

-- THE --

Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

EDITORS :

REV. R. HADDOW, B. A., <i>Chairman.</i>	JAS. H. BORLAND, B. A.
REV. PROFESSOR THOMSON, M.A., B.D.	A. L. BUDGE, B. A.
REV. W. G. WALLACE, M. A., B. D.	E. A. HENRY, B. A.
GEORGE LOGIE, B. A.	G. R. FASKIN, B. A.

CONTENTS :

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

GENERAL :	PAGE
The Sermon	<i>Rev. John J. A. Proudfoot, D.D.</i> 247
How I Prepare My Sermons—A Symposium	254
The Relation of Secret and Benevolent Societies to the Church	<i>Rev. M. P. Talling, B.A.</i> 261
Spiritual Sympathy in Theological Training... <i>Rev. Principal Sheraton, D.D.</i>	264
An Elizabethan Parson's Account of Shakespeare's England.....	<i>Prof. Archibald MacMechan, M.A.</i> 270
The Jubilee of Knox College.....	<i>Rev. Prof. McLaren, D.D.</i> 277
MISSIONARY :	
The War and Missions in China	<i>S. L. Gracey</i> 288
The New West and the New East.....	<i>Rev. Charles W. Gordon, B.A.</i> 285
BIBLE STUDY	298
A Garland for Ashes—Our Lord's Teaching About the Kingdom of God.	
OUR COLLEGE	296
LITERATURE	299
History, Prophecy and the Monuments—Evolution and Christianity— The Theology of the New Testament—The Expositor's Bible. The Book of Numbers—Reginald Heber, Bishop of Calcutta—Why do you not Be- lieve?—Periodicals.	

Published for the Alumni Association and the Literary and Theological Society of

KNOX COLLEGE, TORONTO.

CAMPBELL & PANTON, MILTON

UNIVERSITY OF WINNIPEG
 REGINA & EDMONTON
 WINNIPEG 2, MAN.

ADVERTISEMENTS.

GENTLEMANLY CLOTHING

GENTLEMEN, if you appreciate being well dressed, and do not wish to spend all your income in the endeavor to do so, it will be to your interest to call and see what we are doing for you this season. We never had a better stock. We never were in a better position to PLEASE you. And our prices were never more reasonable. We make you a nice Scotch Tweed Suit for Eighteen Dollars; finish it up First-class in every particular, and on the shortest notice. The store is full of nice materials—OVER-COATINGS, SUITINGS, and TRIMMINGS. We shall be pleased to have you visit us.

JOSEPH J. FOLLETT,
181 Yonge Street,
TORONTO.

Makers of . . .
Fine Clothing
to Order. . . .

ACHESON & CALDER,

• • • • MERCHANT TAILORS

458 Spadina Ave.,

— TORONTO.

DR. G. H. COOK,
DENTIST.

HONOR GRADUATE OF R.C.D.C.

Cor. College Street and Spadina Avenue.
(Over Bank of Commerce.)

Residence: 17 Howland Ave.

FARMER BROS.

The Great Group

!!!! Photographers.

92 YONGE STREET,

— TORONTO

Special Rates to Students.

WM. BAIN,

* BAKER AND CONFECTIONER *

Cor. Robert and
Harbord Streets.

ICE CREAM, &c., In Season.

CLERICAL SUITS

A SPECIALTY.

J. BRIMER,

210 Yonge St., Toronto.

Verral Transfer Co.

TELEPHONE 096.

OFFICE: UNION DEPOT.

Baggage collected and delivered to all
parts of the City Depots and Docks.

ADVERTISEMENTS.

DINEEN'S
Hats.

STUDENTS OF KNOX

College will find all the new styles in spring Hats and Caps all opened up, and our prices are very low—a special discount of 10 per cent. allowed.

W. & D. DINEEN

COR. KING AND YONGE STS.

R. J. HUNTER

MERCHANT TAILOR

AND IMPORTER,



—OF—

WOOLLENS AND MEN'S FURNISHINGS.

Standard goods from best makers only kept in stock, our first principle being to give purchasers what will give them satisfaction and do us credit.

MINISTERS AND STUDENTS

Receive special rates on making themselves known and mentioning this advertisement.

R. J. HUNTER,

31 & 33 King St. West,

TORONTO.

— MEN OF THE BIBLE —

- 1—Abraham, by W. J. Deane, M. A.
- 2—Isaac and Jacob, by Canon Rawlinson.
- 3—Moses, " "
- 4—Joshua, by W. J. Deane, M. A.
- 5—Gideon, and the Judges, by J. M. Lang, D. D.
- 6—Samuel and Saul, by W. J. Deane, M. A.
- 7—David, " "
- 8—Solomon, by Archdeacon Farrar
- 9—Kings of Israel and Judah, by Canon Rawlinson.
- 10—Elijah, by W. Milligan, D. D.
- 11—Ezra and Nehemiah, by Canon Rawlinson
- 12—Isaiah, by Canon Driver.
- 13—Jeremiah, by Canon Cheyne.
- 14—Daniel, by H. Deane, B. D.
- 15—The Minor Prophets, by Archdeacon Farrar
- 16—Jesus Christ the Divine Man, by F. J. Vallings, M. A.
- 17—St. Paul, by James Iverach, M. A.

75 CENTS EACH--POST-PAID.

JOHN YOUNG, The Upper Canada Tract Society,
102 Yonge Street, Toronto.

ADVERTISEMENTS.

FLEMING H. REVELL COMPANY,

PUBLISHERS & BOOKSELLERS

TORONTO.

CHICAGO.

NEW YORK.

SUGGESTIVE BOOKLETS FOR DISTRIBUTION BY PASTORS.

For Communicants.

The Communicant's Manual; a course of instruction in connection with the Lord's Supper. By Rev. D. M. Gordon, Halifax.
..... 3c., per doz. 35c.

The Lord's Supper. By Horatio Bonar, D. D.....5c., per doz. 40c.

For Young Christians.

The Way and The Walk. By Rev. J. Wilbur Chapman, D. D., and Rev. F. B. Meyer, B.D.....10c.

The Secret of a Happy Life. C. H. Spurgeon.....2c., per doz. 20c.

The Secret of Guidance. F. B. Meyer..... 2c., per doz. 20c.

Seven Rules for Daily Living. F. B. Meyer..... 2c., per doz. 20c.

Learning to Float. Rev. Jas. Johnston..... 2c., per doz. 20c.

Questions and Hints for Young Christians... ..2c., per doz. 15c.

For Christians Generally.

The Stewardship of Money. F. B. Meyer, B. D... ..2c., per doz. 20c.

How to Read your Bible. F. B. Meyer..... 2c., per doz. 20c.

Boldness in Prayer. Rev. Andrew Murray..... 2c., per doz. 15c.

What Can I Do? Earnest words to any who are willing to work. Rev. Dr. Pentecost.....6c., per doz. 60c.

"Do Not Say," or the Church's excuses for neglecting the heathen. J. H. Horsburgh, M. A... ..10c.

May Christians Dance? James H. Brookes, D. D..... 25c.

For Christians Not Church Members.

Should I Join the Church? By Rev. J. Lloyd, D. D.....5c., per doz. 50c.

I Should Go To Church! Why? When? Where? By Rev. John Philip, M. A., Fordoun, Scotland.
..... 2c., per doz. 20c.

For Doubters, Etc., Etc.

Doubts Removed. By Rev. Casar Malan, D. D.....5c., per doz. 50c.

Ten Reasons Why I Believe the Bible to be the Word of God. Rev. R. A. Torrey.....15c.

Stumbling Blocks Removed. Words of comfort for troubled souls. By Jas. H. Brookes, D. D.....10c.

The Inspiration of the Bible. H. L. Hastings.....5c., per doz. 50c.

For the Bereaved

How to Bear Sorrow. By F. B. Meyer... ..2c., per doz. 20c.

Burdens, and What to Do with Them. F. B. Meyer... ..2c., per doz. 20c.

The Bow in the Cloud, or Words of Comfort for Hours of Sorrow. Rev. J. R. Macduff, D. D...3c., per doz 35c

For the Anxious.

Come to Jesus. Newman Hall, D. D.
..... 3c., per doz. 35c.

The Way of Salvation. C. H. Spurgeon..... 2c., per doz. 20c.

You, Me, or Anybody Else. By J. C. R..... 2c., per doz. 15c.

Admit the Bearer—"A Sinner." Rev. Jas. Johnston.....2c., per doz. 10c.

For Young Men.

The Fight of Faith, and the Cost of Character. Theo. L. Cuyler, D. D.
..... 5c., per doz. 50c.

Young Men! Don't Drift! By F. B. Meyer, B. D... .. 2c., per doz. 20c.

A LARGE ASSORTMENT OF TRACTS ALWAYS ON HAND.

Fleming H. Revell Company, Toronto Willard Tract Depository, Toronto, Canada.

. . . THE . . .
KNOX COLLEGE MONTHLY
AND
PRESBYTERIAN MAGAZINE.

All matter for publication, and all communications to the Editors, should be addressed to the REV. ROBERT HADDOW, Milton, Ont.

All remittances, and all communications of a business nature, should be addressed to the REV. JOHN MUTCH, 110 Havelock Street, Toronto.

MILTON, NOVEMBER, 1894.

GENERAL.

THE SERMON.

IT is not easy to define a gospel sermon ; but the following, as it recognizes both the matter and the design of it, is sufficient for our purpose. It is a discourse based on revealed truth, and designed to lead men to acquiesce fully in the remedy which God has provided for them, and to feel and act in a manner corresponding to it. A text, no matter how desirable it may be, does not enter into this definition ; and, of course, the amount of scripture used,—according to which discourses are generally classified,—can not be recognized. There is also no distinction here made between addressing professed believers and not-believers ; as the same thing is required of both, and the very truths which lead men to embrace the remedy, are fitted to influence them to hold it fast. This distinction is therefore not so essential as to belong to every sermon, while it can, at best, refer only to a specific adaptation of discourse.

There are two things in a discourse that demand special notice : The one is the subject-matter of it, the other is the

rhetorical form or discussion of it. The subject-matter, although most important, will be waived ; and attention will be confined, in this paper, to the form of discourse, that is, to its rhetorical structure and development.

The sermon, then, is a rhetorical discourse, as it is persuasive or practical. It is designed to lead to belief, feeling, and conduct. This is vital and fundamental, and it must be held fast. The word *practical* in this relation is generally misunderstood, as it is used to denote sermons which merely set forth duty and nothing more. But practical in its truest sense, all preaching, and indeed all rhetorical discourse, must be. A sermon is practical which increases our knowledge of God as a Being to whom we are accountable, or which enables us to feel more deeply the force of truth, or which produces or intensifies religious affection, or whose tendency is to make the outwardly good moral character, holy. All popular discourse, whether at the bar, in the legislature, or in the pulpit, is practical or persuasive. Hence, it is only in speaking on religion, or on the affairs of social and domestic life that strictly rhetorical discourse is possible, and indeed essential. It is true that science, philosophy, and poetry may be persuasively presented ; but this is not essential to them, and hence, when they have this decided tendency, they acquire a mixed character. In view of the very nature of preaching, it is evident that it should not have for its ulterior or final object the imparting of instruction or the exposition of scripture. Referring to preaching, Paul quotes these words, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." His own commission to preach the gospel to the Gentiles, was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ ;" referring to himself and his fellow-labourers, he says, "we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." In inculcating social duties, he does not explain them in a didactic manner, but he enforces them by shewing that they must be done in the name of the Lord Jesus, that they are fit in the Lord, that they are to be done

heartily as to the Lord, and that they will receive a most desirable and gracious reward. Teaching or exposition, therefore, can not be the end of preaching, but merely the means by which the end is to be attained.

Two things specially demand attention in preaching :—

I. One is that the preacher must have a *definite practical end in view*, whether his subject be doctrinal or preceptive. This practical end is of supreme importance. It will direct in the choice of a text, and in the invention of the subject ; it will suggest the method of discourse, and the peculiar aspect in which truth should be presented ; and it will inspire the preacher, bringing into exercise his highest persuasive powers, and imparting a glow of feeling to his ideas, and the accent of conviction to his words. If he has not such a purpose in preaching, why should he preach at all, and what right has he to expect the earnest and sustained attention of his hearers ? It may be said that a preacher, instead of choosing a text and subject to serve his purpose, very often finds an interesting subject, and has to consider what practical end may be gained by the discussion of it. But a preacher will seldom find an interesting subject without some apprehension of the impression that it is fitted to produce. Still, it matters not whether a person discovers the practical utility of his subject directly or indirectly, a definite purpose in speaking must be found. It is the want of this purpose that makes the composition of a sermon a painful task, instead of a labour of love. It is the want of this that makes it difficult to discover how the sermon that has been composed should be practically applied ; whereas, the practical application should have been distinctly in view from the very beginning, and every sentence should have been written with supreme reference to it. It is the want of a practical tendency in the sermon that makes hearers inattentive, and that leads the preacher to introduce a mass of miscellaneous illustrations ; and to use exaggerated statements, loud speaking, and violent gesticulation. Every preacher, before writing a sermon, or entering into a pulpit, should be able to answer decidedly and emphatically the question, *Cui bono ?*

II. The other important thing to be considered is, that the sermon *should have a definite subject*. The subject

must have unity, and this must not be confined to it, but pervade the whole discourse continuously to its termination. An edifying and impressive discourse can not be constructed on several subjects. The life of a discourse is in its unity. Unity requires that there be one leading idea to which everything is subordinated. Unity is the result of the union of parts, the relation of which to one another and to the whole can be perceived at one view. This unity is a product of thought, of inventive or creative power; and it imparts organic structure to the subject. Intelligent and serious hearers demand unity. Each hearer of this class naturally endeavours to give unity to a discourse to which the preacher has not given it; or he attaches himself to one of the preacher's ideas; or perhaps he forces all these ideas to take the direction that pleases his own mind. Thus the preacher, who, for want of proper diligence or skill, fails to impart unity to his subject, imposes labour on his hearers which many are not able to perform, and at which others are indignant,—and thus he defeats his purpose, if he has a purpose at all.

A definite organic subject greatly facilitates discussion and apprehension. It has method in its structure. A person can take the whole in at one view. He can see whether it has to be explained or proved, or whether it requires both explanation and proof. If the outlines of the discourse are to be explanatory, he can easily see whether he should explain the subject as a class, or as a complex attribute. E. G. "The universal depravity of the human race," can be explained by viewing mankind as a class, and dividing it into species on such a principle as shall best serve his purpose; or it may be explained as a complex attribute, on a psychological principle, as depraved in understanding, affections, and will. Surely a person should not mix, but keep severely apart, these methods of explanation, even if he should be pleased to use both. Let it not be supposed that the subject now stated is a proper rhetorical subject. But it can be easily converted into one by stating it in some practical form, as "The ruinous nature of man's universal depravity," or "The suitableness and supreme desirableness of the remedy mercifully provided for man's sinful state."

