THE

# Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

VOL. XIV. AUGUST, 1891. No. 4

## THE JOHANNINE WRITINGS.

THE modern critical movement has produced far-reaching results in every sphere of thought. In the field of historical research it has rendered most valuable service, enabling the student of the past to sift the legendary and mythical element from that which has a basis of fact. Under its impulse, philosophy may be said to have entered upon a new epoch which has been distinguished by brilliant speculative efforts. It has given us a new conception of literature. It has indicated the true point of view from which all literary work ought to be judged, and its value determined. It has apprehended that literature is a growth, and that the essential element is not conformity to arbitrary canons or standards, but truthfulness in thought and beauty of expression. But the movement has been specially memorable for its influence upon religious thought. In certain quarters it has been applied as an instrument of destruction against beliefs which have been held by the Christian Church from the earliest times. It has excited painful unrest regarding the claim of the Hebrew and Christian Scriptures to be a revelation from heaven. It professes to show that they are simply the highest expression of the religious consciousness of the race, the productions of a people gifted in an unusual degree with the capacity of enunciating moral and spiritual truth. They are not the compositions of men who wrote or spoke under a

special Divine inspiration. Hence, they are not to be accepted as authoritative in things spiritual any more than is the teaching of Kant or Hegel in questions of philosophy. A man's own reason and conscience are to constitute his guide. Men are thus thrown upon themselves to determine in what way they should regulate their life, but they feel incompetent to do so satisfactorily. Hence the negations of what is called the Higher Criticism have created a wide-spread religious unrest which is characteristic of our time.

During the last fifteen or twenty years the negative critics have been concerned chiefly with the problem of determining the date and authorship of the books of the Old Testament. Having failed to modify the traditional view regarding the anthenticity of the New Testament writings, they are now attempting to show that the Christian Church has hitherto been entirely mistaken as to the writers, and the time of composition of many parts of the Hebrew Scriptures. Applying the principle of development and the canons of literary and historical criticism which they have formulated, they confidently assert that the Pentateuch was not written by Moses, but is a composite production of a late compiler; that Isaiah was not the author of the entire series of prophecies that bear his name; that the book of Daniel cannot have been written by that prophet, but must be the work of a forger in the the second century, B.C., (circa 165). In the face of the conclusions thus reached, it is urged that the Church must abandon the views hitherto maintained with respect to the authenticity of the Old Testament writings. But this school of critics declared just as confidently, not many years ago, that the Church would have to pursue the same course with respect to many of the books of the New Testament. But their prediction has not been fulfilled. On the contrary, a more thorough investigation into the earliest extant Christian writings confirms the truth of the traditional view. It has demonstrated that the books of the New Testament, whose authenticity was questioned, must have been well-known in the first quarter of the second century, and were, therefore, probably the production of those to whom they have been ascribed. This result surely justifies us in predicting that further careful study of the question will indicate the truth of the traditional view of the authorship and date of the Old Testament Scriptures.

But while the Old Testament is the great battle-ground at present between the Higher Criticism and the defenders of traditionalism, the warfare concerning the authenticity of some of the New Testament writings has by no means ceased. Though the critics of the destructive school have been forced to retreat from positions they had assumed, and pronounced impregnable, they have not yet abandoned the assult. They stubbornly refuse to surrender, although it is becoming more apparant as the struggle is prolonged that their weapons are broken in their hands. Even yet the authenticity of the writings ascribed to the Apostle John is keenly contested, and the fourth gospel is acknowledged by conservative critics to be the great question of modern criticism. Both the assault and the defence are conducted with great ability and learning. The names of Hilgenfield, Weizsacker, Pfliederer, and Abbott on the one hand, and of Godet, Weiss, Zahn, Westcott, Sanday and Gloag on the other, are a guarantee that such is the case. The last mentioned writer, who, in addition to the labours of a large parish in the town of Galashiels, has found time to publish several works connected with New Testament studies, has laid scholars under fresh obligation by issuing a new book, entitled "An introduction to the Johannine Writings.*" This volume is characterized by all the excellences that marked his previous publications,—a clear and attractive style, a thorough mastery of the subject under discussion, a frank appreciation of an opponent's point of view, and a fairness in conducting the argument which challenges the reader's admiration. To reach the truth is seen to be the author's aim, and every step in the process of investigation is taken only after careful consideration of facts. A few years ago he published an Introduction to the Catholic Epistles, in which he discussed questions connected with the Epistles of John, but, as he says in the preface to the present volume, he considered a brief discussion of them necessary to its completeness. Anyone who desires to get a clear understanding of the Johannine problem as it now stands cannot do better than read this valuable contribution to the subject. Its perusal will assure him that it is the work of a master. Whether he accepts the conclusions reached or not, he must admit the ability and candour of the author.

Dr. Gloag very properly begins the task he has undertaken by

* Introduction to the Johannine Writings. By Paton, J. Gloag, D.D. Minister of Galashiels, Scotland. London: James Nisbet & Co. 1871.

giving a sketch of the Apostle's life and character. The writings ascribed to John are the chief source of information. He assumes their authenticity which he afterwards proceeds to establish. This, though not the logical order of procedure, does not affect the accuracy of the portrait he has drawn. That the materials he uses are reliable he satisfactorily shows. A few facts are derived from the Acts of the Apostles. Tradition, and the writings of Irænеus, a disciple of Polycarp, who was a disciple of John, supply all that is known of his later life. Born in Galilee he received the education of an ordinary Jewish peasant boy. His mother, Salome, a woman of strong personality and devout spirit, powerfully influenced his religious nature. He possessed an ardent temperament, and yet his disposition was so sweet and affectionate that he was called the beloved disciple. Love was the master passion of his soul, as it became the key-note of his teaching. During his boyhood, Palestine was passing through a great political and religious crisis which must have profoundly stirred his ardent temperament. Rome, in its march of conquest, reduced the country to a state of subjection, but at the same time permitted it to enjoy a quasi independence. The representatives of the Cæsar oppressed the people and offended their religious pride. They chafed under the Gentile domination. The spirit of rebellion burst forth again and again only to be quickly repressed. It was not until the Roman legions overthrew Jerusalem and destroyed the Temple that the aspirations and efforts of the Jews for deliverance from the galling yoke ceased. Their antagonistic attitude begat a fiery zeal, which must have intensified John's ardent temperament. Dr. Gloag graphically pictures the political and religious state of the people. "The purity and integrity of the priesthood were gone. The appointment to the high priesthood was entirely in the hands of the Romans, and the office was bestowed upon their tools and partisans. The great priestly families belonged for the most part to the Sadducean faction, and were materialists and unbelievers. Caiaphas, who then occupied the office of High Priest, was suspected, like Pope Leo X., of infidelity. Their opponents, the Pharisees, were for the most part hypocrites, making great profession of religion, and belying their profession by their conduct. Religion had become petrified; the morning and evening sacrifices were daily offered in the temple: but there was no religious life—there was the mere body

without the living spirit. . . . There was a corresponding degradation of morals. The Jews, mixing with the heathen, learned to practice their vices, and that in one of the most corrupt ages of the world. According to the testimony of Josephus they even surpassed the heathen in wickedness and licentiousness. The old framework of society appeared about to be dissolved." Is it surprising that, under such circumstances, the more earnest and patriotic spirits should have eagerly looked for the appearance of a deliverer—the Messiah of prophecy; or that, under the stimulus of such expectancy, pretenders to the Messiahship should not have been wanting.

When Jesus of Nazareth was pointed out by His great forerunner as the true Messiah, John's affectionate nature was drawn towards Him. He at once responded to the call to be a disciple. His relation to the Messiah was more tender than that of any other of the twelve. He was the disciple whom Jesus loved. He leaned on Jesus' bosom on the eve of the Passion. Of all of the disciples he alone stood by the cross until the close of the tragedy. In the Church at Jerusalem he occupied a position of chief importance. He was one of its "pillars." Possibly he remained in the Holy City until the Roman armies were advancing to beseige it. In accordance with the Master's warning, he fled with the Christians to Pella for safety. The tradition, that he went as far east as Parthia and preached the gospel in that region, is unfounded. That he made his way to Ephesus, and took up his abode there is the uniform testimony of the early Christian writers. The truth of this tradition was called in question only in 1840; but its accuracy is admitted even by many critics of the negative school. The point is a very important one in its bearing upon the authenticity of the fourth Gospel. For if John lived at Ephesus towards the close of his life it is impossible to suppose that a spurious gospel bearing his name would "pass current in the early part of the second century in Asia, where many would be still living who would have known and conversed with John, and who could not possibly be imposed on. Deny the Ephesian residence, and a strong proof of John's authorship of the fourth Gospel would be removed." (p. 50).

It was from Ephesus that he was banished to Patmos in the reign of Domitian. On the death of that tyrant he returned to Ephesus about 96 A.D. But the date of the exile is disputed.

