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TORONTO, FEBRUARY, 1894.

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THE BOOK OF ISAIAH.

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THE modern higher critics, in dealing with the prophetic writings, are as ill-satisfied with the common view as they are in dealing with the historical writings. The Book of Isaiah is allowed to be a sublime and masterful production. But it cannot be allowed for a moment to be the work of one author. In the first place, it is cut into two nearly equal parts; the first consisting of chapters i.-xxxix., inclusive; the second, xl.-lxvi. The first section is, in the main, ascribed to Isaiah, whose long life extended over four reigns; but not nearly all of it. The critics find passages here and there—now a whole prophecy, extending over several chapters, and now a small paragraph consisting of a few verses—which cannot have been written by the great prophet whose name they bear, but must have been produced at some earlier or subsequent period. They are what the critics call “disputed prophecies,” and they are “scattered up and down through the first thirty-nine chapters of Isaiah.”

We are told, “There is only one of these prophecies (putting aside xxi. 1-10) which may with any real plausibility be referred on exegetical grounds to the age of Isaiah, and that is chapters xxiv.-xxvii.” The grounds on which this one prophecy is allowed to Isaiah are the following (of course, the critics know better; they are confident that even this passage is not Isaianic; however, they are good enough to allow that the following consider-

ations favor that view): (1) According to Isaiah x.v. 6, the author dwells on Mount Zion; (2) Moab is referred to as an enemy; and (3) at the close of the prophecy, Assyria and Egypt are mentioned as the principal foes of Israel, xxvii. 12, 13.

Still, these plausible arguments in favor of the Isaianic origin of this prophecy are delusive. "The true explanation was long ago seen by Ewald, namely, that the author, being less richly endowed with the prophetic spirit, has interwoven precious fragments of old prophecies. . . . The tone and spirit of the prophecy as a whole point to the same late apocalyptic period to which chapter xxxiv. and the Book of Joel belong."

But while it is allowed that a considerable part of the first section of the book was produced by Isaiah, the second part, xl.-lxvi., has no connection with him whatever. This part was produced by Second Isaiah, whoever he, or *they*, may have been. For when you come to look into the critical analysis given of this part, you find several authors assumed. Like the rest of the Old Testament, it is composed of shreds and scraps, gathered from nobody knows where, by nobody knows whom, and nobody knows when. The only things quite certain are that Isaiah did not write it, that it was not written in his age, and that no one man composed it. The critics, however, allow this: that though having such a mysterious origin and varied authorship, it is in style and literary finish, in poetic beauty and prophetic dignity, equal, if not superior, to the writings of the true Isaiah that have come down to us. How this brilliant author (or authors) should hide his (or their) personality behind the name and reputation of the true Isaiah the critics have not told us. For when we gather together the passages of the book which the critics agree in allowing to the true Isaiah, they are found to constitute little more than one-third of the whole; and how men quite as able as he, and with more of poetic genius, should write under his name, or leave their writings in such a condition that they could be mistaken for Isaiah's by later editors, is a very marvellous thing.\*

We shall now look at the critical results reached in respect to the first part of Isaiah. But before doing so, we must refer to the

\* The following passages are allowed to be Isaianic in the first part: Chapters i.-xii., inclusive; chapters xiv. 24-32; xvii.-xxiii.; chapters xxviii.-xxxiii. In all, 512 verses. This is really all that the most conservative critics of the higher school will allow to the great prophet whose name the book bears; namely, 25 chapters and 9

canon of criticism on which they depend in their processes. A great deal of stress is laid on what is called the true office of the prophet. It was the office of the prophet of Israel to address himself to the needs of his own age; to announce to his contemporaries the judgments or consolations which arose out of the circumstances of his own time; to interpret for them their own history. "To base a promise upon a condition of things *not yet existent*, and without any point of contact with the circumstances or situation of those to whom it is addressed, is alien to the genius of prophecy." (Driver p. 201.) In another place (p. 224), this author says: "The prophet never abandons his own position, but speaks from it. He speaks always in the first instance to his own contemporaries. . . . His promises and predictions, however far they reach into the future, nevertheless rest on the basis of the history of his own age, and correspond to the needs then felt."

This is a very convenient rule, and it enables the critic to apply the pruning-knife with confidence to seeming prediction. It is on this rule that the whole analysis of Isaiah proceeds. The Isaianic authorship cannot be consistently denied on the grounds of prediction, because the more conservative members of the school hold by prediction as in some sense belonging to the prophetic office; and the most radical are compelled to allow the prediction of events future to the writer of this book, no matter how late they may place him. But when the cast-iron rule is laid down "that all prediction must rest on the basis of the history of the prophet's own time, and correspond with the needs then felt," they have at hand the means of barring a great deal not only in Isaiah, but also in the other prophets."

It is useless to quote instances that seem to discredit this

verses, from chapter xiv. ; but from this should be deducted xix. 1-25, and xxi. 1-10 (in all, 35 verses), which are regarded as doubtful. The account will, therefore, stand something like this:

First part :	Isaianic.	Non-Isaianic.
Verses,	477	309
Second part : Verses,	—	526
Total,	477	835

That is, the book consists of 1,312 verses, of these 477, or a little over one-third, are the work of Isaiah. Yet, although so little has reached us from the pen of this prophet upon which to base his reputation, Cheyne, the great authority of the modern school upon this book, says: "Isaiah is the greatest and most influential of the Old Testament prophets."

canon of criticism, as, *e.g.*, that Moses predicted and warned the people against a condition of things that would obtain under a monarchy; you are silenced at once by the assurance that Moses never wrote that prediction, and its existence in Deuteronomy is one of the evidences of the later origin of that book.

According to this rule, the prediction contained in Isaiah xiii. 1-xiv. 23 is declared to belong to the exile. The critics have to allow the element of prediction in it, for they do not place the composition as late as the conquest by Cyrus, and yet the overthrow of Babylon is clearly portrayed in this remarkable prophecy; and not only the fall of the Babylonian dynasty, but the utter desolation of the city and empire, an event that did not occur for some centuries after. The argument against the Isaianic authorship of this passage, and of nearly all that is objected to in this book, rests on this canon. But on what ground does the canon itself rest? What are the evidences in support of it? They ought to be very clear, and, in all fairness, they ought to be established independently of those passages that are in dispute. If the old school is not allowed to quote this prophecy, or any of the many passages in Isaiah, and in the Pentateuch generally, that contradict this new canon point blank, surely the new school should not be allowed to prove their canon by disputed passages. The new school are bound to show from independent evidence, from the fundamental character of prophecy, from principles clearly laid down by divine authority in respect to prophecy, that "the prophet always speaks, in the first instance, to his own contemporaries." Where is there such a principle laid down in scripture? It is no proof to point to the course followed by many prophets, and say, "These go by the rule." The opposite side can point to Moses and Isaiah, Jeremiah and Daniel, and say, "These go against the rule." Upon investigation, the canon will be found a modern invention, as an offset to the old school canon, that "a prophet is sometimes immersed in spirit in the future, and holds converse, as it were, with generations yet unborn." The two rules have precisely the same authority, *i.e.*, they are both modern inventions to explain supposed difficulties. Each is a more or less plausible conjecture. Neither is certain; neither is of sufficient authority either to establish or overthrow the authorship of any prophecy.

The Book of Isaiah has suffered sad mutilation at the hands

of the modern critics. Not only is the second half cut away altogether, but a large part of the first half is not allowed to be Isaianic. The first twelve chapters are genuine, but chapter xiii. and the first twenty-three verses of xiv. is supposed to belong to the exile. "The Jews are represented here as being in exile in Babylon, but shortly to be released through the intervention of the Medes." We have in chapter xiii. an account of the conflict, capture, and sack of the city, the great slaughter attending this event, and the utter desolation that will finally mark the site of the city. Chapter xiv. 1, 2, tells why this destruction is sent upon Babylon; it is because the Lord will have mercy on Jacob, and will yet choose Israel, etc.

The critic proceeds to say: "This does not belong to Isaiah's age" (Driver, 201); which opinion is based on the canon of criticism we have quoted: "It is the office of a prophet to address himself to the need of his own age," etc.

And we are directed to Jeremiah l. and li. as the best commentary on this section of Isaiah; which chapters of Jeremiah, we are told, "were written on the eve of, or during, the exile." Well, we turn to these chapters of Jeremiah, and we find them just as marvellous as the passage before us would be on the supposition that Isaiah wrote it. For Jeremiah gives in these chapters a most thrilling and circumstantial account of the ruin of Babylon by the Medes, and the utter overthrow of the empire. Now, if Jeremiah could give such an account on the eve of the exile, so many years before the event, there is no serious objection to supposing that Isaiah could give a similar account a century earlier. For the prediction in Jeremiah is most minute; not giving in general terms only the overthrow of the city, but giving particulars of the dreadful event as they actually occurred. It must therefore be allowed that we have here evidently the finger of God, or else these chapters were written after the event. If written after, why was Cyrus not mentioned? If written long enough before to allow the author to see the Medes in threatening attitude, while Cyrus had not yet appeared upon the horizon as the great agent, how shall we account for the circumstantial character of the prophecy in describing the fall of the city and the after desolation?

Anxious to know how these difficulties are disposed of in the new theory, we turn to the analysis of these chapters by Driver,

and from it we can see at once that the critic is perplexed. He is between Scylla and Charybdis. If he denies the prediction in the prophecy on the ground that Jeremiah could not have seen so far ahead, he discredits what he has already allowed, that Jeremiah clearly foresaw the overthrow of the Babylonian power. And, on the other hand, if he allows that Jeremiah wrote these chapters, he must give up his canon of criticism. He does neither. He takes a middle course. He says: "It does not seem that this prophecy is Jeremiah's. The grounds for this conclusion do not consist in the announcement *per se* which the prophecy contains of the end of the Babylonian power . . . or in the phraseology, which has much in common with Jeremiah's, but in the manner in which the announcement is made, and the contradiction which it evinces to the position which Jeremiah is known to have taken in the year to which this prophecy is assigned." (Driver, p. 250.)

He then goes on to show how Jeremiah was at this time favorable to the Babylonians; how he was counselling submission to them, etc. And he says it is inconsistent with this to suppose that the prophet at the same time would pen this terrible philippic against the Babylonians. He seems to overlook the fact that the prophet's conduct in urging his countrymen to submit to the Babylonians, and seek safety by accepting the terms offered, was quite as inconsistent with his acknowledged foresight of the overthrow of Babylon.

The explanation he finally adopts is this: "The prophecy, l.-li. 1-58, is the work of a follower of Jeremiah, familiar with his writings and accustomed to the use of a similar phraseology, who wrote no very long time before the fall of Babylon, from the same general standpoint as the writer of Isaiah xiii.-xiv., and the writer of Isaiah xl.-lxvi." (Page 252.)

Thus every fair and reasonable consideration is set aside to save the theory. These chapters, which are plainly in Jeremiah's name, and which the prophet tells us he sent to Babylon (li. 59) by the hand of Jeraiah, to be read to the exiles, and then sunk in the Euphrates, are to be cut from their position and assigned to some unknown hand in some unknown period, not to get rid of the predictive element, not to remove any serious difficulty they present, but simply to get the author into the generation and locality when and where the events occurred. This is all

done at the demand of the canon we have described, and to save the theory. For if these two chapters are allowed to Jeremiah, no valid reason can be given for denying xiii. and xiv. to Isaiah, or, indeed, for denying to him xl.-lxvi. So at all hazards, against the claim of the writer, against the demands of a similar phraseology, against the opinions of antiquity, Jeremiah l.-li. must be made out a forgery.

Isaiah xv., xvi. The dates of these chapters are in doubt. The style is thought to differ from Isaiah's, and hence they are supposed to be borrowed by Isaiah from some earlier prophet.

Chapter xxiv. 1-13. This passage is not from the pen of Isaiah, for the following sapient reasons:

(1) "It lacks a suitable occasion in Isaiah's age." Of course the critics know all about that age; they know every event of importance in Israel and the neighboring countries of that time. The fact that we have few records of the period, and that those we have are not very trustworthy, according to the critics, has not prevented them from thoroughly mastering the history of that age.

(2) "The literary treatment (in spite of certain phraseological points of contact with Isaiah) is in many respects unlike Isaiah's."

Here is another strong point with the critics. They know the literary peculiarities of every sacred writer, and the literary characteristics of every period to a nicety. So accurate, minute, and infallible is their instinct here that, if you give them only a dozen verses, they will tell you out of hand the author and the age. Nor can you perplex them by giving a passage whose phraseology resembles a certain writer. Their unflinching literary instinct brushes these resemblances aside, and detects at once the decisive characteristics. If there is any one feature in which your modern critic excels specially, it is literary insight.

(3) "There are features in the representation that seem to spring out of a different (and later) vein of thought from Isaiah's."

This third reason is very delicate and dainty, indeed. Only the nicest and most exquisite sense can appreciate it. It requires the very highest attainments in the critical art to substantiate it with cogent reasons. For to do so one must know his author not simply in a general way; he must be very familiar with him,

and understand his way of thinking, his modes of expression, his peculiarities, etc.; he must know him as Boswell knew Johnson; he must be acquainted with the slightest shades of peculiarity in his way of expressing himself, as, *e.g.*, his tendency to use alliterative forms, word-plays, tone-paintings, rhymes, etc., and just how far he will go in these directions to an inch; thus fortified and familiar he can detect the imitator at once by means of his hair-lines, just as the scientist detects the presence of the various metals in the sun by the various lines in the spectrum. Canon Driver will command your admiration if you take the pains to look up, on page 209, his elaborate justification of this third argument.