If the outlines of a sermon, or of a part of a sermon, are furnished by a series of proofs, then, intuitive proof, a priori proof, proof by testimony or authority, and proof by examples, should be well understood ; and whether all these proofs or only several are used, the order indicated should be observed ; but if all the proofs used are of the same kind, they should be coordinate and exhaustive. Methods of explanation and proof are as important in rhetoric as the simple rules of arithmetic are in computation.

It is a great mistake to say, as some do, that our hearers are not sufficiently educated to understand and appreciate such forms of discourse ; but there is no need that they should do either the one or the other. Rhetoric presents truth in the clearest, most interesting, and natural manner ; hence it is equally suitable to all. Besides, if a person wishes people to admire the method and style of his discourse, and the author of it, he will effectually defeat the purpose of religious oratory, which is to make a saving or a salutary impression on the hearers' minds.

It may be useful to illustrate the necessity of unity and rhetorical structure even in a discourse based on an extended passage of scripture. In Titus II : 10—14, the subject plainly is, "The most powerful incentives and encouragements to adorn the doctrine of God our Saviour in all things." I. Explain the meaning of adorning the doctrine, etc., by practising temperance, righteousness, and godliness,—and denying opposites. There is no reference here to wealth, numbers, architecture and other fine arts. There is no need here to teach moral philosophy ; it is enough to show the relation of these moral qualities to one another, their inseparable connection and their springing from the same root. This is the severest test of character ; the discussion of it will touch the conscience. II. Motives : (a.) It is the grace of God that bringeth salvation which requires this. This is most kind, while it strikes at the root of antinomianism (b.) There is the blessed hope of the appearing of the glory of the great God and our Saviour Jesus Christ. (c.) There is the self-sacrifice that Christ made that his people should be able to do this, and the assurance this affords of adequate divine help. Imp : This is indispensable to the success of the gospel, to the attractiveness of the church, and to the

glory of Christ ; and it is the duty of all christians, bond and free, etc.

What a powerful fascination this massive and splendid text must present to the confirmed exegete ! Still, it must be resisted that the concentrated power of the whole passage may be applied to the minds of the hearers. If exegesis is absolutely necessary, it may be briefly placed in the introduction that it may subsequently assist the movement of the sermon. It may be said, in general : The more criticism and exegesis in the study, and the less in the pulpit the better.

Correct rhetorical method, in both the form and the discussion of the subject, is more needful in preaching than in any other kind of popular discourse. In other kinds, a momentary excitement or action, such as, recording a vote or rendering a verdict, is all that is needed ; whereas, preaching has for its aim a permanent change of character and life. Thus it is necessarily more didactic. A greater amount of truth must be presented, and that too, in a most interesting manner. It is only by correct method that it can be fully understood, and that it can be lodged and permanently retained in the mind. Hence the tendency to form a habit of teaching instead of preaching. It is this that makes the preaching of doctrines uninteresting and unacceptable, although all the power and charm of the gospel are in the doctrines. The fault in this case belongs to the preacher, and it is due to the want of rhetorical skill.

It is easy to see that true success in preaching can be attained only by following out steadily the correct aim and method that have been formed. It is only in this way interest can be increased and power accumulated. It is a poor substitute for this to seek directly to intensify feeling by the use of dazzling figures and sensational anecdotes and incidents. Illustrations may be used for the sake of the subject, but never for their own sake, and never to supercede the subject of discourse that has been chosen and discussed for its persuasive power. While the discourse should be persuasive from the beginning, yet it should be more so as it advances. This can be secured by increasing clearness in exposition, and increasing cogency in reasoning. The

tendency must also be increasingly subjective, dealing mainly with affection, and adapted more accurately to the characters of the hearers, and their state of mind at the time. The style will be naturally more simple, while there will be greater versatility in it. Happy turns of thought, feeling, and expression will be suggested to the preacher by his own feelings which become warmer and more affectionate. It was thus our Lord explained the scriptures to the disciples. Remembering his words, they said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" When will men, freed from all vanity and self-seeking, learn to preach the blessed gospel in the natural and persuasive manner in which it ought to be preached? "Would that many through eloquence might be led to Christianity! A great honour for eloquence, and a glorious gain for Christianity! For were it not as well and fitting to attain Christian faith through eloquence as by the ordinary way of adversity and suffering?"

Knox College.

JOHN J. A. PROUDFOOT.

KNOX COLLEGE JUBILEE—1844—1894.

Knox College Jubilee!—Ring out, glad bell!
 And call thy students in to pray'r and praise—
 But, ah! not all can now their voices raise,
 Or else ten thousand might the chorus swell!
 Some were translated to the courts above
 For many fill a lonely mission-grave,
 Where north winds blow, or sunny palm trees wave
 A requiem to their martyr-lives of love!
 There's scarce a village in this fair domain
 Where sons of "sturdy Knox" may not be found
 Among a people doctri-nated sound
 As Luther, Calvin, Knox were 'live again!
 May all thy sons be fill'd with zeal and love,
 And to their *Alma Mater* loyal prove.

Toronto,

JOHN IMRIE,

HOW I PREPARE MY SERMONS—A SYMPOSIUM.

I.

THE preparation of my sermon has all along been to me a matter of very great concern ; and I can avow fearlessly, I think, after an experience of more than a quarter of a century, that I have been invariably conscientious in this department of my work.

First there is the getting into order, the clearing of the ground, as it were, for the work to be done. This embraces, to my mind, the choosing of a text and the deciding upon the divisions or plan to be carried out. The former of these in my early ministry, at times, I found to be extremely difficult. Books of the Bible, leaf by leaf, have been conned ; sermons have been scanned ; compends of skeletons explored ; memory ransacked, and all sometimes apparently to no effect. Once certainly on Saturday night I was obliged to retire without having a text definitely before my mind. The analysis of the text, the determining upon a plan has rarely given me any great trouble. Time and again I have attempted honestly to have these parts of the sermon, and I may say the entire sermon, off my mind early in the week. I have not been successful in this.

The utilizing or arranging of the knowledge in possession fits in at this stage ; here also reading is in order ; that is to say, special reading. My custom has been, so far as time and strength permitted, to read everything in my reach bearing on the theme. The original I examined as able, and the richness and light that have issued forth from old roots have frequently been very helpful. I may state that I have not found the reading of other men's sermons any great aid, except as yielding occasionally pat illustrations. The religious weekly I have found, and continue to find exceedingly valuable.

In the matter of the mechanical aspect of the preparation,

the pen-and-ink part of it, I have to acknowledge that at first, and indeed for years, this proved to be considerably formidable to me ; I used to dread it ; now, however, what then was a task and drudgery has by the flight of time and the teachings of experience become a matter of ease comparatively, and, perhaps I should add, even a pleasure.

At first, and for a considerable number of years, my habit was to write out every word in full, and to punctuate carefully according to my ideas of propriety. Then I read my manuscript a number of times, thus familiarizing myself with the diction as well as with the treatment of the theme ; a synopsis was then made out which I took with me into the pulpit. For years now I have not written in full, but have used all manner of contractions and symbolisms to lighten labor and to avoid the necessity of a synopsis. Never was I a slave to my manuscript, but from the beginning could omit any clause or section, and incorporate much or little as occasion suggested.

Summing up, I believe that, as with learning, there is no royal road to sermon preparation. The experience of a well known professor is corroborative of this. At one time he was a very slave to his manuscript ; but he determined to free himself from the bondage. He set to work, and in his Demosthenian effort, three congregations, I think, were shattered badly ; he triumphed however ; he became eloquent. In the class-room a student was permitted to ask him—"Professor, how did you accomplish the very desirable change in your preaching?" "Gentlemen," deliberately responded the man of accomplishment, "with a great sum obtained I this freedom."

Hamilton.

MUNGO FRASER.

II.

1. SELECTION OF SUBJECT OR TEXT.—I keep memoranda of texts and themes as they are impressed on my mind, or arrest my attention as suitable, and adapted to interest or instruct or awaken my hearers: I regard them as providential suggestions. The state of mind revealed by a question in the Bible class, or from personal conversation, or from private devotional reading, often determines my choice for

the week. My reading and thoughts for the week cluster about this text or theme, and its best development.

2. PREPARATION OF SUBJECT MATTER.—I desire to follow the order of the selected passage. To this end I study it in all its relations, and specially to find the personal design of the spirit in leading to its selection and use. All gifts and helps from education and experience are diligently employed, but I rely the most on prayer for light and insight, at every stage of this process. I believe that all results that I reach are not so much a discovery as a revelation. The outline, arrangement, illustrations, and closing emphasis, are separately considered and unified.

3. MEDITATION ON THE PLAN PREPARED.—This is the vital part of the sermon. The discourse must possess me, before I can give it to another. Ruminating in prayerful attention to the revelation of the text, is essential to my being filled with it. By this I am led more clearly to individual application of the truth. This is the final aim, with me, to induce action in the heart and conscience of the hearer.

4. THE TIME DEVOTED TO SERMON PREPARATION.—I select as early as I can my text. Often it is suggested in one service, for the following week. Limits, and material, briefly outlined. Then the filling. Prayer intermingled with thought and search. Mind running up and down every path in the text until warm. The whole mulling, until red hot, and Saturday my last brief is made. Repetition all through the week; I find this very needful.

5. With all this, the sermon will not go to the mark, unless the endowment of power be given along with the message. This is apart from the illumination of mind from the spirit, in constructing the sermon. This I find essential to real delight in preaching, and this alone for me completes true preparation. This promise of the Spirit I specially plead before every service. It is the real consecration for every part, the reading, the prayer, the praise, the preaching. I find my need so great that the earnest longing of the heart is only exceeded by the fervent pleadings ascending with every breath, before delivering the message of the King. This alone—the endowment from on High promised so plainly to every one who will receive it—brings me to

utter self-abandonment, as through His grace I am His mouth-piece, to be used in every word by His spirit.

While preparation of the most thorough kind, in the Word and in the Spirit, is absolutely essential to produce the sermon, I have often found it but the prelude to the real message. He puts into my heart and enables me to speak when wholly filled with His Presence.

Toronto.

H. M. PARSONS.

III.

I suppose every man must preach in the way he finds by experience best suited to him. Each seed must have its own body, each man his own method through which in the most effective way his personality has outcome. And yet personal endowments, through various causes, may come to take on one habit rather than another. A man may by exemplary application become eminent in literature and learning. Distinction, however, in these may be associated with a marked lack of preaching power.

The great end of preaching is persuasion. The division of rhetoric into sacred and profane is unfortunate. The elements of successful public speaking are the same for the platform and the pulpit. Some of these are a natural, earnest manner, a clear conception of a definite end to be gained, and the employment to reach it of thoughts logically connected and set forth in such terms and by such illustrations as shall win the attention of learned and unlearned alike. Everything appealing to man as man must be thus popularly presented, whether the subject matter be scientific, historical, or religious. This must be kept in mind to prevent our becoming lecturers in the pulpit instead of preachers. We must therefore watch the attitude of mind we acquire in pulpit preparation. To keep this attitude sound one must not forget that in the pulpit the aim should be to press for a verdict from the people on the theme of your sermon, as a lawyer would do before a jury.

One should strive to so study a subject for the pulpit as to acquire such a strong desire to speak upon it that anything intervening to prevent your doing so would come to you as a disappointment. One's anxiety should be, not to

say something, but to have something to say. Hence the mind must be fresh and vital in relation to matters upon which we speak. Texts should be chosen that excite our own interest in working out their specific meaning. Present the subject along those lines in which study disclosed principles of vital importance to yourself with the purpose of stirring the minds of the people to pursue lines of thought which proved edifying and attractive to yourself. Only as the truth of the sermon is vital to the preacher can it become so to the people.

Effective pulpit work demands wide, careful, and constant reading in literature, philosophy, and history. In addition to special preparation for the pulpit *continuous* study should be kept up in these lines of research. A systematic study of such works as Dante's *Divine Comedy* or Tennyson's *In Memoriam* helps greatly in enriching sermonizing as regards both its form and contents. The same is true of the attempt to master the systems of great thinkers like Aristotle and Kant.

The same advantage is secured by lecturing, especially where there are two services, once a Sunday upon a book of Scripture like Isaiah or Job. I have found no work more acceptable than such lectures, judging by the size of the audiences and the interest they manifested in the continuous study of books of scripture.

The perusal of exegetical and theological literature is indispensably necessary to true pulpit work.

I find it hard to give even to myself a rule for the selection of texts. A text comes often, and sometimes best, like the wind. You cannot tell whence it cometh although it must be our care to see whither it goeth. Suffice it to say that a mind kept fresh, vigorous, well furnished, and growing by faithful study will not be in straits for lack of texts. I select my text as early in the week as possible, brood over it in season and out of season, read about it and think about it. Then when the mind by musing thus begins to burn I pour out its contents on paper. I get into my mind the contents thus written, I mean the matter, not the words of it. The latter I could not do. Did salvation depend upon committing words to memory then I would begin

to fear I had no place among the elect. Writing is, I find for me, necessary in a large degree to well defined thinking, and, therefore, to getting in anything like an adequate way the sermon into my own mind. Then the preacher, like a good husbandman, having prepared carefully his field and having cast the seed into it, commits in faith his labors for a rich reaping to the Lord of the harvest.

As regards freedom in preaching I find that it is vitally dependant upon the preparation given the sermon in which its joy is experienced. Let me here, however, say that personal disappointment or gratification in delivering a sermon is not to be made the measure of its usefulness, at least as a rule. "In the morning sow thy seed and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that "or whether they shall be alike good." It is however also true that "he who soweth sparingly shall reap also sparingly and he who soweth bountifully shall reap bountifully." The great function of the ministry is preaching. To it the minister should give his main strength, would he make full proof of his ministry. There is no privileged road to success in it. Here as elsewhere only "the hand of the diligent maketh rich."

Toronto.

G. M. MILLIGAN.

IV.

Yours of 23rd August reaches me now and here, close on the time by which you hope to have my answer. As I am at the last stage of my journey home from a holiday in Switzerland and as moreover it is more than likely that this letter will be too late for your purpose, you will not be disappointed if I send only a few hasty sentences.

