *failure* breaking out here and there in the book. For example, when speaking of certain districts where tour after tour was undertaken without any visible fruit, we read: "How discouraging! I hear someone say. Who calls such experiences discouraging? I do not. I never did. Our business is to do our duty, and to do it independently of what men call encouragement and discouragement. I never saw anything to discourage in twenty-three long years in North Formosa."

Again, when visiting a settlement of the Sekhoan, or civilized barbarians on the west coast, a letter was received from the head man which said: "You black-bearded barbarian, with your Chinese disciples, must either leave in the morning or stay in the house for three days." To this the following reply was sent: "We, the servants of the Lord Jesus Christ, will neither leave in the morning nor stay in the house; but by the power of our God we will preach His Gospel in your streets on the morrow and following days." And the Gospel was preached.

Most interesting is the account of the beginning of the work and the

winning of the first convert ; most interesting the story of the days of fiery trial, and of those who were faithful unto death. But our space fails us. Very heartily we commend "From Far Formosa" to our readers. It is a book that will make missionaries, and will create a more intense and intelligent enthusiasm for missions wherever it is read.

ROBERT HADDOW.

A MESSAGE FOR THE DAY. *By J. R. Miller, D.D. Fleming H. Revell Co., New York, Chicago, and Toronto. Pp. 366. Price, \$1.25.*

This is a very beautiful book in appearance, and it well deserves its beautiful dress. The design is not new, but it has seldom been better accomplished. The plan is this : On each page "a Bible text stands at the head, with some words which may illustrate and emphasize the thought of the Scripture, and frequently with some quoted lines which may have a message to the reader." There are few writers of devotional books whose work is more deeply spiritual and more truly helpful than Dr. Miller's. His "Week Day Religion," "Secrets of a Beautiful Life," "Making the Most of Life," and others, are all characterized by great practical sense as well as genuine devoutness. But the best introduction for the book before us will be to open it, almost at random, and quote : "October 3. *The words that I speak unto you they are spirit and they are life—St. John vi. 63. God's own life is in the words of Scripture. Put a handful of flower seeds in your window-box under the sunshine, and they will soon become lovely flowers. Put the truths of the Gospel into a human heart, and soon the life will begin to grow into the beauty of Christ. Its effects will be seen in the disposition, in the character, in the conduct, in all the daily acts. At an auction a rude jar of common earthenware was bought by a seller of perfumes for a penny. But he filled it with attar of roses, and soon every particle of the substance of the jar had partaken of the sweetness. The fragrance within it had permeated it. Long, long afterward, when emptied and broken, every smallest fragment was still sweet with the precious perfume. So it is when even the most common life is filled with the word of Christ. It flows out, as it were, in the character, in the feelings and affections, in the thoughts and desires, in the tempers and dispositions, until the whole being is permeated, filled with the spirit of Christ. . . .*"

H.

A CANADIAN MANUAL ON THE PROCEDURE OF PUBLIC MEETINGS. *By J. G. Bourinot, LL.D., Clerk of the House of Commons. Large edition, 444 pages, 8vo. Half calf. Price, \$3.00. The Carswell Co., Toronto.*

The author thus states his purpose in the preparation of this manual : "Since the publication of the author's large work on Parliamentary Pro-

cedure some years ago, he has been in constant receipt of enquiries on various points of order that have arisen from time to time in municipal and other meetings, and has consequently seen the practical necessity that exists for a relatively short treatise that is directly adapted to the special wants of municipal councils, public meetings and conventions, religious conferences, shareholders' and directors' meetings, and societies in general."

The book opens with an introductory chapter on the Rules and Usages of Parliament, an important feature, for by these public assemblies we in Canada are governed. Clearness has been aimed at by exact definition of terms and succinct statement of principles. He is an unusually well-informed man who will not find much information here that he did not know before, and much that he held in the form of nebulous notions becomes definite and fixed ideas.

Then follow two parts, the first relating to general public meetings, societies, trades and labor councils, etc. ; the second to corporate companies.

Large space is given to church synods and conferences. The rules and modes of procedure in the synods of the Church of England, the conferences of the Methodist Church, the different courts of the Presbyterian Church, with the conventions of the Baptist and other religious bodies, will prove of highest interest to clergymen. By this exhibition of the guiding principles of various church courts, ample aid is furnished for the solution of difficult questions that are likely to arise at unexpected junctures.

Special attention is given to the procedure of cities, towns, and other municipalities of Ontario ; a general code of rules for all is proposed and valuable notes added on the municipal systems of the other provinces of Canada.

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