These reasons, as I have given them, are the reasons offered by the critic for considering this twenty-fourth chapter of Isaiah spurious, or rather non-Isaianic. They are perfectly satisfactory—to the critic.

But having shown that Isaiah did not write it, he feels it incumbent upon him to place it somewhere. And after some learned conjecture, he finally concludes: "It may be referred most plausibly to the early post-exilic period."

We have said enough to show the method pursued by the critics, so we shall not take up the other passages objected to in the first part. Chapters xxviii.-xxxiii. inclusive are regarded as genuine. The rest of the section, xxxiv.-xxxix., are all apparently of a later date; and the reasons given for thinking so are similar to those already presented.

From what has been said, the reader who has not looked into any of the elaborate productions of the higher critics on Isaiah will get an idea of their method. Of course a great deal is said, and said in a very beautiful way, upon the various questions that arise for discussion. But all that is said proceeds along such lines as have been indicated.

Any one who accepts their canons of criticism, and who believes that criticism is capable of doing what they claim, at this distance of time, and with the materials at hand, will readily fall in with their conclusions. Such a person will also greatly admire their cleverness and scholarship—for always and everywhere there is maintained the calm dignity and oracular method of masterful learning and infallible scholarship. The higher critics never quit their stilts.

But if one breaks with them at the outset, refusing to accept their canons, and allowing himself to entertain for a moment the thought that, after all, these learned and confident men may be wrong, and that their easy, oracular air is simply put on, the imposing bubble bursts, and the whole learned fabric becomes a mere piece of conjectural and tentative criticism, which should modestly ask a hearing, and offer to submit itself to the testing of time, and close investigation, and careful analysis, and honest measurement, like any other piece of honest work. In this position and attitude it becomes an interesting thing; and supported, as it is, by much research, it deserves a careful hearing. And, after a while, it will find its true place and proper level. But the thoughtful, deliberate man will not grant its presumptuous demands at the outset, namely, that it must be accepted out of hand as a finality; that the older criticism must be discredited and cast out, and the new must be enthroned as the final authority; and all that we have received and trusted in the past must be unsettled and discredited at the word of this new master.

I firmly believe that the calm, deliberate thought of Christian scholarship will, at no distant day, settle down to some such conviction as this: Some interesting things have been brought out by the new school, and some of the old views must be, to some extent, modified. But that the old school has not been altogether routed, nor even very badly shaken, will be the assured conviction. And that, after all is said and done, the old theory of the origin and authorship of the Bible is a great deal nearer the truth than the new.

H. GRACEY.

*Gananogue, Ont.*

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WE live in deeds, not years; in thoughts, not breaths;  
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We should count time by heart-throbs. He most lives  
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## PUBLIC PRAYER.

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SEVERAL articles have appeared in THE MONTHLY on prayer in the regular Sabbath services. These have been very helpful to many of us who are anxious that this very important part of the service should be brought to the highest degree of efficiency. It is a subject of special importance to all ministers of churches which have no liturgy. Where the service is liturgical, the minister need give little attention to the subject-matter of the prayer; the spirit and the manner of interpreting the prayer as he pronounces it, so as to emphasize the present need, will claim all his attention. The minister of a non-liturgical church is required to give special attention to the subject-matter as well as to the expression and spirit of the prayer he offers when voicing the needs of the congregation before him.

No one will question the statement when it is said that sufficient attention is not generally given to this part of the service of the sanctuary. Many ministers spend long, laborious hours in preparation of the sermon, in which they address the people, setting forth what they believe to be the mind of God in His revealed truth. That is right, and respectful to the Sovereign whose ambassadors they are. But very frequently those same ministers do not give one hour's thought to the question, "How shall we come before God with this people's need; how give expression to the heart's longings, aspirations, confessions, and all life's requirements at the hand of God?" This, certainly, is neither respectful to God, nor to the congregation whose need they are presenting to Him.

We all admit that it is a most serious thing for mortal man to speak in God's name as His ambassador to the people; but when we think of it, it is a no less serious thing to gather up the people's need, and bring it to the mercy seat, and express it before God.

How frequently we have reached the end of the service, and then suddenly remembered special necessities of families and individuals who have come to the house of God with their burden, hungering for the spiritual sympathy of their fellow-Christians.

and yet no reference, even remote, has been made to them! We recognize with shame our unfaithfulness as under-shepherds when we have not claimed the help and the guardian care of the Chief Shepherd for the defenceless ones, nor asked the balm of comfort and healing for the torn.

The public prayer is not the expression of the minister's own need, except in so far as he can rise to the lofty height of the Syro-Phœnician mother pleading for her daughter, when she cried, "Lord, help me!" It is intended to express that of the whole congregation. The minister gathers into comprehensive statement their requirements, so that every heart there should be able, in some degree, to express its need before God through his words.

In private prayer we express our own heart's desires, not only in words—it may be in groanings which cannot be uttered, or in gladness unspeakable, or in peace, whose thanksgiving calm words would only break. We may go aside and commune with God, and be still. We may, like David, go and sit before the Lord, and let Him, in His loving kindness and tender mercy, interpret our heart's longings for us, and do what seemeth to Him good. The prayers of the believer in private may be all adoration, or all thanksgiving, or all petition, supplication, intercession, or he may lie low at the feet of God, pouring forth his humble confession of sin, or he may simply wait on God.

The most precious moments of communion between friends are sometimes those when no words are spoken—heart meeting heart in silence.

But public prayer in the sanctuary is very different. The prayers there should, in some reasonably comprehensive degree, compass the need of the congregation. In churches which recognize the ministry as a priesthood praying for the people, appearing before God as the substitute of the people, it is not deemed a necessary thing either that the people be present or that the prayer be offered in the common tongue of the people. The priest is the intercessor. In the Protestant church the minister is not a priest. He simply gives expression to the need of the people, and all hearts unite intelligently in the prayer (why not voices, too, sometimes?), each for all others. Now, keeping these primary principles of sanctuary prayer in view, these elements should be found in prayer offered by the congregation through

their minister, viz., adoration, thanksgiving, confession, supplication, and self-surrender, or consecration of self to God. These five elements cover the ground as to spirit, manner, and matter.

Naturally, we go to scripture prayers for our models, and the rule there is to begin with praise and adoration. Whatever order we may observe in the thanksgiving, confession, and petition, the rule of scripture prayers is to commence with appropriate expressions of praise and adoration. And no expressions can compare with those of "the holy men of old, who spake as they were moved by the Holy Ghost." They seem to have exhausted the appropriate combinations of language in adoration.

Here we notice that generally, in the Word of God, the person praying approaches God in adoration through those attributes of His character which will be the source of supply. This is especially the case with Paul, and is seen very markedly in the prayers of our Lord. They appeal to those elements in the divine character which will be especially drawn upon in answering the prayer. Take that wonderful prayer in Matthew xi. Jesus has been pronouncing doom upon Chorazin, Bethsaida, and Capernaum, but with it couples God's judgments of long ago on Tyre and Sidon, and Sodom, and now He turns to God and says: "I am in perfect accord with thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Again, in John xvii., when speaking with God for Himself, it is simply "Father." When He pleads with God to keep His disciples pure, in the midst of this sinful world, it is: "Holy Father, keep." When He pleads for the fulfilment of the covenant made with Him in eternity for the salvation of His people, it is upon the "Righteous Father" He calls. That attribute of the divine character is appealed to which will be exercised in granting the request.

When Paul, in any of his epistles, rises into prayer, the same feature is noticed. We take a few examples at random:

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance." How appropriate the linking of father and inheritance—the child being naturally the father's heir.

"Father of mercies, and God of all comfort, who comforteth

us in all our tribulations, that we may be able to comfort those which may be in any trouble."

"The God of all patience grant you to be like-minded" (patient). "The God of all hope fill you with all joy and peace in believing, that ye may abound in hope."

Quotations need not be multiplied, for this feature of Paul's prayers must have been noticed by every careful student of the Word of God.

Taking these as models, the expression of our adoration in public prayer will be in such terms as will fit into the confessions, thanksgivings, and supplications which are to follow.

Our adoration will take its form from, and we shall call upon, those attributes of the divine character which will be a source of supply for the need we bring to Him. If we are to lead the congregation intelligently in prayer, we must show that our acquaintance with God, and their need, is comparatively full and adequate. We must carry the conviction that the God we address has in Him those elements of power, grace, mercy, hope, and comfort, from which we may draw unlimited supplies to meet our case.

We do not come to a mere fountain and dip our vessel, but we come to the living, personal God whom we know, and whom we trust as being able and willing to help. If the people are to be led intelligently to the throne of grace, God and their need must be seen to fit into each other. It follows from these considerations that careful preparation must be made to give expression to the need of a congregation. We must prepare along various lines.

A thorough knowledge of the people is required. We need to know their sorrows, their struggles, their temptations, their aspirations after higher things. The more intimately we know them, the more intelligently we shall lead them to the mercy seat.

This is one of the special reasons for a minister's pastoral work being continuous and thorough. In expressing the desire of the heart before God, we must ever distinguish between *wants* and *needs*. It is easy to get at the knowledge of a people's *wants*, but it requires very intimate acquaintance to know clearly their need. One of the popular hymns counsels us, when before the throne, "to make all our wants and wishes known." We have no definite warrant in the Word of God that He will meet the

wants and the wishes of men. Paul could confidently say, "My God shall supply all your *need* according to his riches in glory by Christ Jesus." The wants of a man, of a congregation, may be the very opposite of their need; so that we should have a close acquaintance with our people, lest we come asking for what we think is bread, and then find we have been asking for stones.

But if we come to the throne of grace with the burden of the congregation's need laid upon our heart, then we require preparation in another way. We must diligently study the character of God in relation to that need. Learn from the revelation in the Word, and in His Son, those features of His character which will be the source of supply; those definite promises which He has given to meet the case; those examples of prayer answered, which are our guarantee and confidence that He will do the same for us, for He is "the same yesterday, and to-day, and forever." We must know the divine character, and what will be consistent with it. The more intimately we are acquainted with God, and the more we are lifted up into sympathy and union with Him, the more definite will our prayers become, because we know we are expressing the mind of God, and are asking for things which it will be consistent with His character to grant. It is always right to ask God to supply our need, for He has promised that. It is not always consistent with His character to supply our wants or our wishes.

Had we such preparation regarding the need of the congregation, and the character of God in relation to it, would it ever be possible for a minister to say, as, alas! we often hear it said, "I was not in the spirit of prayer in the service to-day"?

There must be further preparation of the expression of the prayer. Our language will thus be appropriate to the character of God, and to the momentous issues at stake in our coming to Him with a people's need on our heart and lips. God is in heaven, and we are upon earth. True, He comes near—mercifully near at the cross of Christ; but still He comes as God. He remains a jealous God, and will not give His glory to another.

We have all heard prayers which made us feel that the petitioner placed himself on a level with his God, or even made us feel that he stooped down to Him, and patronized Him, so familiar were the terms and the tone of prayer. Reverence forever

looks up, not down. God stoops down to us; bends down to hear; and we must never, by expression or tone, give the impression that we stoop down to Him.

No language can compare in dignity and reverence with scripture language for the expression of the heart's need before God. Scripture style should be our aim always in prayer. Its dignity lies in its very simplicity.

Preparation must also be made as to the order of prayer. We do not mean that all prayers must begin with adoration, to be followed by thanksgiving, that by confession, and that by petition. The purpose in view will prescribe the order in which the various parts of the prayer will come. What we plead for is that it shall be orderly, and not a confused medley of petition, and confession, and thanksgiving. Confusion will destroy the devotional spirit of any congregation. If you make enquiry amongst the hearers of a congregation regarding the prayers frequently offered, you will find intelligent, devout men complain of the length of prayers; not because they occupy ten minutes of time in the offering of them, but because the ten minutes seem to be thirty by reason of the confusion in the arrangement of the prayer. Sometimes the prayer moves in a circle, long wound out, no progress being made.

Let the prayer proceed from point to point definitely. The general rule should be that confessions are placed together, and thanksgivings together, and petitions together. Still, while that is a general truth, we must avoid even the appearance of artificiality of arrangement. Sometimes a petition will come in most appropriately in the midst of thanksgiving or confession. What we plead for is order, progress, not confusion, nor the movement in a circle.

It is only by observing order in the arrangement that we shall be able to avoid repetition. Other men than heathen are guilty of vain repetition in prayer.

While we ask for order we ask also for variety, both in expression and arrangement. It is perhaps more easy to become formal in prayer than in anything else—formal in arrangement as well as in expression. Some may object that preparation in this way will compel a minister to prepare his own liturgy every week. That is exactly what we mean. Prayers should be as carefully prepared as sermons. It might perhaps in many cases

be a good thing to have them read when so prepared, or, if not read from the written page, at least from the page of memory. But whatever course be taken, thorough preparation should be made for the prayers of every public service. "Prepare to meet thy God, O Israel," is a perennial injunction, just as binding surely as "Prepare to meet thy people, O Minister." The sermon will also have something to do with the form and expression of the prayer, as there should always be unity in the service.

There is another form of preparation which goes deeper than anything we have yet touched upon. The minister must prepare himself in spirit for prayer. Unless the spirit be right there is no prayer, however appropriate the words may be, and however orderly the arrangement. True, the fearful thing may happen that a minister may lead his congregation to the mercy seat while he may be near only in words, not in spirit. It is an awful thing if he who brings the people near stands far off himself. That may happen, but congregations are quick to discern whether he is getting near to the altar where the live coal touches and purifies the lips. A very slight sin cherished may make a man feel, and a congregation feel, in some unexplainable way, that something is wrong, that the service is of the lips rather than the heart.