I like to have my mind settled on subjects of discourse early in the week, though I confess I very frequently fail in this (except of course when I am following a series, which I frequently do in the evening). I am apt not to make a fair start, till the Wednesday evening service is over ; but when Thursday morning comes, it brings with it a pressure which constrains me then if not before to make a choice, and form a plan of attack. I first take a pretty large sheet of scrap paper and set down the main thoughts that occur ;

then another sheet on which there is some attempt to arrange them. The next step is to read anything in my library that is likely to be stimulating and suggestive. This process will occupy as much of the Thursday morning as can be reserved from correspondence and callers. On Friday morning I take the easiest possible position with a stiff board on my knee, and half a dozen pieces of the invaluable scrap paper by my side, and write as rapidly as I can in pencil shorthand, not generally finishing however—I get tired before that—but coming if possible within sight of the end. This may or may not follow the sketch of the previous day, but even if it does not, the sketch is not thereby proved useless. Often indeed sketch after sketch is set aside, but the making of them seems to lead to something.

On Saturday morning I sit severely at my desk on a wooden chair, and write with care in ink on my regular sermon paper. I cannot always accomplish this double writing, but it is my usual plan. I may say that I should find this quite impossible in longhand. I do not see how I could have done my work without phonography; for not only do I feel the need of this double writing, but many a page is destroyed after the second time, aye, and the third time, especially at the beginning of the sermon before the blood is up. And even when all has been done with the full tale of work, I long for another day to do it over again. I suppose we all know what this means.

Paris, France.

J. M. GIBSON.

THE RELATION OF SECRET AND BENEVOLENT SOCIETIES TO THE CHURCH.

IN order to a definition of terms it will be necessary to classify societies.

FIRST—All secret societies inimical to the state, such as the Jesuits and Anarchists, are outside the scope of this paper.

SECOND—Benevolent societies like the St. George's, St. Andrew's, and Irish Benevolent Societies, which are not secret, but with liberal hand dispense charity to the poor of their various nationalities. These accomplish untold good, and are virtual auxiliaries of the church.

THIRD—Secret benefit societies, of which the Foresters and Knights of Pythias may be taken as examples.

We deal with the last class, and the object of this paper is to show the relation of such societies to the church.

These societies announce to all the world the object of their existence. They acknowledge God, own allegiance to the state and assert that the vows taken and secrecy pledged will in no case interfere with the religion or patriotism of the members.

The conditions of membership are (1) Possession of a reputation that will pass the black balls. (2) Medical examination. (3) Payment of entrance fee and monthly dues.

Benefits are conferred on the following conditions: (1) "No person shall be entitled to receive any sick benefits unless he shall have been duly admitted a member of this Court at least six calendar months before his sickness shall take place." (A. O. F.) (2) During good conduct of members. (3) Arrearage of dues forfeits benefits.

Let it be noted that the work done by "Lodges" is different in kind from that done by the second class. The latter dispense charity to those who have no claim but their need.

The former are "insurance companies." The members are "select risks" who are entitled according to terms of contract to all benefits received.

Societies of this class do not profess to have a care for the masses outside the circle of their membership (and the friends of members). The poor cannot enter, fees debar them. The sick are not admitted, they would be a burden. The disreputable are unworthy, their presence would defeat the object of the society. An insurance company would be unjust to take bad risks. Benefit societies from their very constitution must practice the same kind of justice.

I think I have represented the work of the lodges fairly. Now let us estimate their worth. Are they doing a good work? Certainly. Without them many families now well cared for in sickness and bereavement would be thrown on "cold charity." Moreover they teach frugality and cultivate sympathy and benevolence.

Is their secrecy a bane? I believe not. Societies like families and individuals may possess secrets that in no sense deflect their allegiance from the state. Signs of recognition must be secret if benefits are to be secured in foreign lands or among strangers.

Do secret benefit societies interfere with church work? According to the terms of their constitution, no. If they ever do so, it is not intentionally. They are doing systematically, with the class they reach, a kind of work that the church is forced to do with less system because working under different conditions and exercising a care for all classes of people. In many cases they relieve the church of onerous burdens that would otherwise fall upon it.

The fact that five lodges in this city have recently changed their night of meeting rather than clash with the Wednesday night prayer meeting is evidence that the lodges, so far from antagonizing the church, are desirous of working in line with it.

Could the church accomplish the work the lodges are now doing? Perhaps so, but I am persuaded the work would not be done as efficiently as at present, nor with advantage to the church. It may be within the range of

possibility for a church to have a St. Andrew's Society, a Temperance Lodge, a life and fire insurance company, a sick and funeral benefit association, and a gymnasium within its organization, but a limit must be drawn somewhere to the sphere of church work. The Master's commission to the church is to "go into all the world and preach the gospel to every creature." The church that neglects its poor, sick, dying, widows or orphans, finds its most sweeping condemnation in the gospel it is sent to preach to them. The church must preserve its distinctively religious character, and fill its own sphere. We feel that this can be best done without incorporating an insurance society. Yet church and lodge are natural allies, both are caring for God's creatures. They are friends fighting a common foe, and bearing common burdens,—sickness, poverty, death.

The highest efficiency of an army is attained by giving artillery, cavalry and infantry the special duties they are fitted for. Division of labor is the key to economy of power. Why should the church forget this? Let church and lodge be friends and help each other to their mutual benefit.

London.

M. P. TALLING.

One step more, and the race is ended ;
 One word more, and the lesson's done ;
 One toil more, and a long rest follows
 At set of sun.

Who would fail for one step withhelden ?
 Who would fail for one word unsaid ?
 Who would fail for a pause too early ?
 Sound sleep the dead.

One step more and the goal receives us ;
 One word more, and life's task is done ;
 One toil more and the cross is carried
 And sets the sun.

Christina Rossetti.

SPIRITUAL SYMPATHY IN THEOLOGICAL TRAINING.*

I REJOICE to be the bearer, upon this auspicious occasion, of heartfelt congratulations from Wycliffe and the Alumni and friends of Wycliffe to our brethren of Knox College. We wish you from our hearts abounding and increasing prosperity, financially, intellectually, and above all, spiritually. In this word, we touch the climax of aspiration and attainment; and when we speak of spiritual sympathy in theological training, we mean no mere pleasantry of courtesy, no vague sentimentalism of feeling; but we mean the sympathy which is inspired and sustained by the Divine Spirit, the sympathy which subsists between spiritual men in the bonds of the truth and the love which manifest the presence of Him who is called the Spirit of Truth and who is the source and fountain of that basal grace of the Christian life which St. Paul calls "the love of the Spirit."

There is one body and one Spirit. It is the indwelling of that one Spirit which constitutes the body, which builds it up as a living unity, which imparts to it that consciousness of itself which subsists throughout it, which creates and sustains that fellow feeling which pulsates through it, so that if one member suffer, all suffer with it, and if one rejoice all rejoice with it, as we all now rejoice with you. This is the communion, the fellowship of the saints, which is the Catholic Church. For as Irenæus said, *Ubi Spiritus, ibi Ecclesia*; or as it may be rendered in those grand words of Ignatius, the fervid utterance of his Christian heart amid the dreary platitudes of his crude absolutism—"Wherever Jesus Christ is, there is the Catholic Church.

Now the theological schools are the embodiment of the life and thought of the church. In them its spirit is reflected and its mission is concentrated.

Two great factors in our church life combine to produce

* A Paper read at the Knox College Jubilee Services.

and maintain them—the passion for the study of the Truth, Divine Truth, and the impetus of missionary zeal, which prompts the church to train and send forth its evangelists, teachers and pastors. And it is in the unison of these inspiring aims, in the fulfilment of these ennobling labours that there are established these blessed bonds of spiritual sympathy which unite us, who are permitted to take some part however humble, in the great work of theological training.

The Spirit, whose indwelling makes us one, is the Spirit of Truth. We are occupied with the study of truth. We own allegiance to the Master, who proclaimed Himself to be the Truth and in whom are hidden all the treasures of wisdom and knowledge ; we search the scriptures of truth ; we are co-possessors of the heritage of wisdom which the ages have garnered for us, and we sit daily among the sages and doctors of the universal church. How magnificent are our common possessions ! What commerce have we in the works of great divines and scholars in our different communions ! There have been given to Scotland especially, and to Scottish theologians, the metaphysical acumen, the passionate devotion to philosophic study, the power to generalize and systematize the teaching of the scriptures and to bring out the organic unity of revealed truth. We value as choicest gold the works of your theologians, of Cunningham, Patrick Fairbairn, and the Candlishs, of Laidlaw, and Orr, and Davidson, and Bruce, and Hodge, and Shedd, and Warfield, and many equally gifted workers in the great field of dogmatic theology.

To England and to English theologians have been given special and illustrious gifts in the work of exegetical theology, the elucidation of the sacred text, the exploration of the grammatical structure, and the development of the force and sense of the sacred words. We rejoice to know that you welcome and value, as we do, the great masters of exegesis, as Lightfoot, *facile princeps*, Westcott, the Perownes, Moule and others scarcely less distinguished. What a glorious community of thought and research have we here ! And we are all ready in our churches of Scotland and England to acknowledge our common indebtedness to the thinkers and students of Germany. For if we find there the strongest foes, we also draw from thence the keenest

weapons and the most effective instruments for the defence and promulgation of truth.

Then we hold to the same great fundamental truths. Take some synopsis of the creeds of Christendom, as Winer's or Schaff's. Follow the developments of theological definition. See how it was given to the Church of the Nicene age to formulate the great truths relating to the Person of our Lord Jesus Christ. We are all agreed there; we recite in unison the Apostles' and Nicene Creeds. Then came the ages of retrogression, the upas growth of sacerdotalism, overshadowing and blighting Christendom, until the blessed Reformation wrought deliverance. But, mark, in all these centuries, sacerdotalism never formulated a creed, never embodied itself in anything that could even remotely claim to be an œcumenical confession. Only when the Reformation produced the declarations and confessions of Protestant faith, did the sacerdotal theologians produce at Trent their opposing formulæ. It was regrettable, but inevitable that Protestant Christendom should fall into two divisions. And in which of these do we find the Churches that we represent? The Reformed represent a closer brotherhood, an area of more complete doctrinal agreement within the boundaries of Protestantism. The Reformed stand distinct from the Lutheran. And the Churches of England and Scotland alike were Reformed Churches. Then they stood shoulder to shoulder. Their consensus of belief is still exhibited in every comparative synopsis of their doctrines. Then their brotherly concord was exhibited in mutual counsel and in the intimacies of affection, of which we have the enduring memorial in the famous series of letters published by the Parker Society and in other repertories of the epistolary literature of that great epoch.

I can only cite illustrations which may especially come home to us upon this occasion. Knox labored and preached for years in England. He was a chaplain of Edward VI. The Bishopric of Rochester was pressed upon him in vain. He wielded a strong influence, which was unfortunately diminished in Elizabeth's time because of his blast against "the monstrous regimen of women," forced from him by the impieties of the ill-fated Mary Stuart.

We, however, possess a standing memorial of him in our

Prayer Book. The declaration against idolatry in the Sacrament of the Lord's Supper, commonly called "the Black Rubric," owes its place there, and probably, at least in part, its wording to John Knox, as Dr. Lorimer in his monograph on the subject has conclusively shown. Its trenchant words have been cited in many a pleading and discussion; and it passed into the text of the famous Bennet Judgment—"The natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." In this imperishable bulwark of the Protestantism of the Church of England lives the dauntless, uncompromising spirit of John Knox, of whom John Stuart Blackie has sung—

"Bless thee, brave Knox; my soul feeds on great men,
Not on far wandering spheres or curious dust,
But on a strong arm braced with truth, as when
Thy weighty stroke broke through the gilded crust
Of priestly creeds, and bared the lie within."

Let me give another illustration of the Reformed accord in doctrine which has a connection with Knox and with ourselves. In the second series of Zurich Letters there is contained a letter to Beza signed by John Knox and over forty of the ministers and leaders of the Church of Scotland, in which they signify their approbation of the recently published Helvetic Confession as being "a simple exposition of the orthodox faith and catholic doctrines of the pure Christian religion." In the same series is contained a letter of Archbishop Grindal, then Bishop of London, to Bullinger, in which he says:—"We, who are now Bishops, most fully agree in the pure doctrines of the Gospel with your churches and with the confession your have lately set forth," that is, the Second Helvetic Confession just referred to. Of this confession Bullinger was the author. He was the pupil, friend and successor of Zwingli. His "Decades," in which he fully expounds his doctrinal views, formed the chief theological text book, until it was supplanted by Calvin's Institutes, in the Universities of Oxford and Cambridge.

If we have these links of doctrinal connection with you, you also possess enduring traces of our greatest dogmatic theologian in your chief formulary, the Westminster Confession. Archbishop Usher was one of the four Bishops

elected to the Westminster Assembly by the English Parliament. They were, however, debarred from attendance by their loyalty to the king; although Usher is said to have attended once, but upon indifferent authority. He was, however, as Schaff says, present there in spirit, and exercised a strong influence. Usher had drawn up the Irish articles, 104 in number, containing a complete exposition of the Reformed Theology. These were adopted by the first Convocation of the Irish Protestant clergy. These articles formed the chief basis of the Westminster Confession. Moreover careful comparison of the Westminster Catechisms with Usher's writings, especially his "Body of Divinity," show a close correspondence in doctrine and frequently in phraseology. Thus are we linked together in our formularies, through Knox in the Tudor period, and through Usher in the troublous days of the Stuarts.

But our mutual sympathy is not solely, or even chiefly based upon the past history of our churches. We are devoted to the same mission. We have before us one object—to bring men to Christ and to build them up in Christ-like character. Our methods will prove their value just in proportion to their effectiveness in this great work. We want to send forth missionaries, that is, men imbued with the missionary spirit, the spirit of self-sacrifice, of devotion to the highest well-being of their fellow-men. It is this spirit which we desire to have animating all our Alumni, whether they labor at home or abroad. Have we not reciprocity here? Can we not, without boastfulness, but with profound thankfulness, point you to the roll call of the heroes of the C.M.S., to such martyr missionaries as Bishops Selwyn and Hannington? And what soul inspiring examples you have given us. Among them two pre-eminent names occur to me,—that prince of educational missionaries, Duff of India, and the great pioneer of African restoration, the dauntless Livingstone. To you, too, we owe the co-operation and inspiration of that unique personality the beloved engineer missionary, MacKay of Uganda, and the missionary scholar, the profound orientalist, Keith Falconer who perished in Arabia. How much he resembled in attainments, devotion, and untimely end, the Cambridge scholar and missionary, Henry Martyn. How the differences which divide us melt

away when men stand face to face with the awful realities of heathen vice and misery. Those who stand there in the front of the battle stand shoulder to shoulder. Can we not bring the same fraternal spirit, the same heartiness of co-operation into our home work? Only in this way can any church union worthy of the name be brought about. Ecclesiastical conferences and enactments will accomplish little, unless we are fused together by the fervour of our brotherly love. Let us cultivate this spirit in our theological halls. Let us learn there genuine respect and love for each other as members of the same Catholic Church, students of the same catholic truth, pursuing the same great catholic end—the evangelization of the world and the upbuilding of Christ's kingdom.