Early historical testimony is in favour of the view that it was in Domitian's reign. Many modern critics, both orthodox and negative, maintain that it must have been at an earlier period, shortly after the death of Nero, about 69 or 70 A.D. Their chief reason for doing so is because it serves to explain the striking difference between the style of the Apocalypse, and that of the Gospel and the Epistles. The former abounds with Hebraistic idioms; the latter are written in purer Greek. If the Apocalypse were written about the year 70 A.D., not very long after John's arrival in Ephesus, we might expect it to contain frequent Hebraistic terms of thought. But a residence of twenty years or more in a city and district in which Greek was the vernacular, would make him familiar with the idiom of that language and qualify him to write it in a purer style. The Gospel and Epistles were written towards the close of his life. Hence its more classical style is at once accounted for. But the weight of testimony is opposed to the earlier date of a Patmos residence. The difference in the style of the compositions may be explained by the difference in the subjects of which they treat. The Apocalypse professes to be a prophecy. It bears the stamp of the Hebrew Apocalyptic writings. This may be seen on comparing its symbols, visions, and descriptions with those in the books of Ezekiel, Daniel, Joel, Zechariah and Isaiah. Dr. Gloag gives in parallel columns a list of those passages which bear a striking resemblance. The Apocalypse, being in the form of the old Hebrew Apocalypses, it might be expected to abound with Hebrew idioms. That the Gospel and Epistles may have been written by an amanuensis, who had a better knowledge of Greek than John, has been suggested as a solution of the difficulty. But it does not meet the case. A careful examination of the writings reveals so close an affinity of thought and expression that they must have proceeded from the same author.

After the return from Patmos, John spent the remainder of his days in Ephesus. He enjoyed the veneration and affection of his disciples. He finished his course in peace, and was translated into that glory of which such splendid visions had been granted to him. Though the honour of the martyr's crown was denied him, he possessed the martyr's spirit. The transcendent love to his Lord which inflamed his soul would have made him face death in the

amphitheatre. Nothing fills men and women with such sublime daring and contempt for suffering as love. Love of country impels men to die cheerfully on the battle-field. A mother's love prompts her to sacrifice her own life for that of her child. The Son of man braved the agonies of the cross because of His love for our sinful race. Had occasion demanded it, John would have been as ready as Paul "to be offered up." Tradition relates that his death was painless. It took place on Sunday. Having preached a sermon and broken bread, he commanded Byrrhus, a deacon, to follow him with two companions bringing spades with them. They went to a friend's burying place outside the city, and there dug a grave, in which the Apostle laid himself down, and with joyful prayer blessed his disciples and resigned his soul to God. Of the many legends concerning him that have come down to us, only a few have the ring of reality about them. One, which tells of his encounter with Cerinthus, the heretic, is quite characteristic. Having gone into the public baths one day to bathe, and seeing Cerinthus in the building, he rushed from it crying out, "Let us fly lest the bath house fall down, because Cerinthus, the enemy of the truth, is within." He had an intense antipathy to error. Another legend, for which Jerome is authority, relates that in the weakness of extreme old age John used to be carried into the church at Ephesus in the arms of his disciples. He was unable to address them at length, but stretching forth his arms towards them he would exclaim, "Little children, love one another." At last, wearied with the repetition of this exhortation from day to day, they asked him why he always spoke thus. He answered, "It is the Lord's command, and if only this be done it is enough."

The authenticity of the fourth Gospel is the crucial problem of New Testament criticism. It was not called in question until just a century ago, except by a small heretical sect called "Alogi," in the second century. In 1792 an Anglican clergyman published a work on "the Dissonance of the Four generally received Evangelists." He states that he rejects the other three Gospels, because they were not written until the second century. He was the forerunner of Strauss and Baur and the Tübingen school, though more destructive even than the latter, for he denied the authenticity of the Epistle to the Romans and the Apocalypse. But the question did not assume real importance until the publication in 1820 of

Bretschneider's Probabilities concerning the nature and origin of the Gospels and Epistles of John. This treatise contains the germs of the destructive criticism which have had such fruitful development ever since. The writer asserts that the Gospel was not composed by John nor any other companion of Jesus, but by some one who lived in the second century and used traditions written or unwritten. It has a polemic and apologetic purpose. It was written to refute the errors concerning Christianity which were propagated throughout the Christian world by Jews sent from Jerusalem in the second century. This accounts for the form of the dialogue, for the dogmatic argument, for the anti-Jewish rigour, for the choice of material, for the omissions. After him came Strauss, who, in 1835, published a life of Jesus which produced a panic in the theological world. He held that the Gospels are not historical, but a series of mythical narratives. There is no certain trace of them in their present form until the second century. His criticism was seen to be destructive of the Christian faith, though he had no suspicion that it would have this effect. His conviction was that though the form of the Gospels were shown to be mythical, the truths which they set forth are none the less precious and Divine. Then arose one of the most profound and learned theologians and critics of this century, F. C. Baur. He was gifted with inexhaustible intellectual energy. His industry was amazing. He made a minute study of the extant writings of the second century in order to solve the problem of the origin of the New Testament books. He admitted the authenticity of none but the Epistles to the Romans, Corinthians and Galatians, and also the Apocalypse. He held that there were two parties in the early Church contending for the supremacy. The Jewish Christians maintained that circumcision was essential to salvation, and opposed to them were those who argued that faith alone was necessary. Peter was the leader of the former, Paul of the latter. That such a conflict did rage and imperil the progress and even the very existence of the Church is clear from the Acts of the Apostles and the Epistle to the Galatians. Some of the books of the New Testament were written in support of the Petrine party, some in support of the Pauline party. Others were composed for the purpose of conciliating the two factions. The Gospel of John was written with this end in view about 160 A.D. Through its influence a reconciliation was at last effected.

The two parties were fused into the Church Catholic. This theory was accepted and ably advocated by a number of highly gifted disciples in Germany—Hilgenfield, Schwegler, Ritschl, Kostlin, Volkmar and Zeller. It exercised a powerful influence on the theological thought of Europe for nearly half a century. But its equally learned opponents have shown, by a searching criticism of the authorities on which it was based, that its main positions are untenable. Nearly all the disciples of the Tübingen school have abandoned the idea that the fourth Gospel is a tendency writing, a reconciling Gospel. They now hold with Ritschl that the reconciliation between the two parties "arose from a development of Gentile Christianity without assuming a compromise with Jewish principles." They are reluctantly forced to admit that John's Gospel was composed considerably earlier in the second century than 160 A.D., the date assigned to it by Baur, though they differ widely as to the year.

The authenticity of the fourth Gospel is established by an appeal to two sources of evidence: (1) External, furnished by early Christian writers; (2) Internal—supplied by the Gospel itself. It will be impossible within the limits of this article to do more than briefly survey only the first of these two lines of evidence. Taking up the historical testimony, then, its force will be best brought out, perhaps, by following the method of exhaustion. Starting with the writers of the last quarter of the second century, who are admitted by "the present negative school" to have made abundant use of the fourth Gospel, and to have mentioned John as its author, let us go back step by step towards the beginning of the century and ascertain if any traces of it can be found at each successive stage in the retrograde movement. Now, even if, as we recede, the amount and distinctness of the evidence diminish, and though in the first decade exact verbal quotations are not to be met, yet if we have an unbroken line of testimony from the beginning of the century, the authorship of the Gospel must be ascribed to John. It could not have been the work of a forger at that early date, for the fraud would at once have been detected. No one would venture so soon after John's death to write a Gospel in his name. Commencing, then, with Irenæus, Bishop of Lyons, who wrote a great work consisting of five books against the Gnostic heresy not later than 189 A.D., we find him stating in the third book that John who

leaned on Jesus' bosom wrote his Gospel while he abode in Ephesus. He also mentions that John, the disciple of our Lord, being anxious to counteract the error of Cerinthus' teaching, and the false doctrines of the Nicolaitans, began the instruction which his Gospel contains. He says, too, that the Valentinians, a Gnostic sect, made extensive use of the Gospel of John, and were from that very Gospel shown to be in error. It is quite clear that both orthodox Christians and Gnostics of Irenæus' day accepted the fourth Gospel as authentic. Clement, also, the great teacher of Alexandria, during the last decade of the century, tells us that John composed a spiritual Gospel under the influence of the Divine Spirit. He frequently uses passages from the Gospels in his "Exhortation to the heathen," but he mentions only John by name. Theophilus, Bishop of Antioch, about 180 A.D., addressed an Apology for the Christian faith to Antolycus, consisting of three books. In the second book he writes: "The Holy Scriptures teach us, and all who were moved by the Spirit, among whom John says, 'In the beginning was the Word, and the Word was with God,' showing that at first God was alone and the Word in Him. Then he saith, 'And the Word was God. All things were made by Him: and without Him was not anything made.'" He is the first Christian writer who uses the name of John in connection with any quotation from the Gospel. The Clementine Homilies, falsely ascribed to Clement of Rome, were written probably between 160 and 180 A.D. They originated with the Ebionites, a Jewish Christian heretical sect; but, though a forgery, their testimony as to the opinions of that sect may be accepted as trustworthy. Until the middle of the present century it was contended by Baur and his followers that what appear to be obvious references in them to the fourth Gospel pointed not to it but to some earlier source. But the discovery of a complete MS. copy of the Homilies in 1837, which was not published, however, until 1853, has set the question forever at rest. In the part which was formerly wanting—Homily 19—we have a quotation with a few trifling verbal differences from the narrative of the man born blind: "Our Lord answered to those who asked Him, 'Is it he who hath sinned, or his parents, that he was born blind?' 'Neither hath this man sinned or his parents: but that through him might be manifested the power of God which heals sins of ignorance.'" This was conclusive evidence to Hilgenfeld