Nothing hinders prayer like cherished sin. There was deep philosophy in the Old Testament economy, which made the priest purify himself, put away his own sin, and be clean, before he undertook any service in behalf of the people. The minister ought always to go up to the house of God, to the throne of grace, assured of the divine presence. In order to secure this he must make personal preparation by meditation, by reading appropriate scripture or devotional literature. The writer has found those meditations in Parker's People's Bible especially helpful to him. They have been mercilessly torn by the critics, but as expressions of communion between the soul and God many of them are exceedingly fine in spirit and expression. They are not prayers in the ordinary sense of the term, but still all definite communings between the soul and God are really prayers. Anything that lifts the soul Godward will be appropriate in this preparation.

Then, further, love for the souls of men, of his own peculiar care especially. He should be able very thoroughly to identify

himself with his people—their need his need, their burden his burden, their sorrow his sorrow, their sin his sin. Paul could ask concerning his people, “Who is weak, and I am not weak? who is offended, and I burn not?” How thoroughly identified with them these questions imply him to be! How beautifully, too, is that identification brought out in the Syro-Phœnician mother to whom we have already referred. Her first thought was for her daughter, but the Saviour seems to heed her not. She presses closer and closer till she becomes lost in her daughter’s affliction, and the one simple cry is: “Lord, help *me*.” Her daughter’s trouble has become her very own, and it is for herself she cries. That is the true spirit of all intercession for others. But not only must the petitioner identify himself with the one for whom he prays, but also with God to whom he prays. We need to come into identity of feeling and will with God. Jesus expressed that idea when He said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” Thus identified in spirit with God the petitioner’s will becomes the measure of God’s acting.

How fully that is exemplified in the Lord’s Prayer. It begins with the invocation “Our Father.” This immediately follows God’s claim, God’s cause: “Hallowed be thy name. Thy kingdom come. Thy will be done.” All that for God. God, His cause, His interest, first. Only afterward are we asked to think of our personal need of daily bread, forgiveness and deliverance.

The true spirit of prayer will think of God first, self after Him. Hence the essential element of all prayer must be absolute self-surrender. If that be wanting, there is no prayer. That spirit must pervade all petitions for our ourselves, all intercessions for others.

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IN the same brook none ever bathed him twice ;  
 To the same life none ever twice awake.  
 We call the brook the same ; the same we think  
 Our life, though still more rapid in its flow.

— *Young*.

## THOUGHTS ON PREMILLENNIAL TRUTH.

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THE first step preparatory to the reign of the Lord on earth, according to the Word, will be the gathering up of the saints. Two women shall be grinding corn at the mill, the one shall be taken and the other left. Two persons shall be in the field, the one shall be taken and the other left. The dead in Christ shall rise first; that is, before anything is done with the living believers. Then the living believers shall be changed and joined with the risen saints, and both together rise to meet the Lord in the air. *The taking away* of saints may not be recognized by the world at all. Jesus appeared to chosen witnesses only after His resurrection. The change may be a nine days' wonder to the world, and not much more. The Gentile world then shall be left much as the Jewish world is to-day. The Holy Spirit has left the Jews for the present. Then He shall have left the Gentile world as He did the other. When the Holy Ghost, who now restrains, is taken away wickedness will hold high carnival in the earth. A second step in the plan of the Lord is this: "Behold, he cometh with ten thousand of his saints to execute judgment" upon the ungodly. With His saints around Him, He judges the nations of the earth. That judgment is described at length by the prophets. Our Lord deals with the same subject in the opening of Matthew xxv.: "Before him shall be gathered all nations." *At about* this point of time the devil is bound, and with all demons is taken away from earthly activities. The world without a devil shall be a rare sight. He is the prince of it now. Then Christ will take his place, and the risen saints will take the places of the demons. The change will be unspeakably blessed. The Lord and His saints will make better rulers than the devil and his angels.

What relationship does the Lord now bear to men and things? He is where prophecy placed Him. The angel said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of

his kingdom there shall be no end." After the Lord has come back to earth, He shall take the place so long foretold.

And the Jews, where are they at this time? They are in their own land again. God has found the lost ten tribes, joined them with the two, and the united kingdom is there. God has set His hand a second time, as He has promised, to recover the remnant of His people from all lands whither He had driven them. And now they have crowned Him King, and He reigns over them in righteousness. Jesus Christ is the risen King, and He, with His risen saints, reigns over this converted Jewish people still in the flesh. *This* view of the kingdom of heaven on earth need not occasion surprise. The like has practically taken place already. The risen Lord associated forty days with men in the flesh before He went back to heaven. He spoke to them by word of mouth. He addressed five hundred of them at one time on a mountain side. He ate a piece of broiled fish and a part of an honey comb before them. His followers handled Him. Now He is back to reign over them, for a thousand years at least, in the same form in which He appeared to them during those forty days between His resurrection and ascension. And the nations, where are they? Converted to God and following the King, as do the Jews, each vying with the other to do Him honor. And here the words of our Lord come with wonderful appropriateness. Peter said to Jesus, "We have left all, and followed thee; what shall we have therefore?" Jesus answered and said unto them, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We are told that the disciples thought at one time the kingdom of God should "immediately appear." Their hope concerning the kingdom was right, but they were wrong on a point as to time. They did not see that between the "suffering" and the "glory" there might be a period of time stretching over centuries. But now the kingdom of God has appeared on the earth, and the features of life are marvellously changed. Man began life in Eden, and now the Eden life has come back, and better. Then man had dominion over the creatures. Now that power is restored. Now men hang the trumpet in the hall and study *war* no more.

Now Antichrist is gone, having been destroyed by the brightness of the coming of the Lord. And pagan idolatry is gone. All idols have been cast to the moles and the bats. Moharnmedan delusion has been swept away. Now no burning question disturbs any nation. The labor question, the liquor question, the social question, have all been settled by Him who has the right to reign. There is neither adversary nor evil occurrent.

Such is a very fragmentary outline of what the Word teaches on this great theme.

The question arises, Was this premillennial doctrine ever the creed of the church of God? Here let me quote four authorities bearing on the subject. Dr. Shedd, in his history of Christian Doctrine, says plainly that it never was. The late Dr. Shimmeal, of New York, takes up the point and grapples with it. To my mind, it seems beyond a doubt that Dr. Shedd has been answered, and more.

Mosheim, in his Ecclesiastical History, says, page 103: "In this century (the third) the millennium doctrine fell into disrepute through the influence especially of Origen, who opposed it because it contravened some of his opinions." The position of the historian is that it was largely held by the church up till the time of Origen.

Dr. Philip Schaff says: "This precious hope, through the whole age of persecution, was a copious fountain of encouragement and comfort under the pains of martyrdom, which sowed in blood the seed of a glorious harvest for the church." Further on he says: "In the age of Constantine a radical change took place in this belief. After Christianity, contrary to all expectations, triumphed in the Roman Empire and was embraced by the Cæsars themselves, the millennial reign, instead of being anxiously waited and prayed for, began to be dated from the first appearance of Christ, or from the conversion of Constantine, and to be regarded as realized in the glory of the dominant imperial state church. From that date Chiliasm took its place among the heresies, and was rejected subsequently, even by the Protestant reformers, as a Jewish dream." On the showing of Schaff, Chiliasm had a strong hold on the church for two centuries of the Christian era.

Edward Gibbon says: "The assurance of a millennium was carefully inculcated by a succession of fathers from Justin Martyr

and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of orthodox believers. The doctrine of Christ's reign upon earth was at length rejected as the absurd invention of heresy and fanaticism." (Vol. I., page 348.)

The above writer pronounces the doctrine chimerical, but holds that it was salutary in its effect on the lives of the early Christians. Beyond a doubt, his opinion as to what the primitive church held is most valuable. If the Christians that stood at so short a remove from the apostles, or rather at no remove at all, held the premillennial doctrine, it cannot be folly in us to consider, as carefully as possible, whether it is taught in the Word or not.

Post-millennial doctrine, when did it originate, and what is it? Several writers who have large scholarship and deep godliness say that in its systematized form it cannot be traced farther back than the days of Whitby. Among those writers are the late Dr. Shimmeal, of New York; Grattan Guinness, of London; Dr. J. W. Brooks, of St. Louis; and Dr. Munhall, of Philadelphia. These men all say that there is no trace of the theory beyond that time. Whether they are correct in this stand or not, your essayist is not in a position to affirm. They go a step farther. They say that Whitby, who was an Arian in doctrine, put the theory forth as a hypothesis. That is, he did not affirm the theory to be the teaching of the Word, but asked if it might not be true, and in patience awaited replies. In the process of time it was accepted by the theological world, and became the received doctrine of the church.

But what is this theory? To roughly outline, it is something as follows: The preaching of the truth by fallible men, under the influence of the Holy Ghost, is the means that God has appointed for the conversion of the world, and for bringing on the millennial reign of truth and peace. Through preaching God has chosen to undermine pagan idolatry, to banish from the earth papal assumptions, to bring to an end all forms of vice and crime, to drive the devil into oblivion, and to cast out everything that offends. *Then comes* a golden age, fulfilling all that the prophets foretold, and all that the Lord and His apostles preached. During that period nothing shall hurt or destroy in all God's holy mount.

After that period of blessing and glory has run its course, the Lord Himself descends from heaven with a shout, with the voice of an archangel and the trump of God, and the dead, small and great, of all ages, shall rise. They, together with all the living, shall be called to the great assize. Then all the human family shall stand before the great white throne and be judged by the things that are written in the books. The ransomed of the Lord, who have sung the praises of the King for ages in heaven, shall stand before the judgment throne. A sentence, from which there is no appeal, shall fall upon the wicked. The righteous shall enter into the joys of heaven, and the earth be burned up. Thus closes the drama of human life on earth.

Let us pass on to the more positive aspect of the subject. Shall the King come to make the millennium in person? or shall He come after the millennium has run its course? *In answer* to this question, first let us turn to Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." No one will for a moment doubt that John, in this verse, is dealing with the personal appearing of the Lord. It cannot for a moment be held that the destruction of Jerusalem is here spoken of. The city *has been destroyed*, and its foundations sown with salt. It is the coming of the Lord to earth to reward men. When men see Him, they *wail*. But according to post-millennial doctrine, the nations are converted before He comes. "The stone cut out of the mountain, without hands, fills the earth," say they. With very few exceptions of individuals, the nations are the Lord's. If the people are the Lord's, what are they wailing about? He is the great Deliverer. Do people generally wail when salvation appears? Believers are the bride of Christ. Do brides wail at the approach of the bridegroom? "Would to God that night or Blucher were here," said the general in command at Waterloo. Did Wellington's troops wail at the coming of Blucher? Did the occupants of that fort, shut in from May to September, during the Indian mutiny, wail when they heard the sound of the bagpipes, and knew that Havelock was nigh? The logic here is sad, but from it there is no escape. It is this: The tribes of the earth wail because they are not *His*. Therefore the Lord comes to make the millennium. Second, "But as the days of Noah were, so shall also the coming of the

Son of man be," Luke xvii. 26. Of the times of Noah we have an account in the Word. We are told that "all flesh had corrupted itself." In those days "the thought of the imagination of the heart was evil, only evil, and that continually." There was much evil on the earth when Noah's flood came. When the Lord comes back to it again, there shall be ten thousand times more wickedness upon it. And yet the Son of man shall find much faith on the earth when He comes. Never, in all likelihood, had He as many true followers upon the earth as He has now.

But some man will say that the coming of the Lord referred to in this chapter and Matt. xxiv. has reference to the destruction of Jerusalem, rather than to the final coming of the King. According to this interpretation, the Son of man coming in the clouds of heaven is Titus, and the angels of heaven are the Roman soldiers. Every man who so interprets the passage may fairly be called an allegorist. Even if we grant that the fall of Jerusalem by the Romans was the coming of the Lord (which we do not), still the argument holds, and we can take the words of the Lord as teaching that when He comes again the earth shall be corrupt. The name Joshua meant "salvation." Under God, that man brought salvation. But the promise of God is not exhausted when Joshua dies. More is to follow. That name points us on to the great Joshua. In like manner, the destruction of Jerusalem does not exhaust the warning of the Lord here given to men, or the hope now held out. There is another coming to take place, and at that coming the world shall be in much the same shape as it was in the day of Noah.

Then this coming of the Lord is associated with things that preclude the possibility of understanding the fall of the city as being the coming of the Lord. In the corresponding passage in Luke, the Lord says (xxi. 28), "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." By no means did our Lord mean to tell His followers that when they saw the Romans coming they should lift up their heads. The approach of Titus and his forces by no means pointed to the *redemption* of the saints. In the coming of the *King* there is such deliverance, but not in the approach of the *enemy*. If the earth is full of corruption when the Lord appears again, then it is clear that the second appearing of the King shall be premillennial.

Third. We turn to the eighth of Romans as teaching the same doctrine. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In the passage we have a two-fold groaning spoken of. All nature is groaning. And the children of God on earth do the same. When shall all this groaning come to an end? It shall come to an end forever at the redemption of our bodies. When shall God redeem the bodies of the saints? The answer is plain—at the coming of the Lord. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." At the coming of Christ nature ceases to groan. At the coming of the Lord, the saints cease to groan. If Christ does not come till after the millennium, then it is clear that all the groaning goes on during the thousand years. The prophet, in describing that happy period, said that then "sorrow and sighing shall have fled away." Deep groaning lasts till the Lord comes. Whence the millennium follows Christ's appearing on the earth.