We cannot be true Catholics unless we are genuine Protestants. In the unity of the three fundamental principles of Protestantism:—the supremacy of the Scriptures, the freeness of justification by faith, and the priesthood of all Christian people, we must come closer and closer together. Truth and love are the bonds of unity. The spirit of goodwill and mutual sympathy between our theological colleges must react upon our churches. May we all seek to hasten the glad day when we shall “all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.”

Again I say, God bless Knox College. May its years be like those of a tree which the Lord hath planted, yea, like your own historic emblem, the Bush which burned, *ne tamen consumebatur*. And may God bless the learned and catholic minded Principal of Knox College, whose friendship I esteem one of the pleasures of my life. And may we all “stand fast in one spirit, with one mind striving together for the faith of the Gospel.”

Wycliffe College, Toronto.

J. P. SHERATON.

AN ELIZABETHAN PARSON'S ACCOUNT OF SHAKESPEARE'S ENGLAND.

INTRODUCTION.

THE reign of Queen Elizabeth is the heroic age of England. The men of that time loom large; and compared with us, they seem giants. Life was much more interesting three centuries ago than it is now. Civilization had not eliminated the element of danger from ordinary existence. Half the world was new, when Queen Elizabeth came to the throne. There were unknown seas to explore, whole undiscovered continents, nations of whom nothing was known. The energies of Englishmen were braced in a long struggle with the greatest power in Europe,—Spain. The nation was welded into one blade of truest temper and keenest edge under the many shrewd blows it was forced to bear in that conflict. Loyalty to the person of the Queen, and enthusiasm for national existence rose to a white heat. There was instant, hourly need for the exercise of the chief virtue of man—courage, and in the direst need, it was sublimed into reckless daring, that would deserve not praise but blame, if the motive were not so chivalrous. Take two instances, one by land and one by sea. A handful of English horsemen who have volunteered in the Dutch service, in order to aid their fellow Protestants in their heroic struggle for independence, are beset by three times their number of Spaniards. As they are moving into action, one young Englishman notices that his comrade has no thigh-plates; and, that he may have no better chance for life than his friend, flings his own away. They ride through the mass of the enemy, form up and charge again and again. In one onset, the reckless young soldier, has his thigh-bone splintered with a musket ball. As he is carried off the field suffering all the torture of thirst that broken bones and gunshot wounds create, water is brought him. He is about to

drink, when a dying soldier, carried past, looks longingly at the flask: "Thy necessity is greater than mine," said SIDNEY and bade the water be given to the wounded man.

Take an example of the same heroic spirit by sea. In the summer of 1591 H. M. S. *The Revenge*, commanded by Sir Richard Grenville, in company with a small squadron, is filling her water casks at the Azores. Word comes of a Spanish fleet of fifty-three sail close at hand. Six to fifty-three is madness: there is no disgrace in avoiding a battle; the others escape. *The Revenge* gets on board her ninety sick men who have been put ashore; and then instead of sailing away, pushes straight into the heart of the Spanish fleet, hoping to fight her way through. All that afternoon and all the summer night, she fights at these tremendous odds, beating off every attack; and it is only next morning when she is a dismantled, helpless hulk, with her captain mortally wounded, and her last barrel of powder spent, that her crew think of surrendering. Even then it is against the express wishes of the captain and the master gunner, who are for sinking the ship rather than "shorten the honor of their nation by prolonging their own lives for a few hours, or a few daies."

The same spirit is shown by both gentle and simple, whenever the need for it arises. It is no wonder then, that little England, with no larger a population than Canada of to-day, breaks the invincible Armada, singes the beard of the King of Spain, and comes off victorious in a hundred desperate fights. With men of this temper, nothing is impossible. They sail their fishing smacks round the world, braving the ice bergs of the Polar seas, and the typhoons of the Tropics. There must have been consummate skill and seamanship joined to daring, or not one of those hearts of oak would have returned from "the shores washed by the farthest seas." England was not at that time one vast shop and factory: the nation could think of something besides buying and selling and getting gain.

This daring, this abounding energy in the world of action, have their counterparts in the world of mind. The men of that time were like the crew of Balboa, celebrated in the famous sonnet of Keats. They are standing on a

mountain peak in a new world, whence they catch the flash of a vast sun-lit ocean, till then unknown, tempting them forth upon it, hinting of richest regions still to be explored. They read in one another's faces the strangest of surmises. In other words, without figure, the age of Elizabeth is a time of intellectual awakening, such as England never knew before or since. The whole national life is quickened, the national pulse beats fast. A Bacon takes all knowledge for his province. A Shakespeare's domain is bounded only by the capacities of human feeling and human character. These two men are typical. Behind Bacon are the historians, the antiquaries, the men of science, the Holinsheds, the Camdens; behind Shakespeare are the poets, the Marlowes, the Jonsons, the Fletchers. At this time England is, in the words of Green, a nest of singing birds, and Tennyson has put the fact in its finest form, when he sings of,

"Those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still."

All the fruits of the New Learning were tumbled into England's lap at once; and in the "nook-shotten isle," as in the rest of Europe, the effect was immediate and strong. There came an outburst of literary activity such as the country had never known.

It is, however, a mistake to think that the nation was made up of Sidneys and Drakes, of Bacons and Shakespeares. The heroes after all, were few. There were one or two millions of Englishmen that did not go a-buccaneering, that did not volunteer for service in the Low Countries; but staid at home and tilled the soil and minded the shop. Even the heroes were not always in heroic mood. Shakespeare darkens his life for a time with a low intrigue; Bacon accepts a bribe; Drake trades in slaves; Sidney, disappointed in love, make a marriage of convenience. Such a brilliant picture of Elizabethan life as Kingsley's "Westward Ho!" is apt to blind us to the real England of the day. It would almost persuade us that there was an age in which men were not brutal and mean and greedy and cowardly. It would almost charm us into believing that there was no squalor, or vice, or ignoble suffering in the days of good

Queen Bess. This cannot of course be true. A nation cannot remain long at concert pitch. The beacon fires blaze from hill to hill, and we muster in haste to do battle with the Spaniard. We remain under arms for a few weeks, not knowing how soon we must face the Dons; and then the danger passes, the Invincible Armada is beaten; we take up the business of ordinary life again; and the worky-day world goes on as usual. There will always be hero worshippers and to spare; even zealots, who insist on bowing to their particular idol on pain of death. The heroes may then safely be left to one side; and we can consider the great mass of the unheroic, the rank and file, the people. If we come to understand, in some measure, how the great undistinguished mass of the English folk actually lived three centuries ago, it may be found perhaps as profitable as a consideration of the famous names in literature and war and statesmanship. If we come to understand that the people of England were in the main, ordinary men and women like ourselves, it will take that far-off Elizabethan world from the clouds, where, I fear, it now hangs in all our minds, and set it on the firm earth. For I fear our notions regarding any past age are too vague and nebulous. We do not often exercise our imaginations, striving to reconstruct it; we lack the material for the imagination to work on.

To present a picture in outline at least of England as it was in Shakespeare's day is the purpose of this paper.

THE WRITER.

In the days when William Shakespeare was a boy, attending the grammar school at Stratford, or stealing deer from Sir Thomas Lucy's park, or courting Anne Hathaway about the fields of Shottery, an obscure country parson called Harrison, also a William was living quietly like Goldsmith's vicar on forty pounds a year, at his parish of Radwinter in Essex. To this man we owe what his latest editor calls "a deliberately drawn picture of Elizabethan England." He was not as the vivacious Dr. Furnivall says in another place "one of those dignified prigs who are afraid of writing about themselves in their books," and from hints of autobiography scattered through his volumes, the story of his life can be pieced together. He was a public school boy, attending first St. Paul's, which was afterwards Milton's school,

and later Westminster under Nowell. He says he was "an unprofitable grammarian"; but this is only the becoming modesty of a learned man. He went to Oxford where he took his degree of Master of Arts and then went to Cambridge, where he studied theology. In due time he entered the church, married and settled down in the little country parish, where he led the quiet scholarly life of so many English clergymen. How quiet that life was can hardly be appreciated now. Except to go to London or to the seat of his patron Lord Cobham, in Kent, Harrison tells us that he never made a journey of forty miles forthright in his life. Like many another parson, Harrison was very fond of gardening and was not a little proud of his success. When he is discoursing on the gardens and orchards of England which he patriotically asserts to be fairer than the Hesperides, he makes this pardonable digression. "For mine own part, good reader, let me boast a little of my garden, which is but small, and the whole area thereof little above 300 feet of ground, and yet such hath beene my good lucke in purchase of the variety of simples, that notwithstanding my small ability, there are very neare three hundred of one sort and another contained therein, no one of them being common or usually to be had." p. 331 f. As the garden plot must have been about the size of ordinary building lot, and as the parson had almost had a different variety of herb or flower for every square foot of it, it is plain that neither his ability nor his luck could have been small.

Some of his pages read as if they had been penned by the Vicar of Wakefield. In his chapter on domestic life, he pauses to explain in detail how Mrs. Harrison and her maid brewed the yearly beer for the household, two hundred gallons of it, at a cost of 20s—

"Which makes three hogsheads of good beere such (I meane) as is meet for poor men as I am to live withall, whose small maintenance (for what is forty pounds a yeare, *computis computandis* able to performe?) may indure no deeper cut—"

It is probably safe to assume that thrifty Mrs. Harrison's beer was as yellow as a gold noble, "cleare and well-coloured," as the parson assures us good beer should be; and that every department of her domestic economy was as well managed as her brewing.

Besides the parson and his family, a notable occupant of the vicarage was the parson's mastiff, a faithful, kind-hearted, old fellow. The English bull and bear dogs were bred and trained for the special purpose of fighting bulls and bears for the amusement of the onlookers, and were famous for their fierceness, strength and intelligence. After several other anecdotes, the reverend Mr. Harrison says :

"I had one once myself, which would not suffer any man to bring his weapon further than my gate ; neither those that were of my household to be touched in his presence."

Sometimes it was necessary to correct the little Harrisons, and Watch did not approve at all.

"Or," the parson goes on, "if I had beaten anie of my children, he would gentlie have assaied to catch the rod in his teeth and take it out of my hand, or else pluck down their clothes to save them from the stripes, which in my opinion is not unworthy to be noted."

One is glad that Harrison did note these little facts. They are touches of nature that make the whole world kin ; and they are precisely the facts that make life in that remote vicarage real and comprehensible.

But Harrison did not allow his parish duties to engross his attention ; nor did he vegetate among his garden simples in the rural quiet of Radwinter. He had scholarly tastes and interests, and must have spent much of his time in his study with his books. He had his especial hobby, which is well understood in our day—the collecting of coins. He has a chapter on antiquities, containing this pleasant gossip relating to his own pursuits :

"The cheefe cause that urgeth me to speake of antiquities is the pains that I have taken to gather great numbers of them together, intending (if ever my Chronologie shall happen to come abroad) to set down the lively portraitures of everie emperour ingraven in the same ; also the faces of Pompeii Crassus, the seven kings of the Romans, Cicero and divers other, which I have provided readie for the purpose, beside the monuments and lively images of sundrie philosophers and kings of this Iland since the time of Edward the Confessor. Whereof although presentlie I want a few, yet I do not doubt but to obtain them all, if friendship at the leastwise procured for monie shall be able to prevaile. But

as it hath doone hitherto, so the charges to be emploied upon these brazen or copper image will hereafter put by the impression of that treatise; whereby it may come to pass, that long travell shall soone prove to be spent in vaine, and much coste come to very small success. Whereof yet I force not greatlie, sith by these means, I have reaped some comoditie unto myself, by searching of the histories which often minister store of examples readie to be used [in my function] as occasion shall serve me."

In other words, this vicar of Radwinter has made a great collection of Roman and early English coins; and he intends, if he gets his first book published, to have engravings made of them and issued as a numismatic treatise. But he has spent so much in getting them together, that he will not be able to bear the further expenses of publication. And apparently all his labor will be wasted, but he cheerfully makes the best of it. At all events, he has profited by his studies. They have informed his own mind, and helped him with fresh illustrations for his sermons. But this monograph on coins was not his only literary project; there was this "Chronology" of which he makes mention.

This was one of those gigantic tasks planned by men in the age of leisure, apparently upon the assumption that the projectors would live for ever. The work of Harrison's life time has never been published. Three volumes of it in MS have been unearthed by Dr. Furnivall in the Diocesan Library of Derry. They are huge folios as large as your largest ledgers and beginning with the creation of the world carry down the history of the world to within a few weeks of the writer's death. The first volume is missing and one is startled to think what could have been the point before the creation of the world at which Harrison began. Everything that had happened in the world is set down, year-wise as in a chronicle. One cannot help feeling awe for the ant-like patience and industry of this obscure country parson, when he considers this book. There is reason to suppose that this was not the only learned work that he projected and completed in MS. His "Chronologie" is the means of bringing him into the story.

(To be continued.)

Halifax.

ARCHIBALD MACMECHAN.

THE JUBILEE OF KNOX COLLEGE.

HALF a century has passed away since Knox College entered on its fruitful work, and fifty annual detachments of graduates have gone forth from its walls to swell the ranks of the gospel ministry. Its friends could not allow such an era in its history to remain unmarked by some suitable commemoration. The occasion which called forth the Jubilee services of last month were of interest, historic and practical, to the entire Church and touched many tender chords in the hearts of the *Alumni*, and of the few surviving friends who could recall the feeble beginnings and the subsequent checkered career of the institution.