and Volkmar, and even to Strauss, though the author of Supernatural Religion still refuses to admit testimony so explicit. Again we have the testimony of Tatian, an Assyrian by birth, who embraced Christianity and became a disciple of Justin Martyr in Rome. After Justin's death he abandoned orthodoxy and was a leading exponent of one of the Gnostic sects. Eusebius says that Tatian made a combination of the Gospels which he called Diatessaron—a musical term signifying harmony. It was the Gospel story by four. The title would lead us to suppose that it was written in Greek. But it appears to have been unknown in the Greek and Latin Churches. It is highly probable that it was composed in Syria for the use of the Syriac speaking Churches. The Syrian Father, Ephraim of Edessa, who died in 373 A.D., wrote a commentary upon it. Until recently the only evidence that he did so was that furnished by Bar Salibi towards the end of the twelfth century. According to him the Diatessaron commenced with the words, "In the beginning was the Word," which show that Tatian used John's Gospel. But this testimony was declared to be of no value. Yet it has been substantiated. The Mechitarist Fathers at Venice published in 1836 the collected works of Ephraim in the Armenian language. The second volume contained the commentary on the Diatessaron from an Armenian version of the fifth century. Scholars are generally agreed that this Armenian translation is an extremely literal translation from the Syriac of Ephraim. The conclusion of Dr. Adolf Harnack of Giessen must meet the approval of every candid inquirer. He says: "We learn from the Diatessaron that about 160 A.D. our four Gospels had already taken a place of prominence in the Church, and that no others had done so: that in particular the fourth Gospel had taken a fixed place alongside the other three."

Our next witness, Justin Martyr, brings us into the second quarter of the second century. His testimony is exceedingly important. He was a voluminous writer, but only three of the works ascribed to him can, with certainty, be said to be genuine. These are two Apologies in defence of Christians and their faith addressed to the Roman Emperor and the Senate, and a Dialogue with Trypho, an apology for Christianity, addressed to the Jews. The opinion of the best scholars is that the First Apology and

the Dialogue may have been written as early as 138 A.D., or not later than 148 A.D. In these two treatises Justin repeatedly speaks of the "Memoirs of the Apostles." In one place he says, "the Apostles in the Memoirs composed by them called Gospels." He relates how "upon the day called Sunday all who live either in town or country meet together in one place, and the Memoirs of the Apostles, and the writings of the prophets are read as long as time permits." From this it is clear that the Memoirs were regarded by the Christians before the middle of the second century worthy of equal rank with Old Testament prophecies. It would be only after a lapse of a considerable time that they would win so high favour as to be accorded a place side by side with the Hebrew Scriptures. He also mentions two other facts: (1) that they are "memoirs of all things that relate to our Lord Jesus Christ"; (2) that "they were composed by His Apostles and those who followed Him." The Memoirs, as thus described, answer to our four Gospels; Matthew and John were written by Apostles, Mark and Luke by "those who followed Him." At any rate there is a strong presumption in favour of such an inference. It is true that other writings, such as the Epistle of Clement of Rome and the Epistles of Barnabas, were read in the early Christian assemblies, but there is no evidence that they were ranked with the writings of the prophets. They were read occasionally for edification and admonition, but they were not recognized as having canonical authority. But while it is admitted that the Memoirs may have included the first three Gospels, it is contended by some critics that they did not embrace the fourth Gospel. The admission is fatal to the contention. If Mark and Luke, followers of our Lord, wrote the Gospels ascribed to them, who were the Apostles concerned in the composition of the Memoirs? Besides Matthew, who else? The *onus probandi* lies upon those who exclude John. There is a strong presumptive proof at least that the fourth Gospel was known to Justin. He teaches that the Logos dwelt with the Father before all creation; that the Logos was God; that by Him all things were made; that this persistent Word took form and became man and was called Jesus Christ, and that He was the only begotten of the Father. His doctrine of the Logos is not that of Philo, but that of John. Dr. Gloag, in an admirable dissertation on the Logos of John, indicates four points of difference between it and that of

Philo: (1) The Logos of Philo is impersonal. It is an attribute or quality of God, whereas with John it is a distinct personality. (2) There is no connection in Philo's philosophy between the Logos and the Messiah; but it is evident from the prologue of John that the Logos is the Messiah. (3) The incarnation of the Logos is opposed to the philosophy of Philo, while it is the cardinal point with John. (4) With Philo the Logos is the Creator, Preserver, and Governor of the world. But he stops short here. In his philosophy there is little idea of sin. With John the function of the Logos is not only the creation but the redemption of the world That John may have derived the term Logos from the philosophy of Philo and applied it to Christ as the true Logos, Dr. Gloag admits, though he thinks it doubtful, but it is certain, he says, that John did not derive the doctrine from Philo. But instead of Justin deriving his doctrine from John, it has been suggested by Volkmar that John borrowed from Justin. Prof. James Drummond might well express astonishment that "any one in comparing the passages in John and Justin should doubt for one moment that the dependence is on the side of the latter. John has all the impress of original genius, and gives his thoughts the terse suggestiveness of one who for the first time commits them to writing. Justin never rises above the level of a prosy interpreter of other people's ideas." Justin, then, must have quoted, either from the Gospel of John, or from some other Gospel which contained the doctrine of the Logos, but which disappeared not long afterwards. But that the latter supposition is improbable the candid critic must admit. Justin clearly has the narrative of the fourth Gospel in view in the First Apology when he writes, "Christ also said, 'Except ye be born again, ye shall in no wise enter into the kingdom of heaven. But that is impossible for those who have once been born to enter into the wombs of those who brought them forth, is manifest to all.'" Of course there are verbal differences between this quotation and Christ's reply to Nicodemus as recorded by John. But it must be borne in mind that inaccuracy in quoting is characteristic of all the early Christian writers. Indeed, want of verbal accuracy is not uncommon with eminent Christian writers in modern times. The late Dr. Ezra Abbot cites Jeremy Taylor as an instance: in nine citations of the same passage in his works only two are verbally alike. The same authority also lays down four positive reasons for

believing that Justin derived his quotation concerning the new birth from the Gospel. (1) Of all the evangelists John alone uses this figure of the new birth. (2) Both Justin and John make the new birth indispensable to entrance into the kingdom of heaven. (3) Both mention it in connection with baptism. (4) Justin's remark on the impossibility of a second natural birth is such a platitude in the form in which he presents it that we cannot regard it as original. It is not necessary to the argument to consider any of the other references of Justin to the fourth Gospel. All but a few extreme critics admit that it was in existence in Justin's day and known to him. Hilgenfeld declares "I have long recognized the possibility of Justin's acquaintance with the John-Gospel." And Renan believes that the fourth Gospel is a quarter of a century older than Justin's First Apology.

Going back now to the first quarter of the century, we have the witness of Papias, Bishop of Hierapolis. According to Irenæus Papias was a hearer of John. He wrote an exposition of the oracles of our Lord, consisting of five books. Only a few fragments of these have been preserved to us in the writings of Eusebius and Irenæus. The former mentions that Papias quotes John's First Epistle. It is admitted by modern critics that this Epistle and the fourth Gospel bear marks of a common authorship, and it is fairly inferred that he who used the one used the other also. Lightfoot gives strong reasons for believing that Papias is the author of a passage quoted by Irenæus which contains a quotation from the fourth Gospel. It is argued that the fourth Gospel could not have been written so early as the time of Papias, because he makes no mention of it. How is it known that he did not mention it? Only a few lines of his writings have come down to us. But it is said that if Papias had been acquainted with the fourth Gospel, Eusebuis would have recorded the fact. The negative critics have attempted to make a great deal of the silence of Eusebius with respect to early witnesses to the fourth Gospel. But Lightfoot has turned the tables upon them. After a thorough investigation of Eusebius' writings, he has laid down this principle of interpretation regarding them, which he holds to be indisputable: "the silence of Eusebius respecting early witnesses to the fourth Gospel is an evidence in its favour." Eusebius says it was his chief aim to adduce testimonies to those

books of the canon whose authenticity was called in question. But the Apostolic authorship of the fourth Gospel had never been disputed by any writer so far as Eusebius was aware. Hence his silence regarding it..