Fourth. Luke xix. 11-27 teaches the premillennial return of the Lord, where a certain nobleman goes into a far country to receive for himself a kingdom, and to return. In exposition of this parable, Trench says: "In the great Roman Empire, wherein the Senate of Rome, and afterwards its emperors, though not kings themselves, yet made and unmade kings, such a circumstance as that which serves for the groundwork of this parable can have been of no unfrequent occurrence. Thus, Herod the Great was at first no more than a subordinate officer in Judæa, and, flying to Rome before Antigonus, was then declared by the Senate, through the influence of Antony, King of the Jews." Herod came back with his credentials, and moves on in his kingdom. The Lord is the nobleman of the parable. He is gone to heaven now, and is there for this purpose, among many others, to receive investiture in the great kingdom at the hands of His Father. It is only at His return that His kingdom appears. The appearing of the kingdom does not take place a thousand years before the face of the King is seen. The material of the kingdom may largely be upon the earth, but the scattered parts are not the kingdom. The material of the Temple was in

existence here and there, but the various parts have to go together to make the building. Bricks, lumber, glass, paint, putty, and nails are not a house. These have to be built into one another, and then they constitute an edifice. Jesus Christ is part of the material of that kingdom, and the main part. That kingdom cannot be set up without Him here. It is folly to say that the kingdom has been going for a thousand years, without its foundation. Without the sound of a tool shall the whole go together, when He comes back, but not till then. That is, the Lord comes before the millennium.

Fifth. The Apostle Paul says, II. Tim. iii. 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." The apostle (I. Tim. iv. 1) speaks of the "latter times." He meant periods nearer to Him. When he here speaks of the last days, he means the last days of the age, or the days that precede the coming of the Lord. The same thought was in the mind of Peter when he said, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" It is in the days before the coming of the Lord that the world has gone so far from God. Jude says: "There shall be mockers in the last time." So that these three apostles are in full accord with what the Lord has taught—as it was in the days of Noah, so shall it be at the coming of the Son of man. The word *perilous*, as used by Paul, means difficult, embarrassing. Does it not look as though those times were upon us already? Read Dr. Cuyler's letter in the *Presbyterian*, describing the state of the church. The rulers of men have embarrassing times around them. The word of prophecy is a light shining in a dark place. It shall be needed until the day dawn. We should not expect the day without the sun.

Sixth. Another point or two bearing on this subject. Let us turn to Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: for the day of the Lord cometh."

And what kind of a day is it? It is a day of darkness and of gloom. It is a day of fire and sword. The earth quakes, the heavens tremble, and the stars withdraw their shining. During that day men are called on to rend their hearts rather than their garments. The pen of inspiration moves on and says: "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else." "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain." Having come to dwell among His people, He pours out His Spirit upon all flesh; their sons and their daughters prophesy, their old men dream dreams, their young men see visions; also upon the servants and the handmaids will the Lord pour out His Spirit in those days. The features of this picture of the Holy Ghost are these: The Lord has come to judgment and called the nations of the earth before Him, and dealt with them for national iniquity of all kind; further, He has made His abode among them; and, lastly, He has filled the earth with blessing. Such is the view that the Word uniformly gives of the setting up of God's kingdom on the earth. Nowhere does the book present the Lord coming after a prolonged period of righteousness and peace.

Seventh. That the coming of the Lord will be post-millennial is discredited very decidedly by II. Thess. ii. 8, which reads: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The way in which the verse disproves the doctrine is this: There is an apostasy spoken of in the chapter, the greatest that has ever arisen. That of the northern kingdom of Israel was small as compared with it. Moham-medanism is weak as compared with it. The Lord destroys the head of that apostasy by the brightness of His coming. Post-millennial doctrine necessarily teaches that the apostasy runs all through the millennium. Here Paul declares that the Lord will destroy it by the coming. In so doing he warrants us in holding to the other side. Then what millennium can there be with such a system of organized evil abroad? Such are a few of the scripture facts and truths that indicate to us that the Lord comes in person to make the millennium.

The question is often raised, Is there anything more of blessing in the one than the other view? May not post-millennial

doctrine build up character in men, move them to holiness and Christian activity, and to glorify God as much as premillennial teaching can? In answer to this question let us ask another. Did it make any difference to astronomers whether they held the theory of the solar system as taught by Ptolemy of Egypt, or that taught by Copernicus, the Prussian, many centuries later? The first-named astronomer said the earth is the centre, and around that centre the other bodies revolve. And men believed him when he proclaimed the mistake. For fourteen long centuries that blunder held astronomers in its grasp. What progress did the science make during all that period? The only reply that can be given is, Very little. It was well for the world that a man arose to know and to preach that the sun is the centre. Copernicus was a blessing to the world. Without him the motions of bodies in the heavens would still have been in confusion in the minds of men. In like manner, post-millennial doctrine gives *wrong settings*, at least, to a great many truths of the Word. To these partial views of truth, which are integral parts of the system, let us now turn our thoughts.

In the first place, it leads to misapprehension in the matter of time. The mistake has a twofold aspect: (a) According to this teaching, the Lord cannot return to earth for at least a thousand years, and perhaps for three hundred and sixty thousand. The millennium has got to come and go before He appears. That, on the shortest reckoning possible, is the plain thousand years. Then, if the thousand be a symbol, the other period must be looked forward to. This theory holds the coming of the King, but it interjects this long period between us and the long-hoped-for event. In so doing it, to some extent, distorts the setting of the doctrine in the Word. The Word nowhere puts anything between us and the coming for His people. There is not necessarily a hair's breadth between us and the voice of the archangel calling us away. What the Lord said was this: "I am going away, and will return." "Be ready to meet me." We are to be ready during the first watch; during the second watch; during the third watch; and we are to be ready in the fourth watch. This is what the Lord said to the first generation of Christians: and what He said to the second; and what He says to us, as well as to every generation between. (b) And, further, post-millennial doctrine is this, that the Lord may not be here for a

billion of years or more. It says that God has given us no data from which we may decide that the coming is near or far. The Word states the bald fact that He will come, but gives no clue whatever as to the time of His approach. He will come as a thief, even to the saints. This doctrine savors very much of that of the man who said, "My Lord delayeth his coming."

Two evils follow from this setting of truth: (1) It weakens the power of the coming over the lives of men. There is influence in nearness that distance cannot command. A disaster near at hand stirs you as one far off cannot. A young man's heart throbs faster as he comes within sight of the home of his childhood. "The coming for which we sigh may be now," says the one view of the subject. "It cannot be for a thousand years yet, and may not be for billions of years," says the other. This teaching weakens this incentive to all good. Post-millennial doctrine takes away the power to obey one command of the Lord, at least, if not others. The Lord says, times without number, almost, that Christians do well to watch for His coming. By watching, our Lord does not mean sitting at the windows and looking out on the sky. But He does mean this: Cherish in your heart the hope that He may be here to-day. In the very nature of the case, it is not possible to watch for the coming if a thousand years must come and go before He comes. As long as this blessed hope prevailed in the hearts of Christians, they did watch for His return. The question may be raised to-day, Is the coming of the Lord the hope of the church? Is it not rather this, that the world shall be converted through the preaching of the truth? If so, then Christians have the eye of faith fixed on an objective point different from what the early church had.

(2) Post-millennial doctrine perforce teaches that death is the coming of the Lord, and the idea is that every death is that coming. The saint dies, and that is the coming of the Lord. The sinner dies, and that, too, is the coming of the King. The question may be asked, Is this a scriptural position? In reply to which it may be said that the Lord does not come back to the earth every time a man, or even a Christian, dies. The Lord calls for such a man to go hence; but it is one thing to summon a person away to the other world; it is another thing for the Lord to come in person. On no proper principle of interpretation can death be called the coming of the Lord. The doctrine

that the coming of the Lord and death are practically the same thing is not helpful to the believer. God never intended that the Christian should fix his mind's eye on the grave. He desires His child to look away to the coming. In the one, then, there is depression; in the other there is gladness.

(3) The post-millennial doctrine teaches that the coming of the Lord ends the work of rescuing the perishing. After He comes, no more saving of the lost shall be done. It is a large question, and one worthy of deep attention, whether or not the regeneration of men ceases when the Lord comes. Is there no more hope for India when the Lord comes? And for China? And for Africa? And for America? And for Russia? Does the door of mercy shut when He comes, never more to open to the lost, or does it still stand wide open, and is the cry of the Lord still "whosoever will may come"? During the progress of a naval battle, some one called the attention of Nelson, who was second in command, to the fact that the Admiral had signalled to withdraw from the fight. Nelson put his glass to his eye, and said, "I do not see it." It was to the blind eye that he put the glass. Then he said, "Raise my flag for closer fight." He put the enemy to rout. When the Lord comes again, it is for closer fight. So runs premillennial doctrine.

(4) Post-millennial doctrine presents the great subject of the judgment to us in a way that is not scriptural. It teaches that the saint shall be put upon the judgment stand, and the question gone into, Whose are you? Are you a child of God, or do you belong to the devil? The scriptures, on the other hand, teach us that with the Christian the sin question has been settled. In his case, Jesus paid it all. That man's sins have been removed from him as far as the east is from the west. Yet here he is on the judgment stand after the Lord has said that "he shall not come into judgment." This saint may be, and shall be, judged as to his works that he has done since the Lord found him. But the question as to whose he is never shall be raised again. He stood before the Judge once, and that was settled. Post-millennial doctrine confuses these two judgments, as well as some others. The redeemed by no means shall be put upon the judgment stand before "the great white throne." In no sense shall they be brought back from heaven to earth to be judged as to their standing. Paul said to the Colossians that when Christ, who was their life, should appear, they should appear with Him

in glory. The same apostle said: "Know ye not that the saints shall judge the world?" While they judge the world, they are not on the stand themselves.

The return of the Lord to the earth to-day is a much neglected theme. The thought of His appearing on the earth again among men has very little power to restrain the wickedness of the wicked. The unbelieving cry rises louder and louder: "Where is the promise of his coming? All things continue as they were since the beginning of the creation." And the church has grown weak in the presentation of this great truth. Many a large, strong, religious newspaper excludes this theme from its columns. There is a periodical that boasts of its age, its circulation, and of its orthodoxy, and yet it has not said a word about the return of the King for twenty-five years. That paper is very unlike Paul's letters. Read the Thessalonians, and you will find the subject spoken of in every chapter. This subject is missing in every pulpit of the present day. There is scholarship in that pulpit, and evangelical truth, and power, too, and yet this phase of scripture truth has been eliminated therefrom. That pulpit is unlike Paul's in one respect. If the apostle spent three months in a place, he did his utmost to lead his hearers to watch for the coming of the Lord. He was proud of the Thessalonian brethren, for they began at once "to wait for the Son of God from heaven."

This truth is largely under eclipse at the present time. A part of it may appear to view, but only a part of it. No one sees or feels it as presented in the Word. This is not the only truth that has had experiences of this kind. "I am a debtor to the Greek and to the barbarian," said Paul. The great missionary teachings of the Bible became obscured in the process of time. Time was when the General Assembly of the Church of Scotland debated the problem: "Is it feasible? Is it scriptural to undertake to carry the gospel to the degraded heathen?" they asked. It was a sad sight to see that subject under debate at all. More sad was it when the Assembly resolved that the idea was foolish, even absurd. The church should have known what the Lord taught on the missionary question. That knowledge would have done her young life good had she put it into practice. So the children of God on earth, passing through the wilderness, need the coming of the Lord taught in the settings that have been given it in the Word by the Holy Ghost.

## HYPOTHESES IN OLD TESTAMENT STUDIES: INSTANCES OF THEIR UNWISE USE.

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A WORKING hypothesis is often of great service in a process of investigation. Physical science, especially, has made splendid advances by a wise use of such hypotheses. No one, I take it, will question the aid the science of theology has derived from the adoption of the same method, much less dispute her right to do so. Every legitimate and scientific method should be applied that may increase our knowledge of Bible truth. But as in physical science, so in the science of theology, there have been unwise uses of this process of investigation that have retarded both sciences. This appears very specially true of Old Testament studies in recent years. Critics lay down a working hypothesis, and heap upon it far more than it is able to bear. Searchers for truth, with no particular hypothesis to uphold, hear it creak and groan, and know that it is overworked: but its advocates are sublimely ignorant of any undue pressure.

It will be admitted that to be an honest searcher for truth is somehow a rare accomplishment. There are prejudices and a whole army of prepossessions that cling tenaciously to our minds, and that shackle them; while, on the other hand, there are eminent names that shackle still more some types of mind. If I were able to show by this paper to my young brethren in the ministry who, like myself, are seeking the solution of Old Testament problems the danger of unwisely pressing any hypothesis of Biblical science, and the importance of examining every statement made by specialists, no matter how eminent, to substantiate such hypothesis, I shall gain all I seek.

The various hypotheses set forth by Biblical scholars to explain the diversities in the composition of the Hexateuch are known. The general position is that the contents of these books reveal to a close study four documents or sections: The Priest's code (P.), the sections where the name *Jahveh* or *Jehovah* occurs (J.), the sections where the name *Elohim* occurs (E.), and the parts where we find a combination of these two names (J.E.). Now, at the outset, let me say that my purpose is not to ques-

tion, in general, these conclusions. I pass no opinion as to their truth or falsity. My object is to show how this hypothesis has been unwisely pressed to the obscuration of equally pertinent considerations. Now, it is possible for eminent scholars with an hypothesis to uphold to overlook plain facts, and, to be clear, I confine myself to a specific case.