In its origin Knox College is linked with the crisis of a great ecclesiastical conflict which in 1843 issued in the disruption of the Church of Scotland, and a year later, resulted in a similar division in the Presbyterian Church in Canada in connection with the Church of Scotland. That struggle was due to divergent views of ecclesiastical matters, no doubt sincerely cherished, but it owed its intensity and strength largely to a reviving spiritual life which prepared men to sacrifice almost anything rather than their convictions of truth and duty. It was doubtless due to this that the division which threatened evil to the cause of Christ, gave an immense impulse to Presbyterianism in Canada and turned out every way for the furtherance of the gospel. When the disruption of 1844 occurred, the Presbyterian Church of Canada, popularly known as the Free Church, found itself without a theological college, with nearly all the theological students of the previously united Church adhering to it and seeking training at its hands, and with a ministry totally inadequate, in numbers, to meet the requirements of the people who were seeking from it the ministrations of religion. In these circumstances, a school for the training of ministers became an urgent necessity. Steps were taken at once to meet the demand, and what ultimately became

Knox College, was opened in Toronto, in the fall of 1844, with seven students. From that time the institution has gradually and on the whole steadily increased in strength. At the Union of 1861 the Divinity Hall of the United Presbyterian Church in Church was merged in Knox College, giving it an enlarged constituency and making it represent the two elements then blended in the United Church. The commencing of the Presbyterian College, Montreal, lessened somewhat for a time the number of students, but that has long since become a thing of the past. From seven students in the first year the attendance has gradually increased until at the present time there are upwards of 110 students enrolled in its various departments. During the half century of its existence, Knox College has given to the Church *five hundred and fifty-two* graduates, an average of 11.04 annually, but during the last ten years, it has sent forth *one hundred and eighty* graduates, or an average of 18 per annum. Many of those who graduated during these fifty years have finished their course, and entered on their reward, many of them have labored or are now laboring with distinguished success in other lands, but *three hundred and twelve* of them are doing active service now in connection with the Canadian Church. They are found in every Province of the Dominion, and, at the present time, constitute considerably more than one-third of the entire ministry of the Presbyterian Church, from the Atlantic to the Pacific. And we think it may be claimed as characteristic of these graduates, as a body, that they have been marked by loyal attachment to the fundamental verities of the gospel and by a cordial interest in the extension of Christ's Kingdom at home and abroad.

Fifty years of such work deserved recognition from the Church at large. It would have been almost unpardonable to have allowed the Jubilee of an institution with such a record to pass unnoticed. The *Alumni*, while they were by no means alone in their desire to signalize the occasion, naturally felt a special interest in it; and many of them gave pleasing evidence that they had not forgotten their *alma mater*.

The arrangements for the celebration were made some time in advance, and proved very satisfactory. They involved an amount of labor of which those who enjoyed mere-

ly the results have no adequate idea. Many co-operated in making these arrangements, but the success of the commemoration was largely due to the untiring efforts of Rev. Wm. Burns, who spared no labor to have everything in order. Had it been found possible to have secured a social gathering upon an evening, it might have been an improvement, but as a whole the arrangements were certainly excellent.

The commemoration services began most appropriately with a sermon in Knox Church from Rev. F. L. Patton, D.D., LL.D., President of the College of New Jersey, Princeton, N. J. The devotional exercises were conducted by Dr. Parsons, the pastor of the church, and the preacher was introduced by a few fitting words from Principal Caven. The audience was worthy of the occasion, both in quantity and quality, and the preacher was worthy both the occasion and the audience. Dr. Patton was formerly for a part of his course a student of Knox College and retains a warm regard for the institution and the teachers under whom he studied. No one who listened to his masterly discourse on Tuesday evening, can have any difficulty in understanding how he has risen so rapidly to the front rank among thinkers and strong men of the great Church to which he belongs. It was not an ordinary sermon in any sense. It was a careful and exact discussion of "Supernatural Religion," admirably adapted to the times. He indulged in no flights of rhetoric and employed no superfluous words, but such was the mastery of the subject, and the clearness with which the most abstruse ranges of thought were set forth in pellucid language that ordinary hearers could follow him with appreciation, and he was able to secure the fixed attention of his whole audience for the hour and twenty minutes occupied by his discourse.

The second meeting of the series was held on Wednesday morning in the Convocation Hall of Knox College, when it fell to the writer to preside. The meeting was opened with singing and the Rev. Dr. Gregg led in prayer. The hall was crowded, and the audience was sympathetic, we might say enthusiastic, and the meeting proved one of the best connected with the celebration. Rev. Wm. Reid, D.D., who still remains to us, one of the few who saw the

beginning of Knox College and has been spared to witness its Jubilee, was then called upon to read a historical paper which gave an excellent, but succinct sketch of the institution from the beginning. This paper was listened to throughout with deep interest. Letters of apology and congratulations were then read by Rev. Wm. Burns from gentlemen who had been invited to take part in the proceedings but were unable to attend. The cordial words of greeting from Rev. Principal McVicar, Montreal, Rev. Principal King, Winnipeg, and Rev. Dr. J. M. Gibson, London, were listened to with great pleasure. No more hearty words could have been sent. Rev. Principal Grant, of Queen's University, Kingston, was then called upon, and with the living voice he conveyed, in equally cordial terms, the greetings of the institution over which he presides, and spoke with all his wonted eloquence of "the relations of sister theological colleges to each other." President Patton was the next speaker. His address was shorter and less elaborate than the sermon of the night before, but it was equally felicitous. It was clearly extemporaneous as was evident from the manner in which it fitted the circumstances and the utterances of the occasion, but it was marked by the same clearness of thought and precision of language as the sermon. He carried with him the intelligence, and aroused the enthusiasm of his audience, as few speakers are able to do.

In the afternoon, in the same place, the formal opening of the College for the current session took place. The Hall was even more crowded than in the forenoon, and the entire proceedings were followed with great interest. After Rev. Principal Caven, who presided, had made the usual statements, Degrees in Divinity were conferred. The degree of B.D., which is always given as the result of a somewhat severe examination, was conferred on Revs. W. D. Kerswell, B.A., and George Logie, B.A. Knox College, since it obtained the right to bestow degrees in theology, has never been very lavish in giving honorary degrees, but on the occasion of the Jubilee, six gentlemen were selected as the recipients of the degree of D.D. It is believed that they will all worthily sustain the honour. They have already done excellent work in the church, and where they are best known, they are esteemed for their personal worth and their

scholarly attainments. Revs. Robert Hamilton, Motherwell; G. M. Milligan, B.A., Toronto; John Sommerville, B.A., Owen Sound; George Bruce, B.A., St. John, N.B.; Edward Fraser Torrance, B.A., Peterboro'; R. M. Thornton, B.A., London, Eng., are now enrolled among the Doctors of Divinity.

The portrait of the late Geo. Paxton Young, L.L.D., formerly a Professor of Knox College and more lately of the University of Toronto was unveiled and presented in felicitous terms by Professor Thompson on behalf of the *Alumni* Association. Professor Young's memory is still fragrant among the graduates of Knox College. Principal Caven accepted the portrait in fitting words, and at the same time in appropriate terms called attention to two other portraits which the public saw for the first time adorning the walls of the Convocation Hall. The one was the portrait of the late Rev. Michael Willis, D.D., the first principal of the College, painted fifty years ago and recently presented by a friend in England to the College, and the other was the portrait of the late Mr. James McLaren, Buckingham, Que., painted by order of the Board of Management in recognition of his large benefactions to the institution. Short but most appropriate addresses were then delivered by Wm. Mulock, M. P. Vice-Chancellor of the University of Toronto, President Loudon, and the Hon. Edward Blake, M.P. Chancellor of the University of Toronto. The kind words of these distinguished speakers were much appreciated.

The closing meeting of the commemoration was held in Cooke's Church in the evening. That large edifice was crowded with an audience whose interest in the proceedings was quite apparent. The chair was occupied ably by W. Mortimer Clark, M. A., Q. C. The meeting was opened with devotional exercises conducted by the pastor, Rev. Wm. Patterson, and by Rev. Dr. Wardrope, of Guelph. The speakers represented almost every section of the community. The Lieutenant-Governor of Ontario, the Hon. G. W. Allan, Chancellor of Trinity University, Rev. Chancellor Burwash, S.T.D., of Victoria College, Rev. Principal Sheraton, D.D., of Wycliffe College, Chancellor Rand and Professor Newman of McMaster University and the Mayor of Toronto, all spoke kind, graceful, instructive words which made a very happy

impression and cannot fail to bear good fruit. There are not many who have seen these Jubilee services who will have an opportunity to improve upon them half a century hence. But after all, we need not murmur. These services have done their work fairly well. Those who have done most to make them a success, are probably best pleased with the result. They have directed some measure of public attention to a work which was going on so quietly that many in the Church seem to almost have forgotten its character and extent. The Jubilee has done good and inspired courage. The prospects of the College were never more promising than at the present, and if its friends and *alumni* give it their sympathy and rally round it, as they should, the next Jubilee will show that we are yet far from the limit of our prosperity.

Toronto, 24th Oct. 1894.

WM. McLAREN.

Couldst thou love Me when friends are failing,
 Because fast paling
 Thy fortunes flee ;
 Couldst thou prevent thy lips from wailing,
 And say, "I still have Thee" ?

Couldst thou love Me when wealth is flying,
 The night-blast sighing
 Through life's proud tree ;
 Couldst thou withhold thy heart from dying,
 And find its life in Me ?

Couldst thou love me when tears are welling
 Within thy dwelling
 Once glad and free ;
 Couldst thou escape their flood's high swelling
 And reach thine ark in Me ?

British Weekly.

MISSIONARY.

THE WAR AND MISSIONS IN CHINA.*

YOU ask: *What are Japan's motives in precipitating the present war with China?*

It is not easy to answer this beyond what is already widely recognized. A few things may be said, however, on the ultimate aim of Japan, though how far European nations may interfere no one can say.

1. Japan cares a little about Korean independence and autonomy, would gladly help the little "Hermit Nation" to shake off her strong Chinese neighbor, who has always regarded her, as she still does, as a dependency, which relation Korea recognizes, at least to a degree which leads her still to pay tribute to China.

2. Japan's internal dissensions have been growing more and more serious; and the *Sat-cho* government has thought it well to consolidate the nation by a foreign war.

3. The Japanese probably hope to humiliate China and to gain possession of some of her "buffer" territory. This might be Korea, if Japan succeeds in moving her army on to the Chinese capital before the rivers and harbors freeze up in November. If she is not successful in this, she doubtless will transfer the seat of war to the south, and be heard from at Formosa, toward which she has long cast covetous eyes.

4. But the more direct, though apparently remote, motive influencing Japan's actions at this time is the gaining of prestige with Western nations in the consideration of Japan's demands for new treaties, and to secure these privileges without making concessions to China, which Japan may feel forced to make to others.

* From "The Missionary Review of the World."

Again you ask : *What will be the probable effect upon missionary operations in China ?*

From my acquaintance with the Chinese thought concerning foreign missionaries, I am led to fear serious embarrassment to such work. This is based upon the fact that all foreigners, and especially all foreign missionaries in that country, are suspects. The ignorance and deliberate misconception of the foreigner in China is something phenomenal among nations. The most common delusion of the people is that all foreigners are there with political designs, looking to the acquisition of Chinese territory. The fact that the Taiping rebellion was led by men who claimed to be Christians may account for this in part. The Tartar rulers and literati remember that the battle cries of the rebellion were sounded in the phraseology of the old Hebrew Scriptures, so they prefer to believe that the adoption of foreign religions means the adoption of foreign politics. An attack on foreigners is liable to occur at any point at any time, instigated by the literati, who find ready tools in the "bullies" and "roughs" in almost any locality. These latter can easily inflame the people against Christians by circulating handbills and posters of the most ridiculous, but inflammatory character. The people are generally so ignorant and superstitious that they readily accept and credit these stories ; there is always plenty of material to excite to deeds of violence and looting with prospect of booty. This with the almost certain immunity from punishment by lax or indifferent officials where foreign missionaries are concerned supply conditions for riot and violence which are always present. With a foreign invader on her soil the people will be more than ever antagonistic. If Japan is successful and a rebellion should also be inaugurated by the Kolao Hui and other Chinese organizations against the present dynasty, no one can predict the changes that may occur during the next few months.

S. L. GRACEY,

*Late U. S. Consul,
Foochow, China.*

THE NEW WEST AND THE NEW EAST.

OUR OPPORTUNITY AND OUR PERIL.

THE history of a man is the history of his supreme moments, the record of how he met these moments, with what courage, what wisdom, what promptitude of action he faced them. So with a nation, so with a church. A book will be written one day on "How Christianity Conquered the World." If we do not believe this let us give up our fight. The *fact* that the world will be won we unquestioningly accept, the *how* may be and is still shrouded in mystery. Therefore we are now concerned that in that work of glory (not of us but of God), our Church should play an honorable part. If so, we must study how to meet worthily our supreme moments. One of these is now upon us. We are face to face with an opportunity unique in our history, such as has never faced us before, as may never face us again—an opportunity of extension and consolidation at home and of advance to some purpose abroad.

What our Church wants now is

A POLICY AND AN ADMINISTRATION.

No one will be found to say we have either, I suppose. If any has courage enough to declare that we have a Policy he deserves credit for high courage, but if his judgment is equal to his courage he will admit that the Policy is purely opportunist, without outlook and without unity. We are consciously making for no place in particular, consequently need no definite path of getting there. Then as for administration; Departments have administration, the Church has none. There are Heads of Departments, and each with his committee does his best for his Department. Sometimes he interferes with the working of another Department. This distresses him, but does not deter him from using his available means and exerting his varied abilities to the accomplishment of his particular aim. Hence the spectacle we

are forced to contemplate, of the various chiefs of Departments, each with his following committee, sometimes without, swooping down upon the bewildered, demoralized congregations of the Church. If the F. M. Committee, for instance, can secure the services of a returned Foreign Missionary who tells his thrilling story in a thrilling way, the result is a wave of F. M. interest, with corresponding liberality towards its funds. Then comes the Superintendent of the North-west with his startling array of facts and figures, which he packs with his remarkable force into the heads and hearts of the people—result for Home Missions, as in previous instance for Foreign Missions; unless, as happens not unfrequently, these two come into conflict. The loud and reiterated assertion by many that conflict is merely in appearance is only an indication that the conflict is real. Now all this haphazard method of doing earnest work, for a great church, is an exhibition at once lamentable and absurd, and all the more because it is unnecessary. We ought to have

AN ASSEMBLY EXECUTIVE.

Does any say the Assembly itself supplies this want? The answer is that only a limited observation of the ways of the Assembly with the Church reveals the fact, that the difficulty experienced by the Assembly in arriving at any decision of first-rate importance is only surpassed by the ease with which the Church and the ministers and the congregations ignore this decision.

The authority of Assembly as of Presbytery is becoming more and more a theoretical fiction of enthusiastic Presbyterians. Even the students of our colleges calmly set at defiance an important Act of Assembly and it is no uncommon thing to hear a member of Assembly coolly assert upon the floor of the House that he at least has no intention of carrying out a resolution just passed. The Assembly has no Executive and as its own Executive it is hopeless. An Assembly Executive consisting of Heads of Departments would do much towards furnishing a definite Policy and would relieve the Church of her present absurd and perplexing method of administration, further illustration of which may be had from any of our Departments of Work, e. g.