Then we have the testimony of Polycarp who was a disciple of John. He was eighty-six years of age at the time of his martyrdom in 155 A.D. If John died about the year 98, Polycarp must have then been thirty years of age. He wrote an Epistle to the Philippians in which he says: "Whosoever does not confess that Jesus Christ has come in the flesh is Antichrist." This is plainly a reference to John's First Epistle; and as in the case of Papias it may be inferred that having used the Epistle, Polycarp used the Gospel also.

The Epistles of Ignatius furnish testimony to the existence of the fourth Gospel as early of 117 A.D. In that year the author was a prisoner on his way to Rome, where he suffered martyrdom. During this memorable journey he wrote seven Epistles, concerning whose genuineness there has been no end of controversy. But the critical labours of Lightfoot have practically settled the question. The seven Vossian Epistles must now be accepted as genuine. That they contain references to the fourth Gospel is beyond doubt. "I desire the Bread of God, the Bread of Heaven, the Bread of Life, which is the flesh of Jesus Christ, the Son of God, who was born of the seed of David and Abraham, and I desire to drink of God, that is His blood, which is love incorruptible and eternal life." This clearly refers to our Lord's discourse in John vi. There are many other passages in these Ignatian Epistles which give evidence of familiarity with the thoughts and expressions of the fourth Gospel.

We now take our last step backward and obtain testimony from "The teaching of the Twelve Apostles," which belongs probably to the end of the first, or the opening years of the second century. A MSS. copy of this work was found by Bryennios, Bishop of Nicomedia, and published in 1883. Parts of it exhibit the Johannine phraseology, and are saturated with the Johannine spirit. Dr. Gloag does not think this sufficient ground for supposing that it contains allusions to John's Gospel. I am inclined to differ from him and hold that the similarity of diction is too pronounced to be accounted for otherwise than by the acquaintance of the writer with the fourth Gospel.

Thus we have traced an unbroken chain of testimony for the existence of the fourth Gospel from the end of the second century to its beginning. It is true that the last links are feeble, but we must remember that this is due chiefly to two causes: (1) that only the barest fragments of the Christian literature of the first three decades have been preserved or discovered; (2) that the writers of this period did not mention their authorities, and gave the substance of quotations without verbal exactness. But admitting that the proof at this initial stage is only presumptive, yet, when taken in connection with the later and fuller testimony, it must be regarded as valid until stronger proof is furnished in rebuttal. But such proof is wanting, for no other historical sources are at present available. We await with confidence any further discoveries of the literary remains of the earlier decades of the second century, that may be made in the libraries of Europe or the East, believing that they will not merely confirm the testimony we already have, but so increase its force that the most pronounced of the negative critics can no longer refuse to admit the Johannine authorship.

Dr. Gloag has given several valuable dissertations in this volume which will be read with pleasure and profit. Such questions as the day of our Lord's death, the system of interpretation of the Apocalypse, the Millennium, the influence of John on Christianity, receive thoughtful and judicious treatment at his hands. In speculation he is cautious and conservative, yet not fettered by traditional opinions. Wherever the clearest light leads he follows with unfaltering step, and he welcomes truth from whatever source it comes. The spirit in which he controverts positions which he cannot accept is worthy of imitation. He is always mindful of that courtesy which is due to an opponent. Would that the discussion of religious problems were always free from expressions that exasperate or embitter. Is it too much to hope for such a millennial state of controversy? Surely not. We are told on high authority that this is an age of "sweetness and light," and that these qualities are gaining greater ascendency from year to year. This is in full accord with what the Christian religion teaches us to expect. Such being the case, the hope cannot be groundless that the great questions of theology will in future be debated with less of bitterness and more of charity towards those

who cannot see eye to eye with us. Unanimity of opinion is not to be looked for. Truth is too large to be fully apprehended by any one mind. It is looked at from different points of view by those whose mental constitution differs, and hence there will be always differences of opinion. There are unconscious mental biases inherited, or the result of education and environment, which affect men's judgments and conclusions from the same facts, and if this were only more fully understood or carefully remembered by disputants who are in search of truth, their references to each other's views would be, if not redolent with sweetness, at least not pointed with a sting. The influence of large-hearted, broad and enlightened critics like Dr. Gloag will do much to inaugurate such an era. May its dawn speedily appear.

DONALD ROSS

*Queen's University, Kingston.*

## ECCLESIASTICAL TRADE UNIONISM.

IN a Labour journal, recently issued, the question has been raised whether our churches are not really ecclesiastical "trade unions," and, if so, a great inconsistency is pressed against those pulpits which denounce Unions, and yet are themselves but creatures of the same. Trade unions, in the modern sense of the term, are practically the development of the last fifty years. The ancient guilds were, it is true, associations akin to our present trade unions, but this great difference is seen, the guilds included the masters ; trade unions are for the most part composed of the employees to the exclusion of the employer. The guilds were largely a combination of labour and capital, when at length capital obtained ascendancy. Trade unions are organized labour as competing with capital in obtaining its due share of the gains made by trade. Attention has been drawn to this distinction, inasmuch as it may be held that our denominational churches bear a closer relation to the guild than to the union ; nevertheless, should this appear, we do not desire that any advantage should be taken controversially of that which at best is simply a question of definition, but to meet fairly the issue raised as to the spirit of our Church organizations in comparison with organizations instituted for purposes of "protection" in the matter of labour or of trade.

Guilds and trade unions are really combinations for the purpose of making rules or imposing restrictions upon the conduct of a specified business or industry ; indeed all associations are combinations of that character. Society itself is necessarily regulative and restrictive. Hence guilds, unions, need not in themselves be of evil, but even necessities. Indeed the ancient trade guilds, by their regulations, gave assurance to the world of a certain amount of proficiency in their particular skill on the part of their members. In this respect, even more than academic degrees in the matter of scholarship, the guild certificate was a guarantee. If, then, it should appear that "a church," as denominationally understood, is a guild or union, that does not necessarily condemn its existence as such, though it may justly be held as indicating a state of imperfection,

a holding in bondage under the rudiments of the world, not perfect manhood in Christ Jesus; even as trade unions make manifest that society has not reached that happy condition when the envy of Ephraim shall depart—Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

With these understandings, without further explanation, we for our part are ready to acknowledge the guild or trade-union principle to actuate existing church organizations. Several years ago, the late Dr. Wm. Arnot, of Edinburgh, addressing in this city the General Assembly of the Canada Presbyterian Church, and alluding to the negotiation for union between the Free and United Presbyterian Churches of Scotland which had just fallen through, compared those churches, in a parable he gave, to two sons inheriting their father's trade as a dyer. Not agreeing to labour together, they separated, each being particularly skilled in a special colour. As the one market was before them, and they could not arrange to divide it between themselves, they worried the country with controversial advertisements, extolling each his own colour, and of necessity depreciating the other. Facetious as the comparison may appear, the truthfulness must be manifest. The world needs the Gospel, as the fashions called for the dyer's art; in what form is it to be given? Is it to have the tint of true Covenant blue, or to be taken with the paler Wesleyan shade? Must it come to this weary world from under a mitre's blessing, or rise from the font in which it has been plunged? Many years ago an elder of "ye olden tyme," whose name may be seen on the records of the Brockville Presbytery, wrote a letter to the late Rev. Wm. Smart, who had given "a ganral invitation to Christians of all denominations" to join in the observance of the Lord's Supper. Referring to 2 John, v. 9, 10, 11, he maintains that "the doctrans of the Gospel are the walls of the Gospel Church," and as those doctrines are set forth in the Westminster Confession, "Armenians are not inclosed in those walls, not to say anything about the roman carthlecks, unavarslests, or aranes or other hereticks." Should it be asked of our friend whether there be Christians among the Arminians, his reply is canny (he was, however, an Irishman): "He cannot say, for God never gave him the prerogetive of knoing the seekerets of mens hartz, but he has of gudging of the doctrans of the Gospel." Mr. Pelton was thoroughly consistent; he of necessity must be a sep-

aratist. Very few, however, will take that position to-day. The very general practice of inter-denominational exchange of pulpits is an avowed acknowledgment that the true Church is broader than our denominational lines, and that a call to the ministry does not mean induction merely by men of "our Church;"

> "All hearts confess the saints elect
> Who, twain in faith, in love agree."

Nevertheless, should a place of emolument be sought in any one of our fraternizing denominations, rules and regulations are submitted for acceptance. Good old Phineas Pelton had no scruples whatever; the Gospel could not be presented by an Arminian divine; he would have none of the diluted stuff, and left it with God to judge whether men that held to such could be esteemed Christians; we recognize Christianity in all these isms, and still jealously maintain each our guild character. In other words, we are Christian guilds, unions, but not churches in the true sense of the term. The writer whose lines suggested this article is, therefore, in the main correct; the churches cannot denounce trade unions as such, they themselves being in effect the same.