In a study of the Book of Exodus, my attention was arrested by the critical analysis of chapter iv. by Canon Driver in his excellent *Introduction*. He assigns it mainly to J.; but vs. 17-18, 20-21, he puts to the credit of E., "on account of their imperfect connection with the context." In the November number of THE MONTHLY Mr. Gracey, in a single paragraph, has cleverly shown that the supposed redactor or editor of the critics is a bungler, seeing that he constantly overlooks the simplest functions of his editorial office. Let us follow up this general contention of Mr. Gracey's by investigating the reasons Canon Driver gives for asserting the imperfect connection of these verses to the context.

His first reason is: "Chapter iv. 17 speaks of 'the signs' to be done with the rod, whereas only *one* sign to be performed with it has been described, vs. 1-9." I do not press against this statement the view that *two* signs, and not *one*, are described in vs. 1-9—the rod becoming a serpent, and returning to its original form, each sign with its own special lesson for the people (Chadwick); nor the opinion that the third sign of vs. 1-9 is part, or a hint, of the first plague performed by the agency of that rod (*Kalisch*); but would ask the student to observe the point this interview had reached, and how like God's ways of encouraging His servants it is that He should cheer His servant Moses at this crisis by giving him a hint of the power of that rod in the future by saying "signs" instead of "sign." I cannot but claim that to press this as an evidence of imperfect connection with the context, without considering the import of the interview, as well as the drift of the narrative, is an instance of extreme literalism that would destroy the unity of the most compact composition.

The second reason Dr. Driver gives is of a similar nature: "Chapter iv. 21 mentions wonders to be done before *Pharaoh*, whereas vs. 1-9 speak only of wonders to be wrought for the satisfaction of the *people*. The two verses (*i.e.*, 17 and 21) read, in fact, like fragments from another narrative, which once, of

course, contained the explanations which are now missing." If our able critic had only turned away his mind for a minute from single words, and considered the purposes of these successive interviews between God and Moses, I feel certain the missing explanations would have been found forthwith. I can conceive of nothing more like God's way of treating us than this new revelation by the way. It was the very revelation Moses needed at this point of his career. Look at what was revealed in vs. 21-22 (these verses, I feel sure, should not be split asunder)—that Moses was to do wonders before Pharaoh, and that Pharaoh's heart would be hardened in spite of all Moses would do before him. Now, what is more reasonable than the belief that as Moses trudged along, grasping the wonder-working rod, he would expect Pharaoh to yield to him the moment he used it, forgetting what God had previously revealed to him; chap. iii. 20. Like all earnest beginners, he would expect speedy conquest. God, however, graciously revealed to him by the way that a totally different thing would happen, calling to his remembrance the truth already given, and enlarging it with the hint that Pharaoh would not yield till his firstborn should be slain, v. 24. Moses was in the path of duty, on his way to do God's will, and God taught him and left in his very soul an inspiration for the hard service before him.

But excessive literalism is still more apparent in the third reason: "Further, the existing narrative, v. 19, from its contents, is not fitted to be the *sequel* of v. 18; it, in fact, states an alternative ground for Moses' return into Egypt; and the name *Jethro* makes it probable that v. 18 belongs to the same current of narrative as iii. 1, and chapter xviii. (*i.e.*, E.); hence v. 19 will be referred to J." Surely, our able critic should have given more credit to the soundness of Moses' judgment, and consequently should not have expected him to give Jethro, a heathen nomadic chief, all the grounds of his decision, with which he could have no sympathy. And will he shut us up so completely as not to allow us the probability that Moses, on reflection, would be brought to inaction at the prospect of meeting those who had previously sought his life? Surely, in a narrative so condensed, some play must be given to a chastened imagination. Must searchers for God's truth be so microscopic in their investigations as to see only single words, overlooking the flow of the narrative

as a whole? If not, how unpardonable is the literalism with which Canon Driver closes his paragraph of reasons for this imperfect connection of context: "Verse 20 goes naturally with v. 17 (the rod)." Why goes "naturally"? Because, forsooth, both have the same word "rod."

This is only one instance out of many that could be given of a most unwise use of the hypothesis whereby critics analyze the contents of the Hexateuch. Not contented with pressing the names *Jehovah* and *Elohim* to mark distinctions in sections, they pass to words, as we have seen. The precarious nature of these discriminations at times, even concerning sections with the names *Jehovah* and *Elohim*, may be illustrated by observing in sermons how indiscriminately the names, *Lord Jesus Christ*, or a combination of these, are used in its several paragraphs.\*

I pass on to give another instance of an unwise use of an hypothesis. Recently, it has become current to assume that when the histories of Assyria and Egypt, for example, as unearthed from the mounds, conflict with scripture history, the latter must go. As a working hypothesis, there are limits within which this may be allowed to operate for purposes of investigation. But its limitations are patent. For instance, how far we are yet from being sure that the clay tablets, and even some of the stone records, are original histories. But this aside, how extremely cautious scholars should be in their assertions, in view of the infancy of the science of archæology. Such discoveries as those of Tel-el-Amarna, and, recently, of Tel-el-Hesy, greatly enriched us; but excavators warn us that the next fifty years will enrich us far more. Now, keeping this in mind, how extremely unwise is the utterance of that eminent Assyriologist, Dr. Francis Brown, on that debatable phrase in Daniel, "Darius the Mede": "I am quite ready to grant that there are elements in the history of the third quarter of the sixth century, B.C., which are not yet understood, and which may, by some better understanding of them hereafter, enable us to see more distinctly the relations of various Bible statements; but from the point of view of historical scholarship there is no reason to suppose that 'Darius the Mede' will thereby be rehabilitated as an actual personage any more than

\* In fairness to Canon Driver, it should be stated that, in his review of the analysis of the Hexateuch, he admits the danger of pressing particulars too minutely in making assignment of verses to J. and E. *Introduction*, p. 109.

there is to expect the rehabilitation of the Sardanapalus and Semiramis of Greek legend." This simply forecloses investigation, and puts the mind in an attitude of *not* desiring, at least not expecting, that the spade of the excavators should unearth anything that might overturn a pet hypothesis based on incomplete data.\* Besides, it is using the weakest of weapons. *Argumentum e silentio*. Against this very unwise use of hypotheses in geology, our veteran scientist, Sir J. William Dawson, raises his voice in his recent book, "Salient Points in the Science of the Earth." Speaking of the imperfections of the geological record, he modestly tells how, by his own labor with pick and hammer in Nova Scotia and Quebec, several gaps were filled up, and so urges reservation in dogmatizing on such points, in view of what future labors may disclose.†

But the most unfortunate instance of undue haste to establish an hypothesis is found in DeWitt's *What is Inspiration?*—a book that, on the whole, seeks to fairly face the question raised. On page 51, Dr. DeWitt quotes the opinion of an anonymous writer to the effect that in the Book of Genesis we have two different accounts of the origin of the name Beer-sheba. "In the twenty-first chapter of Genesis we are told that it was so named by Abraham, because of a striking event that happened there. And in the twenty-sixth chapter of the same book it is said that Isaac gave the place its name about ninety years later for a wholly different reason. Of course, the harmonizers have tried to smooth over the difficulty, but with no success." Such a statement as this, and the haste with which it is used, show how extremely careful we younger students must be to verify every quotation, even if backed by eminent names—much more, quotations by anonymous writers. For an examination of the two accounts referred to will show that in both cases the covenant was asked by the Philistines, and in every other respect the circumstances were exactly similar. The well that Isaac named (or renamed) may be the very well dug by his father, or a new well in the same locality.

If true progress is to be made in Old Testament studies, it is evident that scholarly critics must be more cautious and accurate

\*Compare Canon Driver's cautious words on this phrase. *Introduction*, p. 469.

†Chap. iii., p. 39ff.

in their statements, and be prepared, if need be, to sacrifice their pet hypotheses, that the truth may be conserved. For every unwise use of hypotheses is another stone rolled in the way, and impedes the chariot of Truth.

J. MACGILLIVRAY.

*Montreal, Que.*

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LIFE is most enjoyed  
 When counted least ; most worth when disesteemed.  
 Then 'tis the seat of comfort, rich in peace,  
 In prospect richer far ; important, awful,  
 Not to be mentioned but with shouts of praise ;  
 Not to be thought on but with tides of joy ;  
 The mighty basis of eternal bliss.

— *Young.*

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SUBTLEST thought shall fail and learning falter :  
 Churches change, forms perish, systems go ;  
 But our human needs, they will not alter ;  
 Christ no after age shall e'er outgrow.

Yea, Amen, O ! changeless One ! Thou only,  
 Thou art life's guide and spiritual goal,  
 Thou the light across the dark vale lonely,  
 Thou the eternal haven of the soul.

— *Principal J. C. Shairp.*

## THE VACANCY AT JONES' CORNERS.

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REV. MR. MACWHIRTER had been minister at Jones' Corners for fourteen years. He was by no means a perfect man—else Jones' Corners had not tolerated him so long. Had he been even a little less perfect than he was, he might have stood siege for an additional term of years. No doubt he was a little eccentric; it was noted of him that he was the only man in the place who lifted his hat to a lady when he met her; others simply nodded their heads, or tried to brush something from their ear with their forefinger. And Mr. MacWhirter was getting old-fashioned. It never seemed to dawn upon him that what Jones' Corners wanted on the Sabbath was not instruction, but entertainment. As old Sandy MacDonald said, "He was na vera quick i' the uptak," for several had taken occasion to tell him that the popular young Methodist minister on the next concession never preached without making the congregation laugh at least three times. Jones' Corners had been known to laugh but once—when a draught carried away a stranger-minister's notes. They liked fireworks, did MacWhirter's people; but they had come to know all their minister's rhetorical rockets and catharine-wheels, and, having (to mix a metaphor) no stomach for anything more substantial, they began to shake their heads solemnly at each other and to mutter something about "sune needin' a change." This desire they traced to a Biblical source. Jones' Corners was nothing if not orthodox. There was something somewhere in the good book about Athenians who sought after some new thing; this was a good precedent to follow. Who the Athenians were they did not know, and they did not care; they were in the Bible, anyway, and the Bible was inspired; therefore, it was all right.

By Jones' Corners, of course, I mean the five or six leading men. Every one knows that one of the first principles of Presbyterian polity is that a small coterie is to "run" the church, while the others are to grumble. There was Jones himself, who had been made an elder because he was the oldest settler, and had given part of his lot for the church and sheds, that they might

be near him. He had once been a Methodist; but the Methodists had built their church about a mile away, and on Hobbe's lot. There was Sandy MacDonald, who had been raised to the eldership because it was said that he had once learned the Shorter Catechism, and it was known that he could pray for twenty minutes. Then there was the other elder, John Wilson, who had been put in to keep James Johnston out. They had been appointed when the church was organized. Some would have liked a change in the session, for Jones' Corners had improved in morals under Mr. MacWhirter; but though they might starve their minister out, there was no way of starving out a session; ministers come and ministers go, but it goes on forever. Along with the session worked one or two others. There was James Wilson, the treasurer, who was put in the office because he was known to be a great hand at keeping money. He kept it so well himself that he was never known to put silver in the plate, unless it were an American dime that would not go at par, or a defaced five-cent piece. Perhaps the only other of great weight was Robert McAlister, who had several marriageable daughters, skilled in painting wonderful sunsets, and in working marvellous effects in wool, which a fond mother dreamed would grace no other walls as well as those of a manse. At congregational meetings these were the principal speakers. They moved the motions, and would not to this one or that of their confrères to second them, and then the audience carried them. If any matter slightly unpleasant were coming up, or if the caucus were bent on carrying some unpalatable motion, the rest of Jones' Corners stayed at home.

Matters had been coming to a crisis for some time. For one thing, Mr. MacWhirter had been preaching politics. There had been grave public scandals disclosed in one of the political parties, and on a certain Sabbath (noted down in John Wilson's diary) the minister had preached from the text: "Though hand join in hand, the wicked shall not be unpunished." True, the minister had not referred to the scandals; but of course no one could help seeing what he was after, and as Jones (who belonged to the party) said: "It was intolerable that the sacred desk should be turned into a stump for party harangues." Poor Mr. MacWhirter little knew the hornet's nest he was bringing about his ears. He plodded on in his usual way, earnest, faithful, painstaking; a

little discouraged for want of visible sympathy, but determined to do his duty for love of his Master. Had he ever guessed at the storm that was brewing he might have saved himself. Instead of passing over Robert McAlister in the course of his regular visitation, that he might go and visit a dying man who did not belong to any church, he would have taken the chance of the invalid living till next day, and would have paid his visit to Robert. For it was only next morning that McAlister told it in the village that the minister never visited him from one year's end to the other, but spent his time running about gossiping. The minister was just a little too innocent. He went on the old-fashioned principle of believing a man honest till he proved himself a rogue—a principle that is a little too antiquated for this enterprising nineteenth century. But the crisis came when Mr. MacWhirter preached on "The Pharisee and the Publican." "The Pharisee and the Publican" has been the means of more ministerial changes than all the other texts in the Bible put together. The only other that comes near it is, "Jeshurun waxed fat, and kicked"; and however dull the minister was, he had sense enough to know he never dare venture to preach on that.