French, College, Publication, &c. An Assembly Executive would do much towards securing unity, harmony, and therefore greater efficiency in work, would place the whole effective force of the Church at the disposal of the Church and so would enable her to concentrate this force as occasion might demand upon any part of the work at Home or Abroad. So, too, would the administration of each Department, backed up as it would be by the whole Church, be more vigorous and more authoritative. Our conveners of committees are able and energetic, our ministers are faithful to duty and loyal to the church, (not necessarily to Assembly), our congregations are intelligent and liberal, but conveners, ministers and congregations being left too entirely to the freedom of their own will and opinion, the work of the Church is at the mercy of the variations and fluctuations of these opinions and wills. Our Foreign work is, in some of its branches, entirely unsatisfactory; our Home work is halting painfully (look up the statistics and compare them with those of other churches—we have no heart to do so here) and all for lack, not of will to work nor of resource on the part of the church, but for lack of a strong administration.

This evil, serious enough at any time, is especially serious now, when we are face to face with what is perhaps

THE OPPORTUNITY OF OUR HISTORY.

The opportunity is furnished by the conjunction of two sets of circumstances; one set arising from the development of our New West, the other from the recent creation of a New East. The New West and the New East with the Pacific now between are coming to meet and when they do meet they will have much to say to each other. They are *new* only once, hence our opportunity.

Consider the first set of facts. With the opening up and the development of Western Canada the Dominion has become a fact as never before. We have entered upon a new national life. The extent and the resources of this Western Empire are such as to constitute the Dominion of Canada a State that the world must take seriously. A country that by a partial development reveals 200 millions of acres of farming land, 65,000 square miles of coal beds from 2 to 130 feet thick, mineral deposits in gold, silver, nickel and iron of

almost incalculable value, resources in timber and fruit, in cattle and horse ranching, in fish and furs almost inexhaustible, such a country is to play no small part in the future of the world. Not only has the West created the Dominion but it has given to the Dominion the Imperial importance it now possesses. The Dominion is to-day the key-stone of the Imperial arch. It furnishes the Imperial highway to the East, and is the link between East and West.

Then, too, there is that other set of facts in regard to the relations commercial and other into which the West within these last few years has brought our country with the representative countries of the East, China and Japan. These are to have an influence upon our national life which no man now living can gauge. Important however as the relations already established may be they sink into insignificance compared with those relations into which we, with the rest of the world, will be forced to enter with the New East now being born with the travail of war. The most startling, world important event of modern times has been the awakening of Japan, and now her recent victories by land and especially by sea have changed the whole face of the East. Whether Japan wins or loses matters not. She has shown herself able to equip and man and handle a fleet in a manner worthy of France, and to raise and manoeuvre an army of drilled troops of which Russia need not be ashamed. This means that the East has awakened from her centuries of slumber and that the day has dawned on which Western domination of the East will pass away. The day is past when Great Britain could dictate terms to China and when even the jaunty American People would feel it safe to snub the heathen Chinese. The East will now enter as never before into all Western calculations. We shall more and more have to do with China and Japan, and they with us, and this it is which largely contributes to the making of our opportunity. We have a New West with all the possibilities and probabilities of a great nation, and approaching us through that West is the New East with possibilities of which we can only dream. Of this situation

THE KEY IS THE WEST.

Through the West we reach the New Opportunity. For all possible reasons it is of vital importance that in these

next few years Western Canada should be possessed by a strong Christianity. The advancing line of heathenism should meet on our British Columbian coast a living, active, aggressive Christianity.

In this matter our Presbyterian Church has an interest and a responsibility such as no other possesses. In Western Canada a larger proportion of the inhabitants are historically related to Presbyterianism than to any other Christian denomination, and of those entering the country year by year about one-third are Presbyterian. In seeking to assume the responsibility thus resting upon her, the Church has come to have large vested interests in the country. She has extended her operations with extraordinary rapidity, so much so that where ten years ago she had 1 Presbytery and a few scattered congregations, now she has 2 Synods and 13 Presbyteries, 82 congregations, 765 preaching points, with a communicant roll of over 16,000 (exclusive of Indians and Chinese), and a revenue of \$234,000. From this work, with such returns and such promise of returns, she can not go back.

Associated with this new opportunity for extension and consolidation is

A NEW PERIL,

the peril, namely, of not being equal to our opportunity and of allowing Western Canada to become unchristian. For in spite of this record of marvellous extension, unexampled in the history of Presbyterianism, we have to confess that the Church has not fully done her duty by the West. Settlements have been neglected and allowed to drift into irreligion. It is only this year, for instance, that we have been able to explore the Cariboo country, a mining district in British Columbia, where are over 3000 souls, the majority Presbyterians. Some of these people have been in this district for over 20 years, and for over 250 miles of trail through the country there is not a Protestant missionary. Settlement has for years stretched for 250 miles beyond Edmonton, down the North Saskatchewan, and yet it was only last summer that we were able to follow up our people there with the Gospel. Settlement moves quickly, the Church is too slow. Settlements

neglected mean irretrievable ruin, not merely in the loss of the early settlers but in the planting of areas of irreligion and worldliness, with consequent infidelity and immorality. Already are there areas where flourish freethinking societies and dens of immorality to be found in the West. Men who knew the West know this to be true and others will think this is rhetoric. At every cost this must be prevented. The New West while it is new must be possessed for Christ. Again I say, the New West constitutes a New Opportunity, but it also affords a New Peril. Such are the vital forces of this new country that it produces a christianity of remarkable activities or it develops an irreligion of deadliest energy. This is not an inexplicable phenomenon. The men of the West are the enterprising of all lands; they have immense capacity for new ideas; they sit loosely to all things old. They form a community in a state of solution the precipitating element should be Christianity. The only thing to be feared is neglect by the churches. Already we have charged against us the fact, that there are in the West 25,000 souls claiming Presbyterian connection, of whom our Church has lost grip. How? *Neglect!* Must we illustrate in our new fair West the sad lesson of Australia and of the Western States in this regard? It is said that in Australasia alone more men have been lost to Christianity than the Churches of Christendom have won from the heathen world in one hundred years' work. How? *Again neglect!* In the Western States seventy-five per cent. of the men are outside the Christian Church. Why? The Churches trifled with their western work when the West was new. Some account for this lamentable condition in the Western States by the large foreign element and irreligious element present in that early settlement. The same forces are operating in the making of our West, and especially in British Columbia. Our Home missionaries last summer preached the Gospel in six languages and our Foreign in four throughout the West. The foreign element is here, the same spirit of adventure, of enterprise, of speculation, the same lust for gold, the same utter worldliness. These are all here, and we must fairly expect the same results.

This then is the Home Mission aspect of our Western problem—a New Opportunity for extension of magnificent

promise and a New Peril of sad and deadly possibility.

There is a

FOREIGN MISSION ASPECT,

too, not difficult to realize at least by men who have studied Foreign Mission experiences. From this point of view also there is in the New West a New Peril and a New Opportunity. The Peril was referred to at last Assembly by our Moderator, our Formosan hero, Dr. G. L. MacKay, whose words should be final on this question, and again more recently by Mr. Goforth who has also won a title to speak with authority. The Peril is that the irreligion and immorality of the West should nullify the efforts of our missionaries in the East. We are to be under inspection by the East, we must prepare for this inspection.

Then the new opportunity furnished by the West as a basis for foreign work was strongly emphasized at the same Assembly by Dr. MacKay. There are over 8000 Chinese in British Columbia. It is surely easier to impress these with the beauty and truth of our Christian religion here than in China. Here Christianity occupies the vantage ground, there heathenism.

For our Canadian Presbyterianism from a Foreign Mission as from a Home Mission point of view the West holds the key of the future. The Western Problem is more than a problem of the West. Its solution will affect our whole Church, East and West and at Home and Abroad.

The administration successfully dealing with this must be not a Home Mission administration but a Church administration. We know now the opinion of the Home Mission committee, we want to know the opinion of the Church on this matter. The best that can be said now is that the opinion and policy of the Home Mission committee, if policy it can be called, is tolerated by the Church. The weight of the Church is not behind the Home Mission committee, nor for that matter behind any committee. The weight of the Church has never been felt. No committee and no minister knows it, least of all does she know it herself.

There is one other and very significant set of facts entering into our opportunity.

THE HOME CHURCHES

are considering our case. The people in the Old Land do not move under a slight impulse. The leaders of the Churches in Scotland, of the Presbyterian Church of Ireland, of the Presbyterian Church of England, are men who move amid large ideas and who are accustomed to deal with large undertakings. They have considered carefully our facts. They are impressed by these facts. They are counselling their churches to co-operate in what they see to be a movement of no small moment to our common Presbyterianism and our common Christianity. By bitter experience they have learned how fatally easy it is for the lads going out to the colonies to slip away from their childhood's faith. It is for us to see with their eyes what some of us can not see with our own, to welcome their co-operation and to show ourselves worthy of it. Let us see as they see the magnificent opportunity the West affords for the preservation of our faith among our own people in a new and growing country, and as a basis of operations against the heathenism of those nations into whose eyes we look across the sea and who are coming to dwell among us.

I commend this matter to the earnest thought and honest prayer of the high minded and heroic of the men of the Colleges. Work in this country offers you not comfort, not ease, not high place, not devotion of large and enthusiastic congregations, but difficulties and privations and loneliness and unnoticed toil. Yet we thank our blessed Lord, who taught us that a world may be won through dying, there is joy in the work and high reward even now and honorable mention at last. Think it over. It will bear thought. The West prostrates itself at the feet of men brave and patient and with invincible faith. All others it devours. Consider the opportunity and peril of the West.

CHARLES W. GORDON.

Winnipeg, Oct. 22nd, 1894.

BIBLE STUDY.

A garland for ashes.—In Isa. 61 : 3 instead of “beauty for ashes,” the Revised Version reads “a garland for ashes.” Two thoughts seem to me to stand out prominently.

1. Instead of *grief* the Christ gives *joy and gladness* ; the ashes of grief (see Esther 4 : 1) are exchanged for the garland of rejoicing.

Can this ever be ? The throbbing pain may pass away, the grief may be lessened ; but when we rise from our seat in the ashes, it must surely be to walk along with head hanging down, or perchance with the look of stoical endurance on our faces. Surely we can never wear the garland of joy ; if we ever laugh again, it must be with an aching heart behind. Yet no ! The promise is, ‘a garland instead of ashes.’ Even here on earth He makes His own promise real to us. Let us be once assured, that He, who holds in His hands the sceptre of the universe, loves us and that loving us He disciplines us, and that in His loving discipline He makes all things work together for our good,—let us but grasp this truth intelligently, and let us in addition open our hearts to the sweet sympathy of “The Man of Sorrows,” and we shall know something of what it means to receive “a garland for ashes.” We may sorrow still, but our sorrow shall be swallowed up in the joy of His presence, and we shall some day be enabled even to *praise Him*.

2. Instead of *laboring to no purpose* the Christ promises to the Christian worker *success and blessing*. In Isa. 44 : 20 the strange expression is used, “He (*i. e.* the idol-maker) feedeth on ashes.” This is taken to mean, that he labors to no purpose ; that, on which he has been bestowing his labor, is only ashes after all,—is of no more use, than if it had been consumed to ashes. Instead of the *ashes of failure*, the Christian worker is promised here *the garland of accomplishment*,

If only we work for Christ in His way, under His guidance and for His glory, on our head will be placed the garland of true success, for through work of this kind God is glorified and that is the highest success.

Our very grief will make the super-abounding joy all the more precious—our very failure in Christian service will make His blessing all the sweeter when it comes. The very fact, that we were sitting in ashes will enable us to appreciate all the more fully the garland, which He places upon our head.

W. G. W.

Our Lord's Teaching About the Kingdom of God.—Jesus not only rescued the conception of the kingdom of God from its degradation in the later Jewish thought to a purely political embodiment. He went much further, and raised the idea of the kingdom into an exalted position it had never before attained. In His treatment of this subject He was strikingly and inspiringly original. Let us note some of the characteristics of the new development.

The chief of these is the *spiritual nature of the kingdom*. In the teaching of our Lord the kingdom of God is not an external, earthly dominion. It is the rule of God in the hearts of His people. It is going too far to say that Jesus held this rule to be solely individualistic. The very idea of a kingdom implies a society, and our Lord expended much of His teaching on the social relations of His disciples. Still, even in these social relations He represented them as governed from within—not by law and force of magistrates, but by affections and principles and interior motives.

A very fresh and significant thought put forth by our Lord is that of the *gradual growth of the kingdom*. He commenced by proclaiming that it was at hand. Subsequently He spoke of it as already present. On the other hand, He spoke of the advent of the kingdom as future, as in His model prayer, saying, "Thy kingdom come." The explanation of this apparent self-contradiction is not far to seek. The kingdom did not come fully at once with a great apocalypse of glory, as the Jews expected. It came not

only invisibly and secretly, but in a small beginning, like a grain of mustard seed, or a little leaven; and its development was gradual. A beautiful parable, only recorded by the second Evangelist, illustrates this fact by means of the analogy of spring growth (Mark iv. 26-9).

The next step is to the idea of the *world-wide destiny of the kingdom*. This is closely related to one of the consequences of the first-mentioned principle, that of the spiritual nature of the kingdom—viz., its independence of geographical boundaries. But Jesus went further. Not only did He teach that the gates of the kingdom were open to all mankind; He also declared that the kingdom was destined to spread over the entire world. The leaven was to leaven the whole meal (Luke xiii. 21). Nothing is more remarkable than the daring with which One who appeared as an artisan in an obscure provincial town claimed to have founded a kingdom which was to conquer the world, with the utmost confidence that never faltered at any disappointment—except the striking way in which the history of Christendom has been verifying His words through all the centuries.

Lastly, our Lord unveiled the *supreme blessedness of the kingdom of God*. The kingdom itself is shown to be the *summum bonum*. While people persisted in treating it as a means to earthly, materialistic ends, Jesus would have it received as an end in itself—as treasure hid in a field, as a pearl of great price, to obtain which a merchant sells all he has (Matt. xiii. 44-6). Therefore our Lord bids His disciples trust all other matters to God, in order to be free to devote their supreme care to obtaining the kingdom, and says, “Seek ye first His kingdom” (Matt. vi. 33).—From Prof. Adeney’s *Theology of the New Testament*.

OUR COLLEGE.

We expect soon to once more undertake the task of learning to manifest the subjective by the objective.

The Jubilee has come and gone, but no word has yet been heard regarding the subscription boom or its results.

The names of our "Jubilee" Doctors and Bachelors, all of whom will worthily wear their honors, appear elsewhere in this issue.

The At Home question is on the board, the Literary Society resolving at its last meeting to request the call of a mass meeting for its consideration.