It is well for us to see ourselves at times as others see us, and we have no reason to feel otherwise than thankful to the friend who has held up the trade mirror for us to behold a picture therein. It is a good thing to be reminded that we have not yet "obtained or are already made perfect," lest we rest satisfied with present things and forget to press on. "Till we all attain unto the unity of the faith," writes Paul, Eph. iv. 13. "Till" (μεχρι), a *terminus ad quem*, a point to be reached. True Christianity says "Forward!" Not so denominationalism. Justifying the Baptist community of America in their maintenance of close communion, one of their leading divines said, "If we admit all to our table we practically destroy our denominational justification." True, obliterate the trade mark, and our ware becomes common to the world. A suicidal policy if competition is to be the condition of struggle; but how are we to justify such a policy in the proclamation of that Gospel which "taketh away the sin of the world," and whose Author cries, "Come unto Me *all* ye that labour and are heavy laden?" The writer has no scheme for organic union to present to divided Christianity, but he desires to add his word to the plea for pressing on the road along which already advances have been made towards the

unity of the faith. He would therefore recall the word "divided," and say the rather, "distributed," even as the supply of our social needs and pleasures are "distributed" among the trades. That old Presbyterian fashion of proving all things by the Word of God is more than a fashion, it is a blessed heritage, even though in an exaggerated form it proved organs out of the sanctuary and hymns to be doubtful. We need faithfulness to the living Word. Even Ritualism may contribute its manifestation of reverence for the sanctuary in days when worship is being conformed to the opera type; and the fervour of Methodism may well be welcomed to break in upon a stately order which checks the flow of genuine feeling. Still more fully let us co-operate, eschew adverse comparisons, draw closer the lines of true brotherhood, and patiently wait the promised time, which by impatience we delay.

> "For the love of God is broader than the measure of man's mind;
> And the heart of the Eternal is most wonderfully kind.
> If our love were but more simple, we should take Him at His word;
> And our lives would be all sunshine in the sweetness of our Lord."

JOHN BURTON.

*Toronto.*

# THE BOYS' BRIGADE.*

WHAT are these creatures shambling up the crescent? These are two message-boys. And who is that troglodyte roosting on the railing? That is Drake's boy, waiting on Peel's boy and Smellie's boy. Why does he wait? Because he never travels alone; secondly, because he has infinite time. Do they shake hands when they meet? No: Drake's boy puts out his foot and trips up Peel's boy. What does Peel's boy do? He rises in haste and smites him with a leg of mutton. Are they now enemies? No; these are proofs of attachment. After burnishing the leg of mutton, they sit down to discuss the universe—*i. e.*, the street, a pantomine, and one Kidd, a pirate.

Why does Smellie's boy go off by himself and yell? If he did not do that he would burst. He does not know he is yelling. Why does he lay down his basket and dance! Hush; do not betray him. All boys do that when they are alone. Does he look ashamed if you see him? No; boys never look anything. Will he come to if you leave him? Yes; he will whistle presently and calm down. How much does he get for this? Four-and-sixpence a-week.

This boy is accounted for by the Evolution Theory. His father was Primitive Man. It is only being in a town and his mispronunciation that make you think he is not a savage. What he represents is Capacity; he is clay, dough, putty. This boy cannot as yet walk straight, or dress better, or brush his hair. He is not good. He is not bad. He has no soul. He has not even soap. He is simply Boy, pure, unwashed, unregenerate Boy. Can anything be done for him? Yes, a very great invention has appeared: it is known to the initiated as the "B.B." Until the "B.B." was discovered, scarcely anyone knew how to make a man, a gentleman, and a Christian out of a message-boy The thing had happened, perhaps, as a chance or sport, but there was no steady machinery for it. Specimens could be turned out at the

* Two years ago we promised an article on this subject, by the secretary of the Brigade. Prof. Drummond's article from *Good Words* may be taken as fulfilment of that promise.—Ed. K. C. M.

rate of a score or two in a year, but under the New Process you have them by the battalion. The message-boy of the close of the nineteenth century, in fact, will soon become a tradition. All that will remain of him will be a basket and a woollen comforter.

Like all really great inventions the New Process is very simple. It rises naturally out of a process already in use, or rather in uselessness, for the Old Process rarely effected anything. Let us suppose you have gathered a Sunday-class of boys, and treat them at first on the old or time-dishonoured plan. Infinite trouble and infinite bribery have brought these creatures together, and as they come solely to amuse themselves, your whole effort is spent in keeping order—in quelling riots, subduing irrelevant remarks, minimising attacks upon the person, and protecting your Sunday hat from destruction. No boy, you know perfectly, has yet succeeded in listening to you for two consecutive minutes. They have learned nothing whatever. Respect is unknown, obedience a jest. Even the minor virtues of regularity, punctuality, and courtesy have not yet dawned upon their virgin minds.

What is wrong is that they have no motive, no interest, and you have not tried to find these for them. They are street boys, and you have treated them as if they had the motives and interests of domestic boys. The real boy-nature in them has never been consulted. You may be a very remarkable man, but it is not their kind of remarkableness, so you are a person of no authority in their eyes. You may be a walking biblical cyclopædia, but they have no interest even in a stationary biblical cyclopædia. They believe you to be a thoroughly good fellow in your way, only it is an earth's diameter from their way; and that you should know precisely what their way is they guilessly give you opportunity of learning every single second you spend among them.

One night, after the usual *émeute*, you retire from the place of torture vowing to attempt some change. Next morning you betake yourself to the Headquarters of the New Process and determine to explore its secret. The whole art and mystery of making boys is explained to you; the whole process of cleaning, restoring, renovating them; of clothing them and putting them into a right mind, of giving them a sound body and a reasonable soul. And at your preparation-hour the following Saturday night, instead of trying to find out whether the Israelites crossed the Red Sea by

the shoals at Suez, or went round, "as some say," by Wady Tawarik, you read up the literature of the "B.B." and learned how the children of your own city could be led across the more difficult sea of life's temptations.

When you faced your boys the next night, the New Process bursting within you, they discerned at a glance that something was going to happen. To be sure a carefully planned mutiny was to come off that night on their part, but the look of you arrests them, and they delay hostilities to give you one more chance. You confide to them, that next Thursday evening you are going to secure a hall, and if they will meet you there at eight o'clock they will spend the most wonderful night of their lives. Yourself and a friend, who is an officer in the Volunteers, are going to tell them all about Drill, and to teach them exactly how it is to be done. You promise, moreover, by-and-by to bring caps and belts, which they may have for the price of a few *Sons of Britannia*, and hint that in time a haversack may be entertained, and a band and stripes, and prizes, and even a rifle, which, though warranted not to go off, will yet be a weapon of no mean calibre. After a few other details of an equally enticing nature the mine is fairly sprung, and with a very brief postscript on the Israelites you bring to a triumphant close the first successful class-meeting in your experience.

Next Thursday, strange contrast to all Sunday precedents, every boy is on spot at the hour. Instead of the wandering, bored look, every eye is transfixed on the brown-paper parcel which, with newly acquired cunning, you have labelled "Accoutrements"—not that they know the word but they feel sure it is something military. After capping and belting them—though this is not lawful at this early stage—and standing them up in a row, you proceed to business. You do not start off with the old-injured Sunday air, "Now, boys, behave yourselves." There are no boys in the room. These are privates, full privates. You do not cringe before them and beg and implore attention. You pull yourself together and shout out that last word, "'Tenshun," like an explosion, and the very change of accent to the last syllable paralyzes the whole row into rigid statues. Following up this sudden advantage you keep them moving—marching, halting, marking time and doubling, till they are dropping with fatigue. What liberties you take this blessed night! No lion-king making

his wild beasts jump through hoops could be prouder of himself. You order them about like an emperor. You critize their hands, their faces, their feet—even their boots—without a murmur of dissent. Number Five's hair is pilloried before the whole company, and he actually takes it as a compliment. Eleven's coat has a tear across the breast which is denounced as unmilitary and he is ordered to have it repaired on penalty of the guard-room. If Three of the rear rank again kicks Two of the front rank, he will be put into a dungeon. Any private absent from drill next Thursday will be branded as a deserter, while unwashed hands will be a case for a court-martial.