Jones' Corners met in the store on Monday morning. There had been no appointment made, so that it was impossible to deny that the community was stirred to its depths. If any other sign were wanting, the fact that the conversation ran upon anything but "The Pharisees and the Publican" would have made it plain. The price of wheat was discussed, then they turned to hogs, and finally drifted to horses. In an ill moment, Sandy MacDonald said to Jones: "Man, but ye made an unco guid sale o' your beast for thae times. Weel, weel, she was maybe a wee thocht auld and kin' o' foundered, but then some folk like a horse weel broken in, and no owre fast." Every eye was turned upon Jones. An angry light sprang into his eyes as he thundered out: "It's time that Jones' Corners had a new minister." To a stranger, the logical sequence between Mr. Jones' reply and Sandy's observation might not have been very clear; but Jones' Corners seemed to understand, and gravely shook its head, but declined, as yet, to hazard any more direct assent to this startling statement. "Yes," continued Mr. Jones, raising his voice with his temper, to impress his audience, "we have borne these things long enough

in silence. It is not enough to have the pulpit turned into a den of partyism; it is not enough that the minister neglects the work he is paid to do, to run after and spend his time on ne'er-do-wells; he must set to work to attack us personally in his sermons. The thing is outrageous! Let him stick to the Bible, and leave business to business men. What does he know about business? A man who paid Thompson twenty dollars too much for a horse, and spavined at that; and paid Hobbs full price for a load of hay weighed after he had let it stand out in the rain all night! I defy him to prove that I did anything dishonest in selling my mare."

"Perhaps he wasn't thinking of you when he spoke last Sabbath," said a quiet little man, standing in the group. An incredulous glare was turned upon him from all quarters, so he crept into the background. The flood-gates were opened, and there was no stopping the rush of waters. The minister was down, and every one had to have a kick. The quiet man slipped quickly out and hied him away home. Meanwhile the minister's crimes were being enumerated.

Sandy MacDonald was sore upon him. He was "feared that Mr. MacWhirter was na vera soon' on the fundamentals; they heard little noo but o' works, works, works! The graun' auld doctrines o' predestination and justification were gettin' the go-by a'thegether. He couldna be expeckit to hae a very warm side to a minister who wud tell his people at the prayer-meetin' that the Lord would be better pleased wi' twa or three sentences speirin' for blessings and gein' thanks than wi' quarter a' oor's information about the releegious condection o' the world." As for "The Pharisee and the Publican," "he kent it was meant for him as weel as for Jones, but he was gaun up to see the meenster to let him ken he had put the bonnet on the wrang man." McAlister thought that Mr. MacWhirter was getting narrow. He was getting old, too. A young man might do a grand work in Jones' Corners. The young people required some one who would sympathize with them. Miss McAlister said the minister was old, foggyish. He had prohibited them from having kissing games in the church at the last social; and he'd been very hasty to her and some other girls about their behavior with the young men. For one, she would be glad enough if there were a change. James Wilson said that what the congregation needed was a man

with fresh ideas. The Methodists had revival services every six months, and the young people just crowded to them to have a good time. He had been told that there were three marriages came off as the result of the last protracted meetings. Then there was the Baptist minister, who advertised his sermon in the local paper weekly. The subject for yesterday was "The Talking Ass," and no one could conceive what crowds went to hear him. Mr. MacWhirter had fallen behind the times. They needed some one who could keep up with the nineteenth century. James Johnston complained that the minister was always asking for money. It was money was needed for this, money was needed for that. They never got a rest. He couldn't see why the minister didn't give more himself; with only a wife and four children, he couldn't see what the minister did with his \$750 a year. For himself, he had only a hundred acre farm, but he managed to live fairly comfortable with his wife and two children. He thought it would be better to try for a minister who had a soul above filthy lucre. It was the unanimous opinion of Jones' Corners—or what was left of it in the store—that they needed a new minister. It was their unanimous verdict that Mr. MacWhirter's usefulness was done.

When roused, like all phlegmatic people, Jones' Corners was precipitate in action. They were all so unanimous in the store that it was not thought necessary to delay matters to consult the other three-quarters of the congregation. The procedure of the Rules and Forms of Procedure was thoroughly antiquated and obsolete; there was no need to pay any attention to it. (The fact was that the minister was the only man in Jones' Corners who had a copy.) In fact, Sandy was inclined to think that Presbyterianism was played out. He didn't know what was in the Rules and Forms of Procedure, but he was sure there was nothing to meet their case. Jones moved that the minister be asked to resign. This was duly seconded and carried, *nem. con.* Then the question rose, who was to bell the cat? Immediately there was developed an intense interest in the roof and in the state of the weather. Finally, Jones and Wilson consented to go. Meanwhile Sandy had been fidgeting uneasily. As the deputation was about to leave, he burst out: "Lads, a dinna jist like that motion. It soon's gie rouch. Wud it no dae jist to tell Mr. MacWhirter that the congregation ask him to gang and

preach in some vawcancies. Be ceevil, ye ken, be ceevil." The amendment was generally applauded, and, being carried unanimously, the deputation departed.

An hour later, Mr. MacWhirter stood alone at his study window. The clear, bright light falling on the maples in the garden, and the clatter of the dishes in the kitchen, told him that it was noon. And yet he felt as if the world had suddenly grown gray. A thunderbolt had come out of the blue, and had darkened the heart's eye that sees the glory of God in the sunlight falling on leaf and flower. Like the scent of pressed roses suddenly stirred came the memory of the enthusiasm and the hopes with which he had entered upon his work in Jones' Corners. And now the lumbering tread of the departing deputation beat the funeral march of these. Up that garden walk he had led the brave young bride, whose face had already grown wrinkled and worn with the duties and trials of a minister's wife. Jones' Corners could never bring back the lightsome gaiety that they had long since stifled out of that life. He looked at his book case, small and meagrely filled, for one cannot keep up with literature and theology on \$750 a year. It was with feelings almost bitter that he thought, if Jones' Corners had supported him as they ought and could, he would have been able to have fed his mind, and have kept it fresh and active. And now Jones' Corners, having starved their minister, ask him to vacate because he is growing thin. He looked away out over the fields; his eye traced every creek and road; the associations of years welled up in his heart, and he felt that he had sunk years of his life there whose fruit would never come to him, as a tenant sinks his money in improvements and leaves them, without compensation, to him who follows. There was a weariness in his heart as he thought of the years he had labored, of the sacrifices he had made, of the special efforts he had put forth, of the prayers he had uttered for a blessing on his ministry in Jones' Corners, and, after all, this was the end. Years in which Jones' Corners had trudged on its way with the dull monotony of a mill-horse, so far as spiritual matters were concerned; and now to be asked to leave! "God moves in a mysterious way His wonders to perform," whispered Mr. MacWhirter to himself as he went down to dinner.

The Presbytery visited Jones' Corners to inquire into the state of affairs. Because the Presbytery had not severed the con-

nection at once without asking questions, Jones' Corners was up in arms against them, and hissed them heartily as they came in. It was evident that there was no coming to terms. That the spirit displayed was unchristian, there could be no question; that the people wanted a professional entertainer more than a minister and pastor was evident; that the course they had taken was irregular and unconstitutional was admitted, but what could the Presbytery do? Jones said if Mr. MacWhirter stayed on he would have to go to the Methodist church, as he got no good from his ministrations; Sandy MacDonald said he would be compelled to cease contributing for the stipend if the minister was retained, as a protest against the tyranny of the Presbytery; and James Wilson said, "Hear, hear." Evidently it would do nothing but harm to retain Mr. MacWhirter. But all felt that "tho' the chiel was weel awa', the deed was foully done." Worldliness and anarchy had beat Christianity and Presbyterianism. The Presbytery was at sixes and sevens as to the cause of it. Some blamed Presbyterianism, some blamed original sin, and some blamed Jones' Corners nature. But whoever might be to blame, there was only one thing that could be done, and that was to release Mr. MacWhirter from his charge. This was accordingly done, and a minute relating to his character and ministrations engrossed in the minutes. Jones' Corners, who were laughing and chuckling over their success, were asked to "cultivate the things that make for peace." The Presbytery then left Mr. MacWhirter to sink or swim as best he might, and sent Rev. Mr. McAskin as moderator of session to Jones' Corners.

There appeared a notice in the next issue of the *C— P—*:  
"Any minister or preacher desirous of a hearing in the vacant charge at Jones' Corners will kindly apply to the Rev. Mr. McAskin, Stook's Mills, Ont."

And Jones' Corners settled itself back comfortably in its pew to criticize. X.

## OUR MISSIONARY SOCIETY.\*

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IT is well that men sometimes take a survey of the past. The lives of individuals or of societies of individuals are always marked with successes and adversities, and a retrospective view of these oftentimes teaches men to follow the way that leads to success, or avoid the pitfalls of adversity. Men may, with a degree of certainty, read the future from the past. The great fundamental principle of cause and effect reigns in the realm of history as elsewhere. So while the future may, in a degree, be uncertain, men are not left without certain criteria by which they may read events not yet unfolded. Consequently, wise men do not neglect to read the future in the light of the past and present, and be largely guided in their conduct by the conclusions reached.

For these reasons we shall attempt, in this short paper, to give a review of the Knox College Students' Missionary Society in its history of nearly half a century. The organization filled a want that was felt among the students. The country was new, and there was great necessity for the cultivation of a deep missionary spirit among those who were to be the pioneer ministers of our Canadian Presbyterian Church. The college was just beginning its career, and a society in the interests of missions would keep the institution, in a measure, in touch with the church at large. So we are not surprised that, in 1845, the Students' Missionary Society had its origin. Its object was twofold—to foster a missionary spirit among its members, and to engage in the work of French evangelization. The former object was gained by its members meeting together from time to time for prayer and missionary intelligence. Papers were read upon the various mission fields of the church, and letters were sent and received from the different missionary societies of the theological colleges of Great Britain. In this way the great claims of the home and foreign fields were kept prominently before the students. Their minds were thus kept well stored with facts gleaned from fields of missionary effort. As a result,

\*An address delivered before the Knox College Students' Missionary Society.

students began to watch with interest the missionary enterprises of the church. A train of circumstances had especially directed the Missionary Association of the college towards the long-neglected people in Lower Canada. The *Ecclesiastical and Missionary Record*, in an article on the movement in Knox College in their behalf, speaks of them in the following words: "Half a million of our fellow-countrymen—subjects of the same government, creatures of the same God—groan beneath the iron yoke of the Man of sin. A people distinguished by the simplicity of their character, and a superstitious veneration for the pompous ritual of their church, but, at the same time, many of them sunk in the grossest ignorance, enveloped amid the gloomy folds of a deeper than Egyptian darkness, and worshipping they know not what."

Two separate societies were doing good work among them—the "Grande Ligne" and the "French-Canadian." During the session of 1846-7 Rev. Mr. Doudiet paid a visit to Toronto in the interests of one of these societies, and had the privilege accorded him of addressing the students of Knox College on the subject of his mission. The address was intensely interesting, and abounded in graphic details and painful incidents in regard to the present condition of the spiritually enslaved *habitants*. The thrilling recital of Mr. Doudiet served to fan into a flame the spark that had already been kindled in the minds of the students regarding this neglected people. Private conferences were held; special seasons of prayer were appointed, in which professors and students alike took part. It resulted in a unanimous resolution that a mission to the French Roman Catholics should immediately be established. Canada West was selected as the field of labor, owing to the fact that this part was more under the cognizance of the society, and that there was a lack of missionary exertion on behalf of the French population scattered along the banks of the Thames, and in the vicinity of Amherstburgh. It was resolved that one in connection with the society, studying with the Presbyterian ministry in view, should take up this work. So, accordingly, Mr. Black, one of their own number, was unanimously chosen by the students and professors. After spending about three years in the study of the French language, and on completing his theological course, Mr. Black, in 1849, entered on his work. In the annual report of the society

rendered in this same year, reference was made to the great pestilence that was raging during the past summer, and thanks were rendered to God because He had so mercifully protected the members of the society from its terrible ravages. But although the sudden blight of the pestilence had not fallen upon any of them, one of their number had wasted with lingering consumption, and had gone to his rest—the first of the band. Many have fallen since in the fight, and are now awaiting the dawn of the eternal morning.

In April, 1851, Mr. Black, having been appointed general secretary for the French-Canadian Missionary Society, resigned his position as missionary for the Students' Society. It was thought more desirable that the students should have a man directly engaged in the active work in the field. The society was now left without a missionary. It was not long before their attention was directed to the peculiar qualifications of Mr. Samuel Kedey, one of their own number. He had long resided among the French-Canadians, and was familiar with their language and customs. The Home Mission Committee gave its assent to this appointment. It was decided that Mr. Kedey should labor at Metis, C.S. This locality was selected on account of the fact that the missionary would have the privilege of laboring among a body of Protestants settled there, and who were destitute of the means of grace, as well as among the French-Canadian Roman Catholics. "In this way two most desirable objects were combined, and the society was able to do something to bring to remembrance the unity of the human family, too often, alas! forgotten, and exhibit, at the same time, the glorious catholicity of the gospel, which, going forth in obedience to Christ's last command, bursts through all the petty barriers of nation and language, and embraces in the arms of its ample sympathies the whole human race." Mr. Kedey pleaded earnestly for the establishment and support of a mission school among the French. This was done, and a teacher was appointed, under whose management the school was successfully carried on. In the summer of 1852 the teacher died, and in the autumn of that same year Mr. Kedey resigned; so the society was again left without a missionary. The attention of the society in this extremity was directed towards Mr. Pasche, a man eminently qualified to teach and labor among the French. He labored faithfully until 1854, when he resigned.