No manuscript exists of President Patton's great "Jubilee" sermon, but he has promised an outline of it which will appear in an early number of the MONTHLY.

The college editors have been unable to draw any clear distinction between the Opening and the Jubilee. For an account of our Annual Convocation, we refer our readers to the report of the Jubilee proceedings.

Last year's graduates are one by one settling in charges. Geo. Crow, Geo. Wilson and R. G. Murison are at present occupying fields as ordained missionaries, the first-named in the North and the last two in the West.

Of last year's class the first and so far the only one to take unto himself a wife is Mr. T. A. Watson, to whom the congratulations of the MONTHLY are hereby extended. The probability is that there are more to follow.

Mr. Eshoo has returned to Persia, Mann is in Smithville, Tough is at Hornby, Watson in Alma, Lowry in Hagersville, Lawrence in Vanneck, Webster, Johnson and Drinnan are also settled. Messrs. Cooper and Mustard are still wearing out carpet bags.

All good Knox men appreciate and reciprocate the kindly words of recognition and encouragement which the Jubilee occasion called forth from representatives of the University, of sister Theological Colleges, and of the Province and City.

It is expected that a fitting and lasting memento of the Semi-Centenary will be provided in the shape of a memorial volume. The College Board has sanctioned the undertaking and the matter is in the hands of an efficient committee. Further particulars will be given shortly.

It was a goodly thing to see and hear the venerable father, Dr. Reid, at the morning meeting on Wednesday, with step somewhat enfeebled but with intellect as strong and voice as clear as ever, as he read his interesting and valuable paper on the history of Knox College.

The present third-year class promises to be one of the largest in the history of the college, almost if not quite equal to the famous one of '93. Of course the continuity of its size depends upon whether the examiners and examinees agree in their opinions on various important questions that will be considered next March.

The "blowers of trumpets" at the Jubilee, with a modesty characteristic of their institution, blew but a sweet and gentle tone. It appears that the taste of the College constituency is not educated up to music of such refinement. Perhaps a louder blast from some robust "blower" would prove more effective in rousing to action and inspiring to liberality.

The College foot-ball team is practising hard, to keep up the reputation of the past, and it hopes with this year's championship trophy to balance the one secured last year, and which now adorns the walls of the college library. So far McMaster team has fallen before us, thanks to the play of the team, aided materially by the accompaniment of a vigorous fish-horn orchestra.

We regret to announce the serious illness of Rev. Prof. Thompson. There is no one in connection with the college who is more respected than the Professor of Apologetics. He has endeared himself to the students, and has gained their esteem, not merely by his wide and varied learning and deep, accurate scholarship, but also by his qualities as a friend, sympathetic towards every individual. His early recovery is earnestly hoped for.

The Literary and Missionary Societies have both got under way with high hopes through encouraging attendance and clearly manifested interest. The Missionary intends holding its public meeting on the evening of Nov. 30, when it is hoped prominent missionaries or mission workers will be present. The reports so far received from the fields of the past summer are bright and encouraging. The Executive hope for strong financial support this year, not only from Grads. and Undergrads., but from all friends of the college.

The Literary Society have started with a most promising outlook. The new Executive define their policy as an eminently practical one. It is intended to resolve one of the regular meetings into a Presbytery and discuss the questions which the men will have to face when they become Presbyters sooner or later. At its last meeting the relative merits of the itinerancy and present system were discussed, the decision being in support of the arguments advanced by the upholders of the present method. The public meeting of the "Lit." will be held on Dec. 7, when an Inter-Collegiate debate will take place between Knox and Montreal Colleges. Of these meetings more anon.

LITERATURE.

HISTORY, PROPHECY AND THE MONUMENTS, *By J. F. McCurdy, Ph. D.; LL. D., Prof. of Oriental Languages in University College, Toronto, (Vol. I). New York, McMillan & Co.; Toronto, Rowse & Hutchison.*

The title of this book indicates its aim, for "the monuments" are evidently those especially of Babylonia and Assyria. Prof. McCurdy seeks to give a succinct history of the ancient civilization of the Semitic world with the special design of making more intelligible the history of Israel, as delineated in Biblical histories and prophecies. The characteristic customs of the Semitic peoples were characteristic of the Hebrews. The fortunes of Israel were bound up with those of the kindred nations. We have been thankful for such a book as Sayce's *Fresh Light from the Ancient Monuments*, even though it be somewhat scrappy, but this seems to be the first systematic effort to press the whole early history of the orient into the same service.

Our author has every right to treat this subject. Since the Royal Asiatic Society, in 1857, asked Rawlinson, Hincks, Fox, Talbot and Oppert to translate independently the annals of Tiglath-pileser I, and found their translations substantially agree, it has been admitted that, even though there is a residuum of doubt, the secret of reading the monuments has been discovered. Dr. McCurdy himself has been known ever since his return to Canada, not only as an eminent Hebraist but as one of the small band of competent Assyriologists.

Canadian readers are anxious to welcome as heartily as possible any thorough work by a Canadian in the field of scholarship, but Dr. McCurdy does not need any favors on the ground of his origin. His book will stand criticism from any source. It is true that I seem to myself not to catch his meaning, now and then, as quickly as I might. For example in §99 I understand him to say that everything in the political and social life of ancient Babylonia turned upon religion whereas in §122 he appears to teach that the expeditions made by the Babylonians into the Westland from the earliest time, were undertaken "*chiefly* with the view of getting control of important industries or natural productions." (The italics are mine). But my difficulty may well be due rather to a want of sufficient familiarity with the subject, and in any case it would be mere folly to dwell on so comparatively small a matter.

One cannot but admire our author's independence. It is shown on every page. A very good proof of it is his treatment of the Accado-Sumerian hypothesis. It is generally supposed that a non-Semitic people inhabited Babylonia and reached a high degree of civilization before the Semites left their earlier homes, and that the language of this people has been discovered on the monuments. Prof. McCurdy denies that the Babylonians of history received their

civilization from earlier settlers of their country and explains the strange vocables to be met with as belonging to a sort of "hieratic language." It is of course Sayce who has popularized the Sumerian theory among us and one is sometimes tempted to think him brilliant and energetic rather than cautious, but I do not happen to be able to hear of any other Assyriologist who agrees with Prof. McCurdy. He may seem, then, to have gone upon a forlorn hope but forlorn hopes have often succeeded, and one, who can take no part in the conflict, can at least promise to keep a sympathetic eye on the field. Whatever be the result of discussion upon debateable points, the great value of this book remains unquestionable.

It has already been intimated that much light is here thrown upon the history of Israel. Every reader will be greatly interested in the evidence brought forward to show that the inhabitants of the region of the Euphrates and Tigris were for ever seeking to gain supremacy over the West. The earliest Babylonian King of whom we know, Sargon of Accad (B.C. 3800), is said to have made expeditions to Syria and Palestine, and even over the sea to Cyprus, and thus he set an example which was persistently followed by his successors in the predominance whether Babylonians or Elamites or Kasshites or Assyrians or Chaldeans.

Still more interesting perhaps is it to notice how the Providence of God guided the destinies of Israel down to the latest ages. Not the least striking instance of this happened at the time of their conquest of Canaan. Before that time not only Babylonia but also Egypt had had possession of Palestine, while the "Hettites" had established a powerful kingdom in Northern Syria and the Canaanite communities had attained to great wealth. But the Canaanites clung so firmly to the ancient Semitic custom of independent "city-states" that even Tyre and Sidon did not strike a blow for their kinsmen's sake and that the Israelites, who had departed widely from the aforesaid usage, could for the most part, deal with them in detail. And just then Babylonia, under the sway of the Kasshites, was torn by internal dissension and confronted by the growing might of Assyria, and the Egyptians and Hittites had so exhausted themselves in mutual strife and been so weakened by the invasion of migratory hordes that they could make no claim to the sovereignty of Palestine.

I cannot refer at all to the treatment of Israel's later history or of prophecy. It is better to read the book than to read about it. I hope it will find many readers who will await with impatience the promised early publication of the second volume which will carry the story on from the fall of Samaria.

Mount Forest.

D. M. RAMSAY.

EVOLUTION AND CHRISTIANITY. *By Professor James Iverach, M. A., D. D.*
London: Hodder & Stoughton. Toronto: Fleming H. Revell Co. Pp. 232. Price,
75 Cents.

Everything that Professor Iverach has yet done in the way of book-making, he has done well and the present volume is no exception to the rule. It is the work of one who is thoroughly at home in the subject with which he deals, who

has mastered the literature of his theme and has it at his finger ends, and who has packed his little book full of clear, logical, hard-headed, Aberdeen reasoning. The language is not excessively technical and yet partly owing to the closeness of the thought the book will not furnish a milk diet for one whose reading in the regions traversed has been but small. The satisfactory thing about it is that it will repay a protracted and thorough mastication.

The work is arranged in eleven chapters under such headings as Evolution and Beginnings, Evolution and Law, Evolution and Creation, Evolution and Religion, etc. It is unnecessary to say that Professor Iverach is not one of those theologians whom the very mention of such a word as Evolution is sufficient to throw into a transport of fear and fury. Nor on the other hand is he one of those who think it matters not at all what surrender theology and religion may be called upon to make at the demand of science. He does not fear the demands of true science, or any results of scientific investigations that are firmly established, but he refuses to accept as established fact what is as yet only in the region of hypothesis, nor will he admit the sufficiency of a theory to account for everything because it accounts satisfactorily for some things. Thus, in regard to Evolution, he does full justice to the splendid results that have followed its use as a working hypothesis, he is willing even to grant that it is the highest scientific generalisation to which the human mind has yet attained; but he is not prepared to accept it as the all sufficient explanation of the formation of the whole world, living and not living, from the primitive molecules. While admitting that the theory of evolution has cast new light on the universe, in short that "by the method it prescribes, by the questions it asks, and by the results it has won, evolution holds the field," our author points out that there are certain questions which still remain to be answered. Is evolution a self explanatory process? Is it a process which can dispense with a marshalling and directing agency? Is it a system or a method which can get on without the guidance of intelligence or proceed without the assumption of purpose? These questions are clearly and satisfactorily answered in the negative; and not only so, but it is shown that if we admit the doctrine of organic evolution, we have an argument for design and for a final cause much more magnificent than that based on special creation.

THE THEOLOGY OF THE NEW TESTAMENT. *By the Rev. Prof. W. F. Adency, M.A., of New College, London. London: Hodder & Stoughton; Toronto: Fleming H. Revell Co. Pp. 248. Price, 75 Cents.*

This is a valuable work on an important subject. With that directness and power of compression which comes from thorough mastery of the subject in hand and which is characteristic of the best contemporary British scholars, Prof. Adency has given us in this little volume material for deep and long-continued thought. In the Introduction its theme is defined and the period of immediate preparation for the coming of Christ is sketched.

Following this, we have first a study of the Teaching of Jesus Christ, under such sub-divisions as The Kingdom of God, The Person of Christ, etc. In all of this there is an evident sincerity and desire to interpret fairly the teaching of

the Master, and the conclusions reached do not vary greatly in the main from what the Church has commonly held. Most of us, however, will hardly agree that the interpretation of Christ's teaching as to His second coming is satisfactory. The following brief quotation is not an unfair presentation of Prof. Adey's view—"Christ returns in every Divine judgment ; he is present in the clouds triumphing in every victory of the Kingdom of God."

All careful students of the New Testament have recognized the mystery which wraps the question of the fate of the bodies of unbelievers. Prof. Adey thinks that he is justified in stating Christ's teaching to be that there is no resurrection for the impenitent wicked. At the same time he recognizes that our Lord teaches clearly that they will have conscious existence after death and he also shews that Christ did not make any assertion about a future restoration of the lost after death.

Following the Teaching of Jesus Christ we have the Theology of the Apostles, with the sub-divisions of The Primitive Type, The Pauline Type, The Epistle to the Hebrews and The Johannine Type. In entering upon the Theology of the Apostles the question of the Development of Doctrine is cautiously and satisfactorily discussed, and it is shewn that if we meet with novelty of thought in later books, this "need not involve any contradiction of what preceded ; it may be a genuine consistent evolution of the fruits of Christian truth in perfect agreement with the specific nature of the seeds sown by Jesus Christ."

In conclusion, we may say that we would be glad to see this or some similar work introduced as a text book in our colleges. This is a *method* of studying the Scriptures for which many of us longed as students with a great longing and for which no provision was made.

THE EXPOSITOR'S BIBLE. THE BOOK OF NUMBERS. *By the Rev. Robert A. Watson, M. A., D. D.* London: Huddell & Stoughton ; Toronto: Fleming H. Revell Co. Pp. 408. Price, \$1.50.

If it is possible that this book may not rank with the very best of the admirable series to which it belongs (and that is as much as to say that it is not equal to Dr. Watson's other work in the series) the reason lies partly in the nature of the task which the author had to perform. The present state of critical opinion makes the Pentateuch a difficult field of work, and Numbers in many of its chapters is not an inviting book for an expository commentator. In regard to criticism generally it may be said that Dr. Watson's position on the whole is reasonably conservative. Yet occasionally he startles us with an explanation that many would term rationalistic. For example, after a certain hesitation in regard to the pillar of cloud and fire, he leaves us with the impression that it was a natural object produced through the intervention of Moses, so that it was only indirectly and through his servant that God led the people thereby.

In the Introduction we have the author's view as to the date and authorship of the book. He regards the theory of a journal of the wanderings kept

by Moses as untenable, and falls back on the belief that contemporary records of some incidents and traditions early committed to writing form the basis of the book. It is a careful and scrupulous compilation; and there is no ground for the view that its writer or writers, while concerned about the moral and religious significance of facts, were indifferent as to accuracy in their historical statements. In the course of the commentary several passages are noted which tell conclusively against the theory of a late authorship for a special purpose.

As in some other numbers of the Expositor's Bible, the application of these ancient experiences to modern life and conduct is very fine, and the preacher will find here a mine of suggestion that will repay careful working.

REGINALD HEBER, BISHOP OF CALCUTTA. *By Arthur Montefiore. Toronto: Fleming H. Revell Co. Pp. 160. Price, 50c.*

The Fleming H. Revell Co. have issued this life of Bishop Heber in a tasteful volume uniform with other missionary biographies which have preceded it. A portrait of the Bishop forms the frontispiece and the book throughout is adorned with numerous illustrations from Bishop Heber's sketches and other drawings.