Amazing and preposterous illusion! Call these boys *boys*, which they are, and ask them to sit up in a Sunday class and no power on earth will make them do it; but put a five-penny cap on them and call them soldiers, which they are not, and you can order them about till midnight. The genius who discovered this astounding and inexplicable psychological fact, ought to rank with Sir Isaac Newton. Talk of what can be got out of coal-tar or waste paper! Why, you take your boy, your troglodyte, your Arab, your *gamin*, on this principle, and there is no limit to what you can extract from him, or do with him. Look at this quondam *class* which is to-night a Company. As class it was confusion, depression, demoralization, blasphemy, chaos. As Company it is respect, self-respect, enthusiasm, happiness, peace. The beauty of the change is that it is spontaneous, secured without heartburn, maintained without compulsion. The boy's own nature rises to it with a bound; and the livelier the specimen, the greater its hold upon him.

Such in ideal form is the New Process. The actual story of the Brigade itself is soon told. It is well-known that many boys of the working class will submit to almost no parental authority. They are done with school before any habits of self-control are formed; and being now wage-earners they become independent, and grow up untamed, unprincipled, and lawless. What they need first of all is *discipline*. Now it so happens that there is one form of discipline which is not only the most thorough conceivable, but which is actually congenial to boy nature; for *military organization* in every shape and form, boys have a natural aptitude. It occurred, therefore, to a volunteer officer who took part in the work of a large

Sunday school to utilize this in hope of securing a finer and more spontaneous discipline among his senior boys. By banding them into a military company for week-day drill he thought he could teach them valuable lessons—obedience, reverence, patience, manliness, neatness, punctuality—without their being directly conscious of it, and almost in the form of an amusement. Drill—not mere playing at soldiers, but regulation drill in its most thorough forms —was instituted, and kept up during the whole winter. At the experiment the result was successful beyond expectation. The school was transformed, discipline was perfect, manners were acquired, the physical bearing was improved, the moral character was strengthened, and the foundations of religious principles laid. Other Companies were speedily formed in the neighbourhood on the model of the first. The idea was gradually taken up in one district after another, and the movement spread throughout the country.

Yet when this conception first took shape in 1883 in the hands of Mr. A. William Smith, of the First Lanark, Glasgow, not the most sanguine convert to the method could have foreseen the extraordinary success which was speedily to greet it. But its simplicity, its sanity, and its sheer practicalness commended it at once to many who were interested in boys, and the organization of the Brigade has now overrun Great Britain. At the end of 1890 there was a total strength of 433 companies, 1,370 officers, and 18,052 boys. The national numerical distribution at that date was—

| | | | |
|---|---|---|---|
| In Scotland, | 226 companies | with | 11,309 boys |
| In England, | 145 " | " | 5,823 " |
| In Ireland, | 21 " | " | 920 " |

The preponderance of the Scottish companies is, of course due to the fact that the Brigade originated in Glasgow, and has taken some little time to radiate to the other countries. That it is now doing so, however, is evident from the interesting fact that out of the 39 new companies added since this season began, England contributes no less than 23 and Ireland 10, leaving only 6 for the parent country. In addition to all this, companies to the number of 7 have been formed in America, 3 in Canada, 1 in South Africa, and an effort is now being made to introduce the organization among the Australian Colonies. The following table will show at a glance the progress of the movement, from the formation of the

first company in October, 1883, to the end of 1890. The figures do not include the Companies now formed in foreign countries which, though affiliated with the Brigade, are not under its control :—

| Year. | Number of Companies. | Number of Officers. | Number of Boys. |
|---|---|---|---|
| 1884 | 1 | 3 | 30 |
| 1885 | 5 | 20 | 268 |
| 1886 | 44 | 136 | 1,999 |
| 1887 | 124 | 385 | 6,166 |
| 1888 | 220 | 706 | 10,388 |
| 1889 | 318 | 1,023 | 14,372 |
| 1890 | 433 | 1,370 | 18,052 |

Of course the membership of the Brigade is not confined to message-boys, and certainly not to the type of message-boy libelously described above. Nor has it anything to do, as is sometimes supposed, with shoe-blacks, or newspaper boys, or street vendors, as such. Its *clientele* is the boy-world generally ; but its work chiefly lies among the artisan, apprentice, and errand-boy section of the community. Though the machinery of the organization is specially valuable in dealing with the ruder class of boys, it has also a function for the sons of the respectable working classes, and these probably—and particularly in the country districts—form the rank and file of the Brigade. No boy is admitted under the age of twelve, nor are any allowed to remain beyond seventeen. The latter limit has been found in practice to involve some hardship, for boys get so fond of their company that they have almost to be drummed out at the last. But the rule is necessary, for the Brigade is only designed to operate on a boy during a specific part of his development, and he is supposed to be handed over when that is complete, to the Young Men's Christian Association, the Church Guilds, or some kindred organization.

The Brigade, in fact, is meant to supply the missing link between these institutions and the ordinary Sunday school. As soon as a boy becomes a wage-earner, and breathes the free air of street or workshop, the Sunday school ceases to hold him, and without something to bridge the interval between school life and the educative and religious associations for young men, he would either be lost or spoiled before these could throw their meshes round him. It is in this respect more perhaps than in any other

that the Boys' Brigade is to be welcomed to a place among the staple institutions of the country. If those higher institutions are not large enough or elastic enough or attractive enough, to receive and hold the veterans who pass out of the ranks of the Boys' Brigade, they must either do better or give place to some organization which will. The crop of reserves is scarcely large enough yet to test the capacity of the older institutions, but it will be unpardonable if these do not rise to the opportunity and provide a worthy asylum for the young lives which must soon be drafted in increasing numbers from the shelter of the Brigade. There need be little doubt, however, that this will be done.

One feature of the Brigade organization must greatly simplify the solution of this vital after-problem. Every company is at present directly or indirectly connected with some existing local Christian institution—church, chapel, mission hall, or Bible class. This very wise condition was laid down at the start of the movement, and has not only given it exceptional stability, but kept it in touch with the Christian life of the country and with the Church itself. In England the Companies are mainly connected with the Church of England, in Scotland with the Presbyterian Church, and in Ireland with the Church of Ireland, but all the other leading denominations are represented.

For it cannot be too emphatically said that the Boys' Brigade is a religious movement. Everything is subsidiary to this idea. It may not always be brandished before the eyes of the boys themselves in so many words, and it would not be wholly true to the type of boy-religion to over-advertise it; but at bottom the Boys' Brigade exists for this, and it is never afraid to confess it. On the forefront of its earliest documents stand these words:—"The Object of the Boys' Brigade is the advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness." That flag has never been taken down. "A true Christian manliness"—that is its motto; and the emphasis upon the manly rather than upon the mawkish presentation of Christianity has been its stronghold from the first.

Contrary to a somewhat natural impression, the Boys' Brigade does not teach the "Art of War," nor does it foster or encourage the war-spirit. It simply employs military organization, drill and

discipline, as the most stimulating and interesting means of securing the attention of the volatile class and of promoting self-respect, chivalry, courtesy, *esprit de corps*, and a host of kindred virtues. To these more personal results the military organization is but an aid, and this fact is continually kept before the officers by means of the magazine which is issued periodically from Headquarters, as well as by the official constitution of the organization. With the officers, saturated as they are with the deeper meaning of their work, feelings as they do the greatness of the responsibility of their commission, it is an idle fear that any should so far betray his trust as to conceal the end in the means. As to the retort that the end can never justify such means, it is simply to be said that the "means" are not what they are supposed. To teach drill is not to teach the "Art of War," nor is the drill-spirit a war-spirit. Firemen are drilled, policeman are drilled, and though it is true the cap and belt of the boys are the regalia of another order, it may be doubted whether drill is any more to them than to these other sons of peace. That the war-spirit exists at all among the boys of any single company of the Brigade would certainly be news to the officers, and if it did arise it would as certainly be checked. One has even known Volunteers whose souls were not consumed by enmity, hatred and revenge; and it is whispered that there are actually privates in Her Majesty's Service who do not breathe out blood and fire. Besides this, what is known in the "Army Red Book" as Physical Drill is more and more coming to play a leading part in Brigade work, and the governing body may be trusted to reduce the merely military machinery to the lowest possible minimum.

The true aspiration and teaching of the Brigade could not be better summarized than in this further quotation from its official literature :—

"Our boys are full of earnest desire to be brave, true *men*; and if we want to make them brave, true, *Christian* men, we must direct this desire into the right channel, and show them that in the service of Christ they will find the bravest, truest life that it is possible for a man to live. We laid the foundations of the Boys' Brigade on this idea, and determined to try to win the boys for Christ, by presenting to them that view of Christianity to which we knew their natures would most readily respond, being fully conscious how much more there was to show them after they had been won."

There are at least two points where religious teaching directly comes in. The first is the Company Bible-class. Every Company

being connected with some existing Christian organization, the boys are urged to attend whatever Bible-class exists, and in most cases they do so. But wherever no existing interest is interfered with, the captains usually provide a class of their own. These special Company classes now number about two hundred, with an average attendance of over four thousand boys; and that this side of the work is receiving special impulse is plain from the fact that last year saw the birth of over fifty new classes.