Thus the work of the society continued among the French-Canadians in various fields until 1873. It is needless for us to refer to the different missionaries and to the various fields occupied in this interval. The work was arduously carried on. The good seed was sown faithfully in all kinds of soil, and, doubtless, the Master has, in His own way, gathered the harvest. We as a society look back with pride upon its early history, and seek to learn many lessons of self-denial and perseverance from the good men called of God to labor on behalf of truth and purity of worship.

We now turn to the second period in the history of our society. The new districts of Ontario and of the Canadian Northwest were fast being settled, many of these settlers being members of our own church, and to these the means of grace must not be denied. To many of these fields the Home Mission Committee was unable to send any laborers. It was decided that the original design of the society should be abandoned, and that it should, in future, devote itself entirely to mission work in the destitute parts of the land. This conclusion was reached in 1873. Since that time, the society has sent its missionaries to fields that are committed to its care by the Home Mission Committee, and by the various presbyteries. Many of the fields are unorganized, and are not sufficiently strong to justify the Home Mission Committee in sending missionaries. As soon as the fields become organized, and acquire sufficient strength, they pass from the charge of the society to that of the Home Mission Committee, while the society takes up newer and more destitute fields. We are oftentimes led to pass lightly over the work of our home missionaries who are laboring in frontier fields. Much is written regarding the hardship endured and the heroism practised in the isles of the sea, or in Central Africa, or in some other distant land, while scarcely a word is said regarding the student missionary in Muskoka or Algoma, or in the Canadian Northwest. If we were to visit many of these fields, we would hear the people name over the missionaries that have labored there with fond remembrances. They would recount to us how arduously the missionaries all labored, and the good results that followed, until we should be glad if we were able to claim them as our old college friends. It is good for us, sometimes, to cross each others' pathways in this way, for we see our companions in a

light in which, perhaps, we may never see them in college. We get a glimpse of what they are capable of doing, in God's strength, in the more active service of the Master. We do not wish to say a disparaging word of what is written regarding the work of foreign missionaries. Too much, we humbly think, cannot be written regarding those noble men and women who have surrendered everything for the gospel of Christ. Professor Drummond brings this out beautifully in the account of his visit to Livingstonia. We shall relate the incident as recorded in his book, entitled *Tropical Africa*:

"It was a brilliant summer morning when the 'Ilala' steamed into Lake Nyassa, and in a few hours we were at anchor in the little bay at Livingstonia. On the silver sands of a still smaller bay stood the small row of trim white cottages. A neat path through a small garden led up to the settlement, and I approached the largest house and entered. It was the Livingstonia manse—the head missionary's home. It was spotlessly clean; English furniture was in the room, a medicine chest, and familiar-looking dishes were in the cupboards, books lying about, but there was no missionary in it. I went to the next house—it was the school; the benches were there, and the blackboard, but there were no scholars, and no teacher. I passed to the next—it was the blacksmith's shop; there were the tools and the anvil, but there was no blacksmith. And so on to the next, and the next; all in perfect order, and all empty. Then a native approached and led me a few yards into the forest, and there among the mimosa trees, under a huge granite mountain, were four or five graves. These were the missionaries. I spent a day or two in the solemn shadow of that deserted manse. It is one of the loveliest spots in the world, and it was hard to believe, sitting under the tamarind trees by the quiet lake shore, that the pestilence which wasteth at midnight had made this beautiful spot its home. Travellers have been pleased to say unkind things of missionaries. That they are sometimes right, I will not question. But I will say of the Livingstonia missionaries, and count it an honor to say it, that they were brave, efficient, single-hearted men, who needed our sympathy more than we know, and are equally above our criticism and our praise."

What is said regarding missionaries in the foreign field may, in large measure, be said of our home missionaries. All are ser-

vants of the same God and of the same church, and have largely the same encouragements and discouragements to meet. The field is one, and that is the world. Undue prominence should not be given to any part of that field in relation to its other parts. The terms "Home" and "Foreign" are simply used for convenience, and too much stress should not be attached to the distinction made between them. We should hold ourselves in readiness to serve God wherever His Spirit may direct, whether at home or abroad. Hence no association should ask us to pledge ourselves to labor in any particular field, lest by complying we should be led to make distinctions never intended, and which never should be made. The church and its missions are one, and all should alike be fostered, the resources of the church being equally divided according to the demands. Hence, we must not forget the work that is being done by the missionaries in our own Canadian fields, in which the Students' Missionary Society of Knox College plays an important part. Twenty-nine of our students labored in their respective fields under the society during the past summer. Their reports are all very encouraging, and many of our fields are growing, and are year by year passing from the care of the society to that of the Home Mission Committee. The organization has been continuing its work for nearly half a century, and doubtless shall, in the providence of God, continue during the future history of the college. Its past history shows that the Master has owned and blessed its labors, and it is our earnest prayer that God may more abundantly continue His blessing upon its efforts in the future.

WILLIAM COOPER.

*Knox College.*

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“WHAT may conduce  
To my most healthful use,  
Almighty God me grant ;  
But that or this  
That hurtful is,  
Deny thy suppliant.”

—*Herrick.*

## LITERATURE.

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CAPE BRETON ILLUSTRATED. *By J. M. Gow. Illustrated by James A Stubbert. Toronto: William Briggs. Pp. 423.*

This book is a valuable contribution to the study of Canadian history, for its subject is a much larger one than that indicated by the title. In fact, it extends at times far beyond the boundaries of the Dominion. So closely associated in their history are Canada and the United States, and so intimately related are they to the land which is the mother of both, that it is impossible to study the history of the one without making frequent reference to the others.

Recognizing Puritanism as one of the most important factors and potent forces in moulding the character and shaping the destiny of two great nations on the opposite sides of the Atlantic, he applies himself to produce a life-size portrait of those sturdy yeomen who bent many a bow and overcame many a foe in the battle for liberty. He finds not a little to criticize and censure, but much worthy of his warmest praise and commendation, and concludes: "The most chaste and stable columns in the American Republic have been reared by them, and the world only needs the assurance that the American nation shall proceed in its development along the lines which the high character of the Pilgrim Fathers and their descendants indicated to know that the destiny of mankind, as it probably to a great extent will be, may be with safety committed to its keeping."

It is not to be expected that all will recognize the picture as true to life, or will accept without question his opinions and estimates; but all will grant that he endeavors to be fair and honest.

He describes the various battles that have been fought on Canadian soil; for, although still young, frequently has the trumpet that calls to battle resounded throughout the land. The Briton as an organizer and a colonist, the Frenchman as a missionary and colonist, claim considerable attention, and he has given to their study careful thought.

The chapter on the Dominion of Canada contains much valuable information on questions of finance, the educational system, etc.

He is no narrow-minded provincialist whose horizon coincides with the boundaries of his own land, beyond which the stream of sympathy refuses to flow, and brotherly interest becomes a nonentity. Broad, without being shallow; cosmopolitan, without sacrificing patriotism, he frequently decries national pride and insular prejudice, which warp the judgment, confound the reason, deaden the understanding, and harden the heart; counsels the

two great related nations to sympathy and brotherly love ; and exhorts all to become citizens of the world.

No Canadian will feel predisposed to call in question his statement : " Canadians are a clear-headed and busy people ; they have not much time to entertain weak sentimentalism, or scientific fads, or patent theories about anything. We believe there is more practical mental directness in Canada than anywhere else in the world. There is no people in the world made of better stuff than the people of Ontario. The average Canadian is much more of a ' hustler ' than is the Yankee, is less tolerant of humbug, and deals less in that commodity." But whilst our modesty blushes, our humility suspects that he is speaking of the ideal rather than of the real. All will give their unqualified assent to this statement : " The patriotic Canadian has many reasons for thankfulness and for hope. The sacredness of the domestic circle, a regard for the proprieties and principles of religion, free political institutions, the overshadowing protection of Britain, with all her high traditions of life and character—all these are our heritage, and it will be our own fault if they are not turned to good account."

He gives a good deal of attention to the study of national characteristics, and shows that he has been a close observer of men and things.

The ideas are presented with clearness and force ; and although at times the style of composition is marred by the too frequent use of " and," " or," and " nor," it is, in general, graceful, and, at times, brilliant.

A carefully prepared index, rendering readily accessible the information contained, would greatly enhance the value of the work as a book of reference.

The photo-engravings, of which there are thirty, several being combinations, are good, and contribute in no small measure to the production of a bright and beautiful volume.

COURTSHIP AND MARRIAGE. *By Annie S. Swan. Toronto : William Briggs. Pp. 144.*

This is an old, old subject, but, possessing the wonderful power of rejuvenating itself for the succeeding generations, it always wears the bloom of youth upon its cheek. It is a perennial which has exhaled its perfume through all the centuries, without becoming thereby exhausted. It is a stream whose waters, flowing down the ages, have contributed to the purity of the human race, been played in by the thoughtless and giddy, been polluted by the infamous, and been shunned by many as the most dangerous and treacherous of all waters. Marriage is one of God's institutions, and ranks pre-eminent among them as the oldest.

Before we proceed to express our opinion of the book, and recommend it to our readers, we must, as a wise precaution, state that Annie S. Swan

is Mrs. Burnett-Smith ; otherwise those with whom "nothing succeeds like success" will be prejudiced against counsel proffered by one whom they suppose is still in the enjoyment of "single blessedness." She can, therefore, without evoking a sneer or a haughty toss of the head, state her views, and tender advice as to the way in which lovers should conduct themselves ; as to the wonderful influence and power to mould the character of others possessed by woman ; as to the ideal wife, the ideal husband, the ideal home, the first year of married life, and many other equally interesting parts of this large and important subject.

On such a subject it is, of course, impossible to say anything new ; consequently those who are in quest of something new, startling, or sensational, need not seek for it here. No new duty is pointed out ; no new advice is given ; no new dangers, hopes, or fears, sunken rocks or grassy banks, are made known ; but all is presented in such a kindly manner that her words of counsel will be respectfully received, diligently pondered, and, in many cases, faithfully put into practice.

There are certain characteristic features which every one conversant with the writings of this talented authoress will expect to find in this book—keen insight into human nature, bright and hopeful views of life, practical common sense, plainness of expression and directness of presentation, and all alike saturated with religion. Nor will they be disappointed ; for all these are in the book, in large measure, "pressed down and running over."

She is no pessimist, viewing men and things through jaundiced eyes which lend their coloring to every object upon which they rest. She has evidently no sympathy with the sundry croakers who would have us believe marriage is a failure ; nor with those who, more wise than the infinitely wise One, would overthrow what He has established.

OUTLINE STUDIES IN THE BOOKS OF THE OLD TESTAMENT. *By W. G. Moorehead, D.D. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 363.*

Whilst we must strive to secure a minute knowledge of and an intimate acquaintance with individual texts and extended passages of scripture, the value of a survey which sweeps the whole region from Genesis to Revelation, laying hold of the more salient points, can neither be overestimated nor overstated. In fact, the precise meaning of a passage can only be ascertained by a careful study of its setting in the book to which it belongs, and of the relationship of the book itself to the other parts of the composite whole. Any work which helps to secure this must, therefore, be cordially welcomed.

Under the heading of "Bible Study," the author gives in the opening

pages some most valuable hints as to the temper of mind with which scripture should be studied : (1) The Bible should be studied with the profound conviction that it is the Word of God, that it contains a revelation of Him, and a revelation of ourselves likewise. (2) In our study of the book, its unity should not be overlooked. (3) Christ is the centre of scripture ; its one prominent theme. (4) We should come to the Bible remembering the function it fulfils in our redemption. By it as the means in the hands of the Spirit regeneration is effected. By it faith is nourished. By hearing the words of Satan man was lost; by hearing the words of God man is saved. By it we are sanctified. By it we grow. It is the sure remedy for sin. There is no stage in our career, there is no circumstance or condition or relation possible to us, but some word of God is exactly adapted thereto. (5) Recognition of the doctrine of progress in the revelation contained in the Bible. The book is one of growth. Not all the truth was given at once. Gradually, God communicated His mind to men. Genesis contains in germ all that the books which follow unfold ; the Pentateuch holds in latency all the prophetic writings. Thus the Bible becomes a living organism. (6) The supreme authority of the Bible. God has spoken in His Word, now speaks. Our duty is to hear and obey. The Bible is not simply a book of opinion ; it is not only true, it is the truth absolute and final. Nothing is to usurp its functions or authority ; nothing must be suffered to become its rival.

Respecting the typology of scripture, to which subject he devotes a chapter, he says : " Inadequate and erroneous views alike are entertained on the subject. Some find types everywhere in the Old Testament, specially in the Pentateuch ; others next to none." He gives the following wholesome twofold caution : (1) Not to seek for types everywhere ; (2) never to press the typical teaching to such an extent as to imperil the historical character of the Bible. Let it be remembered that exposition is not imposition ; nor is it interpretation to draw out what we have first read in.

He next takes up the books of the Bible, *seriatim*, following no uniform plan, but adopting, in connection with each, the method which doubtless commended itself to him as the most suitable and profitable.

Of special value are the sketches of the life, character, work, and style of the several authors. Equally valuable are the brief historical notes giving his opinion as to the period to which each book belongs, or in which it was written. Occasionally he draws parallels, or institutes comparisons, between individual books. The design of each book is clearly stated, and will greatly help to an intelligent reading of some of the books, which can only be understood and appreciated when the purpose of the book as a whole is clearly apprehended.