To most of us Heber is known as a hymn-writer and missionary, and on opening his biography one is surprised at first to find only two chapters out of seven devoted to life in India. The author reminds us, however, that "Heber held the bishopric of Calcutta for less than three years; and although he laboured so exceedingly that we may consider his death was hastened by toil, yet such labour remained during his lifetime rather pregnant with promise, and chiefly became productive of result after his death." Heber's life and personality are interesting apart from his missionary labours, and it is not merely in the last two chapters of the book that one finds matter of interest. The account of his travels, of his life as country parson, and of his literary work is all interesting, and we are the more absorbed in the missionary records which follow because we have already become acquainted with their hero. When we have finished the missionary records and rise from our reading we do so with the conviction that his biographer's eulogy is well deserved—"He was a man among men—a man who could rule and dared not lie—and among Christians he was a leader. An Englishman in his blood and breeding, he was to the heathen a brother and a servant; a son of the aristocracy of the richest nation in the world, the poor and lowly were his friends; a creator of the literature of his age, and among the craftsmen an artist, he gave the treasures of his mind to those who could not even read; the spiritual lord of all the Indies, he lived and moved and died the humble follower of Jesus, the crucified carpenter of Nazareth."

For anyone who would wish a closer acquaintance with the writer of "From Greenland's Icy Mountains," we cannot do better than recommend a reading of this well-written and interesting narrative.

WHY DO YOU NOT BELIEVE? By Rev. Andrew Murray. Toronto: Fleming H. Revell Company. Pp. 139. Price, 35c.

This little work is by the author of "Abide in Christ," "Like Christ," etc. Originally written in Dutch for a South African constituency, it has been well translated by Rev. J. P. Lilley, M. A., Arbroath. Its purpose is explained by the sub-title—"Words of Instruction and Encouragement for all who are seeking the Lord." Its method is disclosed by the headings of the chapters, which run as follows—The absolute necessity of faith, The object of faith, The seed of faith, The language of faith, The beginning of faith, etc. That it has proved a welcome and helpful message to many is testified to by the fact that not only did it receive a warm welcome in South Africa, but that in Holland it has passed through six editions in a very short time. That it will be as heartily received in its English edition seems certain. For everywhere there are souls that have been seeking the Lord not without repentance, and desire for holiness, but have not yet found the rest and strength that come from full assurance of faith. To all such this plain and earnest work will prove helpful. Many a pastor will know some one in his congregation whose case needs just such counsel and direction as is to be found here.

We presume that most of our readers are acquainted with the periodical publications of Messrs. T. & T. Clark, Edinburgh. We would recommend any one who has not seen *The Expository Times* to order a sample copy. We predict that when he has read his specimen number he will be tempted to order the magazine, and if he takes it for a year he will feel that he cannot do without it. It is fresh without being rash, bright without being superficial, and its perusal from month to month will keep one fairly abreast of what is going on in the Biblical world. The *Times* does not pose as a review, though its short book notices are pointed and fair. If one wishes to see discussed the Theological and Philosophical works of our day his journal is *The Critical Review*, edited by Professor Salmond and also published by the Messrs. Clark. These periodicals may be ordered through the Fleming H. Revell Co., Toronto.

The Presbyterian and Reformed Review for October contains a fair and scholarly article on The Messianic Teaching of Isaiah, by Dr. William A. Shedd, of Oroomiah, Persia, and a pungent and unsparing criticism of Prof. Henry P. Smith's views on Inspiration, by Prof. B. B. Warfield, of Princeton. Other articles are—Prof. George D. Herron as a Leader, by Frank Hugh Foster; The *a priori* Proof of the Existence of God, by Jacob Cooper; The Sons of God and the Daughters of Men, by William Henry Green; Edwin Cone Bissell, D. D., LL. D., by Andrew C. Zenos; Prof. Stearns' "Present Day Theology," by Thomas Nichols; and a Symposium on The Proposed Plan of Federation of the Reformed Churches; as well as the usual exhaustive Review of Recent Theological Literature.

ADVERTISEMENTS.

A BRILLIANT STUDENT.

Head of the class, perfect recitations and examinations, envied by all. To attain such honor a good memory is necessary. The new physiological discovery—MEMORY RESTORATIVE TABLETS quickly and permanently increase the memory two to ten fold and greatly augment intellectual power. Difficult studies, lectures, etc., easily mastered; truly marvelous, highly endorsed, your success assured. Price, \$1.00, postpaid. Send for circular. MEMORY TABLET CO., 114 5th Ave., N.Y.

GO TO **RANNEY'S**

...FOR YOUR...

HAIR CUTTING
AND SHAVING.



439
Spadina
Ave.

BOOKS! BOOKS!

SEND TO

THE DOMINION BOOKSTORE,

294 Yonge St.,

TORONTO

For Catalogue of new and
second-hand books.

D. SUTHERLAND,
PROPRIETOR.

A. BOYD

BOOT & SHOE MAKER

Fine Custom work a Specialty. . . .
Repairing Promptly Attended to. . . .
Special Attention Given to Students.



370 Spadina Ave, TORONTO

TRY

ORIENTAL STEAM LAUNDRY

Quick and First-class Work Guaranteed.

TELEPHONE 2418.

HEAD OFFICE:

168-174 King St. West.

THE KNOX COLLEGE MONTHLY AND PRESBYTERIAN MAGAZINE.

Among the important articles which have been secured from competent writers and which will shortly appear in the MONTHLY are the following: "The Evolution of Scripture," "How to Study the Bible," "The Ascent of Man," "The Development of the Earthly Life of our Lord," "The Diseases of the Bible," "Studies in 'In Memoriam.'"

The Missionary department will continue to furnish valuable material for missionary discourses, young peoples' meetings, etc. The other departments will be still further developed.

Send your subscription (\$1.00) to REV. JOHN MUTCH, 110 Havelock Street, Toronto.

ADVERTISEMENTS.

APPLETONS'
Popular Science Monthly.

Edited by WILLIAM JAY YOUMANS.

The Popular Science Monthly is without a competitor.

It is not a technical magazine.

It stands alone as an educator, and is the best periodical for people who think.

All its articles are by writers of long practical acquaintance with their subjects, and are written in such a manner as to be readily understood.

It deals particularly with those general and practical subjects which are of the greatest interest and importance to the people at large.

It keeps its readers fully informed of all that is being done in the broad field of science.

Illustrations, from drawings or photographs, are freely used in all cases in which the text may be thereby elucidated.

Examination of any recent number will more than confirm the foregoing.

\$5.00 per annum; single copy, 50 cents.

D. APPLETON & CO., 72 FIFTH AVENUE, NEW YORK.

CANADIAN AGENCY: G. N. MORANG, Manager,

63 Yonge St., Toronto.

Write for Special Premium Offer.

ADVERTISEMENTS.

STUDENTS NEEDING NEW BIBLES . . .

will do well before purchasing to examine the splendid new

INTERNATIONAL

The Smallest Large-Type Bibles Published.

TEACHERS'



BIBLES.

The only Teachers' Bibles having new Helps or Aids prepared by both English and American Scholars.

SPECIAL FEATURES.

- New Illustrated Helps.
- New Maps.
- Fine Bindings.
- Clear Print.
- Minimum Size.
- Moderate Prices.

THESE splendid new Teachers' Helps have been commended by Dr. Burwash, Principal Dawson, Dr. Carman, Dr. Dewart and other eminent scholars. Among the contributors are Revs. C. H. H. Wright, Jas. Stalker, Philip Schaff, A. R. Fausset, Alfred Plummer, Jesse Hurlbut, Theophilus G. Pinches, Esq., Major Conder and other specialists.

Ask always for the New **INTERNATIONAL!**

SOLE AGENCY FOR CANADA:

WILLIAM BRIGGS, 29-33 Richmond St. W., TORONTO.

STUDENTS'

OUTDOOR

EXERCISES.

We furnish all kinds of supplies. Assortment large. Goods choice. Prices reasonable.

THE H. P. DAVIES CO. LTD.

81 Yonge Street, Toronto.

KNOX LAUNDRY

421 SPADINA AVE.

Liberal discount to students residing in Colleges.

Gents' laundry a specialty

All Hand Work

W. LARTER, Prop.

TELE. 1562.

Wonderful, But True.

◆◆ We are selling Gents' 14k Gold Filled Watches for less money than silver ones cost a few years ago.

We solicit your repairs. All work has my personal attention. An experience of over 30 years enables me to offer you best of satisfaction. **FINEST WATCHES PROPERLY ADJUSTED.** Jewelry, Wedding Presents, Spectacles, Fountain Pens, &c., &c.

Special prices to students and ministers.

J. Rowley & Co., Jewellers,
Cor. Spadina Ave. & Oxford St.

THE
VERY
BEST



ROGERS'



GOAL

Head Office: 20 King St. West,
TORONTO.

ADVERTISEMENTS.

SWISS 
LAUNDRY

(ALLAN MANUFACTURING CO. PROPRIETORS)

Corner Simcoe and Pearl Sts.

LAUNDRY WORK OF ALL KINDS,

Repairing and Darning Free of Charge.

—ALSO—

Cleaning, Dyeing, Pressing
 and Repairing of **TWEED**
 and **CLOTH SUITS,**
 Etc., Etc.

On request Our Waggon call regularly
 at all Colleges, Boarding-houses, etc.

TELEPHONE 1260 AND 1150.

JAMES ALLISON

Merchant Tailor

264 YONGE ST., — TORONTO.

Best Fine Tailoring a Specialty.
Best A Liberal Discount to Students.



PURE GOLD **FLAVORING EXTRACTS**
BAKING POWDER

BAKING POWDER IS MADE FROM
 ABSOLUTELY PURE CREAM TARTAR
 AND SODA
 FLAVORING EXTRACTS ARE
 THE STRONGEST, PUREST AND BEST

UNDERTAKERS

BATES & DODDS

931 Queen Street West **TORONTO.**

THE NON-COMBINATION UNDERTAKERS.

Telephone 5081.

HOOVER & CO.

Druggists,

444 SPADINA AVENUE

AND

43 KING STREET WEST.

Ten per cent. discount to students.

—HEADQUARTERS FOR—

STATIONERY - -
ACCOUNT BOOKS - -
LEATHER GOODS - -
OFFICE SUPPLIES - -
DIARIES, Office and Pocket.
BOOKBINDING—Every style
of the Art.

—CANADIAN AGENTS FOR—

GALIGRAPH TYPEWRITER,

"It stands at the head."

EDISON MIMEOGRAPH.

"Perfect Duplicator."

WIRT FOUNTAIN PEN.

"Get the Best."

The BROWN BROS. Ltd

Stationers, Account Book Manufacturers,
 64 to 68 King St., E., TORONTO
 Established 1856.

ADVERTISEMENTS.

A. E. KENNEDY

'PHONE 2862

D. G. DOUGLAS.

KENNEDY & DOUGLAS

MERCHANT TAILORS

389 Queen Street West
DISCOUNT TO STUDENTS.

TORONTO.

MONEY SAVED

Is money earned.

Buying from us you purchase from manufacturers and save intermediate profits.

When in need of a WEDDING RING go to

JOHN WANLESS & CO.,

108 Yonge St., TORONTO.

CURRY BROS.,

*Stationers,
Printers,
Bookbinders.*

Students' supplies of all kinds at reasonable prices. We have everything you need and expect you to come and see.

414 SPADINA AVENUE, TORONTO.

FOR WEDDING GIFTS, Birthday Gifts, Presentation Goods, Diamonds, French Marble Clocks, And the finest assortments of Electro-Plated Ware, Sterling Silver and All Spoons and Forks, Rogers' Table Cutlery, it will pay to inspect my stock and prices.

Manufacturing and Repairing Watches and Jewellery by the best workmen.

S. B. WINDRUM, The Jeweller,
31 King St. East, Upstairs.

Acculturation

WHAT DOES IT MEAN ?

Look up your dictionary. But stop! You will waste your time unless you have the

STANDARD DICTIONARY

OF THE

ENGLISH LANGUAGE

Compiled by more than 240 specialists.

Defines 75,000 more words than any other dictionary.

FUNK & WAGNALLS CO.,

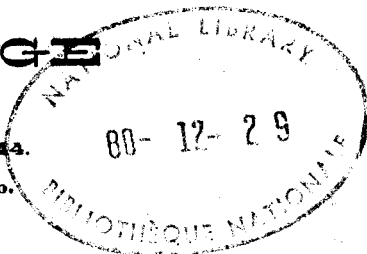
TORONTO — — — 11 Richmond Street.

KNOX COLLEGE

TORONTO.

ESTABLISHED . . . 1844.

Affiliated with the University of Toronto.



STAFF OF INSTRUCTION.

- REV. PRINCIPAL CAVEN, D. D., Professor of Exegetics and Biblical Criticism.
REV. WILLIAM GREGG, D. D., Professor of Church History.
REV. WILLIAM MACLAREN, D. D., Professor of Systematic Theology.
REV. R. Y. THOMSON, M. A., B. D., Professor of Apologetics and Old Testament Literature.
REV. J. J. A. PROUDFOOT, D. D., Lecturer in Homiletics, Church Government and Pastoral Theology.
Hebrew is taught in University College by REV. J. F. MCCURDY, PH. D., Professor of Oriental Literature.
Elocution is taught by MR. A. C. MOUNTER, B. E.
MR. GEORGE LOGIE, B. A., Tutor in Greek, Latin and English.

Before entering Theology, students must have either a degree in Arts or have completed a three years course in Arts in some approved institution.

The Elocution Class is attended by the students of all the Theological Years, and is open to all who have the Ministry in view.

SCHOLARSHIPS AND PRIZES.

Twenty-three Scholarships and Prizes, ranging in value from \$80 to \$80, are awarded in the three years of the Curriculum.

In addition to these, a few Scholarships are privately bestowed on the recommendation of the faculty.

There are also Seven Scholarships awarded students in the Arts Course.

PREPARATORY COURSE.

This course extends over three sessions. All entrants must pass a preliminary examination in Latin, Greek, English, Geography, History, Arithmetic, Euclid, Algebra.

DEGREE OF B. D.

Candidates for the degree of B. D. must be graduates in Arts of some approved University; but Students who completed the literary course in Knox College in 1881 and are now in the Ministry of the Presbyterian Church in Canada, may become candidates.

RESIDENCE OF STUDENTS.

The College Residence is very commodious, and has accommodation for seventy-six students.

Students are provided with furnished rooms. The rate of board is three dollars per week, all charges for attendance, etc., included. Where it is preferred, Students are allowed to reside in the College on payment to the Steward of one dollar per week, and to find board elsewhere.

All communications regarding the Curriculum or Residence must be addressed to the Rev. Prin. Caven, D. D., and all correspondence regarding the financial affairs of the College must be sent either to Wm. Mortimer Clark, Q. C., Chairman, or the Rev. W. Reid, D. D., Secretary of the College.