In addition to these Sunday-classes, nearly every Company reports an address given at drill on the week-night, with more or less regularity; and each parade is opened and closed with prayer, or with a short religious service. Once a year also it is becoming an increasing custom for the Companies in populous centres to have a united Church parade, where they attend Divine service in "uniform," and hear a special sermon from some distinguished preacher.

But though this is the foundation of the Brigade, it is by no means the whole superstructure. The Brigade has almost as many departments of activity as a boy has needs. It is clear, for instance, that, in dealing with boys, supreme importance must be attached to maintaining a right attitude towards athletics. And here the Brigade has taken the bull by the horns, and formed a special department to deal with amusements—a department whose express object is to guide and elevate sport, and, by unobtrusive methods, to get even recreation to pay its toll to the disciplining of character.

One or more clubs for football, cricket, gymnastics or swimming have been formed in connection with almost every Company, and the honour of the Brigade, both physical and moral, is held up as an inspiration to the boys in all they do. The captains are not so much above the boys in years as to have lost either their love or knowledge of sports, and a frequent sight now on a Saturday afternoon is to witness a football match between rival companies, with the lieutenant or captain officiating as umpire. At practice during the week also he will act as coach, and the effect of this, both upon the sports themselves and on his personal influence with the boys, is obvious. The wise officer, the human and sensible officer, in short makes as much use of play for higher purposes as of the parades, and possibly more. The key to the boy's life in the present generation lies in athletics. Sport commands his whole leisure, and

governs his thoughts and ambitions even in working hours. And so striking has been this development in recent years, and especially among the young men of the larger towns, that the time has come to decide whether athletics are to become a curse to the country or a blessing. That issue is now, and in an almost acute form, directly before society. And the decision, so far as some of us can see, depends mainly upon such work as the Boys' Brigade is doing through its athletic department. Were it for this alone—the elevation of athletics, the making moral of what, in the eyes of those who really know, is fast becoming a most immoral and degrading institution—the existence of the Boys' Brigade is justified a hundred times.

Not content with keeping its eye upon its membership on the athletic field on Saturday, the Brigade, in many cases, completes its work by superintending the longer trades holiday in midsummer. Summer camps, lasting for a week at a time, are becoming widely popular, and whole companies now make arrangements to spend their vacation together in some favourite seaside or country place. The London Battalion has even gone the length of attempting a *Battalion* camp, and successfully carried out a first experiment last season at Hayling Island, in the neighbourhood of Portsmouth. Any one who knows how difficult it is for a working lad to carry out a really satisfactory holiday on his own account will appreciate the value of this idea.

Another very interesting department is Ambulance work. Courses of lectures by competent medical men are given to the boys, through which they receive plain instruction in the "Laws of Health," "First Aid to the Injured," and "Stretcher Drill." These courses have been eagerly taken advantage of wherever they have been tried, and in the great majority of cases the pupils have satisfactorily passed an examination at the close. Last year, in the Glasgow Battalion alone, over two hundred boys passed the St. Andrew's Ambulance examination. It has happened on more than one occasion, on the football field, that the Ambulance boys were able to be of immediate and valuable assistance. In one case they set a broken leg with such skill as not only to earn the compliments of the medical staff of the hospital, but to ensure a very rapid recovery on the part of the patient. In another street accident, where a workman was seriously cut by the falling upon him of a plate-glass

window, a Brigade boy stepped out of the crowd, and with a stone and his pocket-handkerchief stopped the bleeding just in time to save the sufferer's life. Three cases are now authenticated of Brigade boys having been the direct means of saving life by knowing how to stop the bleeding of an artery.

Reading and Club-rooms have also been formed by some companies, and are proving a valuable social and educational influence. No doubt these will spread as the Brigade gets older, for it is the policy of the Executive to leave no region of a boy's life unprovided for, and in many city districts some such refuge from the streets, or even from unhappy homes, is a necessity.

One of the best devices to pre-occupy leisure hours is the formation of instrumental bands. Few of the recent developments of the Brigade have met with more success than this, and a taste for music has been widely spread among the boys. The number of bands on the roll is already about a hundred, and the increase last year amounted to no less than forty-one. Of the total more than one-half are composed of flutes, about a dozen of pipes, seven or eight of bugles, while nine have attained to the dignity of the full brass band. This new interest added to individual lives is a material gain, while the enjoyment to the Company, and even to a wider circle, is great. That the music furnished by these bands is not mere noise is shown by the fact that the civic authorities in at least one great centre have given the Boys' Brigade bands a place in their summer programme for music in the public parks.

These, however, are only a few of the more formal and public developments of the Boys' Brigade work. Behind all lies the supreme moulding force—the personal influence, example and instruction of the officers—manifesting itself in directions and in ways innumerable and varied, and in results which can never be tabulated. There is no limit to what a good officer can do for his boys. He is not only their guide, philosopher and friend, but their brother. In distress, in sickness, they can count upon him. If they are out of work, or wish to better themselves in life, they know at least one man in the world to whom their future career is a living interest. In short, throughout life they have someone to lean upon, to be accountable to, to live up to. He, on his part, has something to live for. He is the Pastor of Boys ; and, if he is the right man, of their homes. Great and splendid is this conception—every boy

should have a brother, that every home a friend ; not missionary, not ministering spirit, not even woman, but man, a young man, himself in the thick of the fight and helping others, not because he is above them, but because the same powder-smoke envelops both.

Many of the prime movers in this new cause are men who have been almost strangers to such work before. But they saw here something definite, practical, human ; something that they could begin upon without committing themselves to positions which they had not quite thought out, something which could utilise the manlier elements in them, and give them a useful life-interest outside themselves. Thus through the instrumentality of the Brigade not only have multitudes of boys in town and country been brought under a *régime*, morally and physically educative, but numbers of influential young men, including a great many Volunteers, have found themselves for the first time enlisted in the cause of social and religious progress. For a real field of honest usefulness, a field where the tools required are simply the stronger and better elements in Christian manhood, there is probably nothing open just now to laymen which has in it anything like the same substance and promise than this.

HENRY DRUMMOND.

*Glasgow.*

## THE PROPOSED SUMMER SESSION.

I HAVE read Dr. Grant's article in the July MONTHLY on the above subject. His summary of the proceedings in the General Assembly is in the main fair. His perspective of the leading features of the question, however, seems to me to be very far from just. In general, Dr. Grant seems disposed to make much of small objections to the summer session scheme, and to be easily satisfied with the other expedients proposed for giving winter supply.

It is not for me to speak severely of a number of men who have been pleading for longer sessions in theology and a four years' theological course actually making the suggestion which was adopted, "that the third year in theology might be taken extra-murally." This concession, which means lessening the attendance on lectures when men choose, from three years to two, was a far more radical change and, to my mind, much more undesirable than that of the summer session.

Again, the objection that professors "could hardly be asked to break up house at the end of their session, and carry themselves, their families, their libraries and their engagements for five months to Winnipeg," is quite an overstatement. According to the plan proposed, the turn of each professor would not come oftener than once in five years. Would it involve the slightest hardship for the professor in his fifth year to turn the direction of his summer trip, on which he often goes, without family, books, or engagements from Cacouna, Murray Bay, Orchard Beach, or from a trip across the Atlantic to the cool precincts of the summer college? From the private assurances made to me at the Assembly I am convinced that the above quotation is an injustice to the professors. Some, even of the professors opposed to the scheme, stated to me, they would be quite willing to teach in the summer college, should the Assembly establish it. To refuse, would be placing one's personal comfort against the call of the Church, and against the loud cry of the mission field, and I venture to say there is not a single professor of the Church, in good health, who would shirk the call made upon him.

The objection that, though the matter was brought before the students, less than a dozen had promised to take the summer session, is of little value. The proposal was made that certain students should accept a year's engagement from last April, in view of a summer session in 1892. No assurance whatever could be given that there would be such a summer session. Results have shown that to have given such a promise would have led the Home Mission authorities into difficulty. I had conference with several of the students of Manitoba College about the matter. Could I have guaranteed a summer session they would have gone. I could give no assurance, and the matter dropped of necessity. I venture to say, however, that it would be as easy to get *thirty* students for a summer session, as it will be to obtain "nearly a dozen extra-murals" this autumn.

The suggestion that Manitoba College should become entirely a summer college in theology, received but little support in the Assembly. That this should be so prominently set forth in Dr. Grant's article is somewhat remarkable. It is not for the authorities of Manitoba College to dictate to the Assembly, but it is evident that for a College, which stands at the gateway of the greater Canada, and which this year sent out the second largest number of Theological graduates of the six colleges of the Church, to be checked in its career in order to try a scheme only proposed for three years, and suggested at best as an expedient, would be unwise. The summer session scheme neither originated in Manitoba, nor is it in any way bound up with Winnipeg. The plan proposed was for any one of the colleges. We, in the West, support it because it seems a feasible means of supplying labourers, and we will no doubt supply our quota to it. Confidentially, I might state, that I believe the Winnipeg people would as soon it were held somewhere else, for it would throw more than our share of responsibility upon us of obtaining the funds needed and of managing the details. It is a Home Mission scheme, and after examining its provisions, it seems to us in the West, both as College men, and Home Mission experts, to be quite workable, and by far the best thing yet proposed.