He is a firm believer in the plenary inspiration of the Bible, and is evidently a conservative of the conservatives. He entertains no doubt as to the Mosaic authorship of Deuteronomy, and, somewhat to our surprise, makes no mention of the Pentateuchal question, apart from this brief reference. This is more especially noticeable since he gives considerable attention to questions of genuineness and authenticity in connection with other books of the Bible. Job is no fictitious character. The contents of the book are veritable history. The name of God was purposely omitted from the Book of Esther, and this omission in no way invalidates its genuineness, or casts a doubt upon its right to the place which it holds among the other books. "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," is not the preface to the first chapter, or to any small portion of the book, as is evident from the enumeration of the four kings; it is a sort of caption to the entire volume. But more, the verse is designed to be a witness and a seal of the source and integrity of the contents of the book. He states, briefly, the arguments advanced by those who divide the book, as to authorship, into two parts, but, in opposition thereto, holds firmly that Isaiah, the son of Amoz, is the author of the whole book, and gives reasons for his belief which, he states, are, for him, "amply sufficient, and amount to a demonstration."

"The Psalms are full of Christ. They speak of His humiliation and exaltation, of His rejection by the world and of His final triumph over all opposition. But they go deeper, as we may say; deeper even than the gospels; they let us into His thoughts and feelings when the billows of wrath were rolling over Him, when the heavy cloud of judgment which was all our own burst upon His devoted head."

David stood in a peculiar relation to God, was a man after His own heart. In the historical books it is not easy to see how David's character comports with this remarkable testimony; but in the Psalms we put our finger on the beating of his heart-pulse, and feel the very throbbings and movements of his soul. Pre-eminently, he was the friend of God. Seventy-three are by David, fifty are anonymous, and it is thought by many that some of them were composed by him likewise.

THE TRIAL OF DR. BRIGGS BEFORE THE GENERAL ASSEMBLY. *A Calm Review of the Case by a Stranger who Attended all the Sessions of the Court.*

The author says that his mind was prejudiced against Dr. Briggs until he saw and heard him, but that very soon his sympathies were won by the frankness and candor with which he met his accusers, and the devout

spirit in which he dealt with the Word of God. It is very evident that the author was completely captivated, because the whole book is a defence of Dr. Briggs. Not in one particular, from the first page to the last, has he found one occasion for a criticism on either Dr. Briggs or his theological positions, whilst in every case Dr. Briggs' accusers have shown themselves to be illogical and partisan. A more one-sided discussion has never taken place in a country debating club than this great trial, that has engaged so much of the time and attention of the American Presbyterian Church, and disturbed so deeply the theological world. The author wishes to be conciliatory. He speaks of the Assembly in such terms as these: "Seldom have ever five hundred and fifty men of equal intelligence been seen gathered together as one body." "All seemed from the first to be possessed of the spirit of calmness which betokened that they felt there was grave business on hand." And yet when the trial came on, and "this disinterested observer" beheld the Assembly at work, the impression made upon his mind was that each or all of them came there not *to try* Dr. Briggs, but to register the verdict of the church, already pronounced by the religious and secular press. "The considerations that seemed to have chief weight with the Assembly were these: The impression prevailed throughout the length and breadth of the church that Dr. Briggs entertained and taught heretical views upon several doctrines which the Presbyterian Church has always regarded as vital; the commissioners sent to the Assembly were expected to set the mind of the church at rest by condemning those alleged heresies. If they failed to do this, then the impression would go abroad that the Presbyterian Church had drifted away from her old moorings; if they sent the case to the Synod of New York, they would be accused of having failed to discharge the duty assigned them; and as for their failing to find Dr. Briggs guilty of the heresies charged against him, this would be out of the question, inasmuch as the majority of the membership of the church believed that, through the columns of the religious and secular press, they were already in possession of all the evidence that was needed in order to condemn him. Under such circumstances what could the Assembly do, in the interests of the peace of the church and the cause of truth, but the thing which the great majority of the church believed to be the only thing that could properly be done?" The author is evidently a man of kindly spirit, for he finds it in his heart to write apologetically about an Assembly that thus, in his judgment, perverted justice and were traitors to truth.

The six charges brought against Dr. Briggs, with the arguments of accusers and accused, are reviewed in a very entertaining style. The reviewer's affection for Dr. Briggs is always apparent, as well as his disgust at the manner in which he was treated. In fact, his confidence is

so unlimited that he would have the Assembly acknowledge that if Dr. Briggs taught anything that seemed to them at variance with the standards of the church, the fault was in their inability to understand him. It could not be either in the head or heart of such a man. Here are the words of this "disinterested observer": "When a minister of Dr. Briggs' well-known intelligence and candor could sincerely subscribe to such doctrines as these, and could conscientiously subscribe to the form of doctrine submitted to Presbyterian ministers at the time of their ordination, the Prosecuting Committee might have been assured that there was some misunderstanding on their part as to his teaching when they undertook to convince him and convince the whole church that he held a totally different doctrine from that which he intelligently and honestly said he held. If he refused to say that there were no errors in the autograph or original manuscripts of the writers of the Bible, they might have been satisfied that he had reasons for such refusal which, when properly understood by them, would be found not to conflict with the terms of his subscription and his ordination vows," p. 86. We rather feel that the proper course for the General Assembly would have been, in the light of the above quotation, to attend a course of lectures in Union College, until they came to an intelligent understanding of Dr. Briggs' views, and also, it may be, have their morals corrected, in daring to question the utterances of such a master. A "Get thee behind me, Satan," is the appropriate answer for such impertinence on the part of the General Assembly.

The first charge made against Dr. Briggs is that he makes the reason a fountain of divine authority, which may, and does, enlighten men savingly, even when such men reject the scriptures and the mediation and sacrifice of Jesus Christ. The Prosecuting Committee, it is pointed out, tried to force upon Dr. Briggs' words the interpretation that he co-ordinates reason and revelation as fountains of divine authority, which Dr. Briggs strenuously denies. The reviewer points out that some confusion arose through indefinite use of the word "fountain"; that the *source* of authority is always God Himself; and that both the Bible and reason are but channels through which God speaks, and that He does speak through reason, although it is not, in that respect, to be co-ordinated with revelation. The question still remains, however, Does God ever speak through reason so clearly that, without the scriptures, He communicates saving knowledge? Dr. Briggs gives an affirmative answer to that question, and quotes Martineau as one who, after rejecting the Bible, "found God enthroned in his own soul." This position the author seeks to fortify by relating the experiences through which he himself had passed, and how he had found peace in the contemplation of God's goodness in nature, after having failed to find it in the Bible. In this way, it is contended, some

amongst the heathen nations, and other sincere seekers, are still—consciously or unconsciously—finding salvation through Christ. It is, in every case, through Christ, although they may have never heard of Him, or, having heard of Him, been compelled to reject Him. The Bible itself is quoted in support of this doctrine, that can, in some cases, do without the Bible. Did not Peter say to Cornelius: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him"? And did not Jesus say: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here"? And so Paul's address at Athens is quoted, in which he says that "God made of one blood every nation, having determined the bounds of their habitation, that they should seek God, if haply they might feel after him and find him."

It might be fairly asked whether these passages of scripture are not made to teach more than they are intended to teach. Was Cornelius a saved man before he was instructed by Peter and baptized with the Holy Ghost? That he was a seeker, and thus acceptable to God, resulted in an answer to his prayer for light. When Peter came, he preached to Cornelius and all others present, "that through his name whosoever believeth in him shall receive remission of sins"—which seems a needless message if the sins of Cornelius were already remitted. Whilst the sincerity of the Queen of Sheba in seeking light wherever it could be found was a rebuke to those who resisted the "Greater than Solomon," yet does it follow that we are for that reason to believe that she and all such honest seekers are in possession of the salvation which is through Christ alone?

Space would not permit us to follow this "Stranger" throughout the discussion of all the charges, which is both interesting and intelligent. Whilst we would be compelled to use a good many points of interrogation, yet we agree with him in the belief that not much is to be gained by disturbing the church by an acrimonious discussion of points upon some of which the standards of the church make no declaration. Any who have not had time or opportunity to follow this discussion whilst before the courts of the church, and desire to become acquainted with it, will find a valuable condensation in this book.

## OUR COLLEGE.

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THE REV. JOHN ROBERTSON ('89), Port Dover, paid the college a short visit a few days ago.

"RELIGION is an *ipso facto*, and you can't get over it." (Extract from a sermon preached by—.)

J. SPENCER WALTON, of the South African Mission, addressed the Saturday conference on Jan. 20th. He gave us much useful information about South Africa, and church and mission work there. His address was much appreciated by the students.

THE treasurer of the Missionary Society is complaining much that funds are not coming into the treasury as he would like, and that the probabilities are that unless something is done it will be short in the spring. We hope, however, that all Knoxonians who are in parishes will do what they can to help the society.

DURING the holidays class-rooms 1, 3, and 4 were supplied with new seats of something the same type as those in the University. They add much to the appearance of the room, and are very comfortable to sit in, though not so convenient for holding books and writing on as the tables were, and we fear they're none too strong for vigorous theology.

R. W. ROSS, M.A. ('93), has accepted the call to Glencoe, and was ordained to the ministry on Jan. 29th. We congratulate this important parish on securing our late student-editor to minister to it in holy things. Mr. Courtenay has accepted the call to Port Stanley, and Mr. D. Robertson ('93) has been inducted into King St. East Church, London. These parishes are all within the bounds of London Presbytery, which now has six members of the class of '93: Messrs. Scott, Barnett, Vert, Robertson, Ross, and Courtenay.

THE Literary and Theological Society held its first regular meeting of the present term on Tuesday, January 16th. This meeting had been set apart by the executive for the discussion of change in the constitution. Only one notice of motion had been presented. This had reference to the annual fee exacted by the society of its members. It was moved by Mr. J. A. Mustard, B.A., that "the annual fee for membership shall be one dollar and a half for students of Knox College, and one dollar for students of University College." After a full discussion the motion was lost.

AN active and energetic committee has in hand the arrangements of the second public meeting of the Literary and Theological Society, and the preparations are being rapidly pushed forward. Those who were fortunate in being present at the "At Home" last session will look forward with pleasure to a similar event this year. The name has been changed to "conversazione," and the arrangements are being completed on a more extensive scale, so that a much larger number of guests can be entertained. While the oversight of the conversazione is in the hands of the undergraduates, yet owing to the great number of graduates who will be "at college" availing themselves of the advantages of the post-graduate course, it is expected they will take an equal interest in its success. All arrangements have been made so that the graduates may have a pleasant evening with their friends, when old acquaintanceships may be renewed. The Literary and Theological Society fixed upon this date, and the committee of the Alumni Association having charge of the post-graduate course have purposely lengthened the session by one day, in order that the members present may enjoy a pleasant evening with their friends.

THE regular meeting of the Literary and Theological Society was held Tuesday evening, January 30th. Business was soon dispensed with, and an interesting and lively debate, which lasted for one hour and a half, followed. J. D. Morrison, B.A., was the first to support the resolution "that the Protestant Protective Association deserves the hearty support of all Protestants in Canada." He opened the debate with a spirited speech. Then came E. A. Henry, B.A., with his dissecting knife, and left the affirmative nothing but the bare resolution. J. A. Cranston, B.A., followed with much decision and vim in support of the affirmative, and G. R. Faskin, "the youngest member of the society," gave his maiden speech, with telling effect, in support of the negative. The debate being thrown open, an interesting discussion followed, in which R. W. Dickie, G. B. Wilson, J. Inkstir, A. L. Budge, B.A., and A. J. Mann, B.A., took part. The debate being closed the decision was left to the meeting, which decided in favor of the negative. From the eloquent and thoughtful speeches that were made, it augurs well for the future of the society. Such a society is, and should be, an educator. May this society ever prove itself such!

ON Friday evening, January 26th, the Missionary Society held its twentieth public meeting in Convocation Hall. There were a number of other attractions in the city that evening, yet the hall was filled, showing the deep interest the people of Toronto take in Knox College, and especially in its Missionary Society. The chair was taken by the Rev. Dr. McLaren, who made a short address, speaking of the noble effort made by

the society during the past year, and of the excellent work done by its members in the home mission field. Mr. R. G. Murison, B.A., was then introduced, and read an interesting paper on "The Early Scottish Church," in which he showed its early origin, its splendid form of government, its purity and catholicity of spirit. The Rev. J. S. Henderson, of Hensall, was then called upon, and addressed the meeting on "The Home Missions Crisis." He showed that there was no antagonism between the home and foreign mission work, but they were only different aspects of the one great work, since they were prompted by the same spirit and had the same great end in view. It was urged that the great mission fields lying at our doors be not neglected, lest the hands of those laboring abroad be weakened, and the work thereby suffer. If the spirit of true devotion to Him who is head of the church and of love to our native land characterized the members of our church, love for Christ and country should lead more to help on this great work.

A quartette composed of Messrs. Grant, Shinmon, Abbott, and Martin sang two selections in a very excellent manner.

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#### OTHER COLLEGES.

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IN the examinations held recently at the University of London, out of 375 candidates for the degree of B.A., only 154 passed; and out of 150 for the degree of B.Sc., only 65 passed.

THE Lord Rector of the University of St. Andrews is the Marquis of Bute. The subject of his inaugural lecture was a review of early church history in Scotland.

THE Oxford faculty of theology are raising a fund to send out one of their scholars to visit and examine the manuscripts in the library of Mount Sinai.

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