I am glad to see that Dr. Grant does not regard himself as an opponent of the summer session, for, he says, should the other schemes be tried and fail to give relief, relief must be had. What

the Church must do during the present Assembly year is to consider the need, and if nothing better presents itself, reconcile itself to the establishment of summer sessions. It was well there were so many professors in the large committee that for eleven long hours had the question in every phase pressed upon it. It is not surprising that men whose thoughts are chiefly taken up with educational problems in college halls, should not be able, at once to grasp the vast need of our Home Mission field, or to see the necessity of haste in this great matter.

I believe Principal Grant did see that need more vividly than many other members of the committee. The pastors and elders who made up the Assembly plainly understood the wants of the West more clearly. The vote of 50 to 68, in face of the tremendous pressure against it, was remarkable; that so radical a proposal received such a vote on its first proposition in the Assembly was surprising; and the vast majority of nearly three to one, with which the alternative proposal of a "training school for catechists" was so summarily sent to presbyteries, along with the other facts are indications that the Church will insist on something practical and comprehensive being done to meet our crying wants in the West.

In the face of the strong opposition manifested, perhaps it was as well that the establishment of a summer session was deferred for a year. It would have been most unpleasant to have worked it with the College authorities opposed to it. Since the Assembly showed such consideration for some of its noblest leaders and fathers, it surely will be right that during the year the manifest wish of the Church should be acceded to.

The issues before us must not be obscured :—

1. We have growing settlements, groups of mission stations, and congregations in the most promising parts of the great West—numbering from 200 to 300 preaching stations—left for the winter months without supply, or with a partial or inefficient supply. That this must be so is evident, when it is remembered that in the Church 300 students—180 in Theology and more than 100 in Arts—withdraw to their college studies in winter.

2. There is as much need in the great majority of these stations for winter supply as for supply in summer.

3. The only hope of developing these stations, and of retaining and increasing our own people is in having them supplied in winter.

4. Whole regions of Canada, formerly containing many Presbyterians, now held by other Churches, point to the disastrous consequences of pursuing our present policy.

5. No other feasible means of supply has been suggested.

6. Since the 180 theological students in our colleges are enough to replace the whole ministry of our Church (900) in 15 years, it is plain that we do not need more theological students than we have at present; but we can meet the wants of our mission field by educating a part of the students in winter and another part in summer.

That is our case.

GEORGE BRYCE.

*Winnipeg.*

---

## ON BRIEF PAPER.*

Truth, Justice, Mercy, three Ministers who wait
Unceasing on th' All-wise and sovereign will,
Servants and yet partakers of His State,
And watchers of all human good and ill;
An angel-shaped triumvirate they seem,
Whose lofty thronéd foreheads ever beam,
August in presence as they are in name,
And clothed in flowing robes of many-coloured flame.

Of these take Mercy to thine home and heart,
And with her walk along the paths of life;
List to her teachings; learn the exalted art
Which conjures hatred, prejudice and strife.
Not Truth, not Justice, must we put away,
But lean towards Mercy whensoe'er we may;
Forgive our brother, be ourselves forgiven;
And thus, by gentle deeds, draw down the smile of Heaven.

JOHN KING.

*Woodside, Berlin.*

*Suggested by an advocate's speech on a criminal trial, and written on the brief of the opposing counsel. See also Thackeray's lay sermon entitled, "Strange to say on Club Paper."

# Canadian Presbyterian Mission Fields.*

FOURTH PAPER.

## HONAN.

THE year 1885 is memorable in missionary annals for a remarkable revival of religious life and development of missionary spirit among the students of British universities and colleges, which the year after was remarkably manifested in the colleges of the United States and Canada. As the first fruits of this movement, five graduates of the University of Cambridge, young men of superior ability and independent means, consecrated themselves to work for Christ in China. Before leaving for their far-off field they visited Oxford and Edinburgh, arousing in both places unparalleled enthusiasm. Hundreds of students were converted, and as many scores gladly volunteered for foreign mission work. From Edinburgh to Glasgow, to Aberdeen, to St. Andrews, and even across the Channel to Ireland, the interest spread. The summer vacation of that year was spent by over one hundred students in extending the interest outside the colleges till all the Churches of Britain felt the impulse of the remarkable revival.

Five years before, a deepening interest in foreign missionary work in the colleges of the United States led to the organization of the Inter-Seminary Missionary Alliance at New Brunswick, N.J., at which thirty-two theological colleges of various evangelical denomination were represented by two hundred and forty students. In 1884, a similar Alliance was formed in Toronto with about one hundred members. These organizations have since done much to deepen and extend the missionary spirit which led to their formation.

During 1886, two graduates from Princeton Seminary visited various colleges and seminaries in the United States and Canada, and in response to their impressive addresses and appeals nearly two thousand students, of whom over one hundred were Canadians, declared themselves "willing and desirous, God permitting, to be

foreign missionaries." The Churches felt the impulse of the movement, but were not ready at once to send nearly all the men who were ready and anxious to go. The students began to ask themselves, "Why cannot we combine to send some of ourselves to the foreign field and establish a College Mission?"

During the session of 1885-6, the Missionary Association, of Queen's College, Kingston, at the suggestion of its Vice-President, Mr. J. F. Smith, considered the possibility of supporting a missionary of its own in the foreign field, but came to no conclusion. During the following summer, Mr. Smith met with Mr. J. Goforth, of Knox College, and interested him in his plan.

At its meeting in October, 1886, the Alumni Association of Knox College, considered the plan proposed, approved it, and appointed a committee to enquire as to ways and means. In the following April, the committee reported that $1,400 per annum might be confidently counted on from the Alumni and Students, over and above their present contributions, for the support of a College Missionary. The way was now clear and it was enthusiastically decided to go forward. Mr. Jonathan Goforth as its first missionary, and the Province of Honan, China, as its first field, were the unanimous choice of the Association.

Queen's College Missionary Association, about the same time, provoked by the zeal and stimulated by the success of its Toronto sister, decided to send a missionary to the same field, and selected Mr. James Frazer Smith as its representative.

The Province of Honan is in, what may be called, North Central China, about 600 miles to the North-west of Formosa. It has an area of 65,000 square miles and a population of fifteen millions, or about twice as many to the square mile as Scotland, The soil is very fertile and the climate semi-tropical. In addition to all kinds of cereals, cotton and silk are largely grown. Williams' "Middle Kingdom" says: "For its climate, productions, literary reputation, historical associations, and variety of scenery, this Province takes a prominent rank. The earliest records of the Chinese refer to this region, and the struggle for dominion between feudal and imperial armies took place on its plains."

The wealth and commanding position of importance and influence of Honan make it a specially inviting field, in view of establishing a self-sustaining native Church, which shall be able to

extend the work after it is well begun. But, for the same reasons, the field has its special difficulties. In its historic soil prejudice seems to be stronger and more deeply rooted than elsewhere. It has offered most bitter and determined opposition to the pioneer missionaries of the China Inland Mission, who fifteen years ago began work in the south of the Province. Twelve years later they reported but six converts and twenty-one inquirers. In 1888 there were but three missionaries in the Province: *one* to *five million* souls.

On the selection of the field, Mr. Thomas Paton, a representative of the British and Foreign Bible Society, who spent two years in it in Colportage work, wrote: "Your selection of North Honan has been a most happy one. The Province is healthy; the climate dry and bracing. Within a circle, with a radius of 100 miles, there are over *ninety* cities, and hundreds of market towns and villages, unoccupied by any other Church."

The proposals from both colleges were submitted to the Foreign Mission Committee, and by it most cordially approved and recommended to the General Assembly, by which they were as cordially accepted at its meeting in June, 1887, and the first American College Mission became an accomplished fact. It should perhaps be noted at this point, that, with a view to establishing a native Church that should be self-supporting from the beginning, and with the hearty concurrence of the missionaries appointed, and the Associations providing for their support, the Foreign Mission Committee decided that it would not be responsible for salaries of native preachers and teachers who might hereafter be employed in the Mission; thus placing it, in this respect, on a different basis from that of any other Mission of the Church.

REV. JONATHAN GOFORTH, the first Canadian College foreign missionary, is a native of Ontario. In 1887, at the age of eighteen, under the preaching of his pastor, the Rev. Lachlan Cameron, of Thamesford, he was converted and his thoughts turned to the work of the ministry. During his college course, he devoted his leisure and vacations with characteristic zeal to home mission work, and did much to stimulate and develop the missionary spirit of his fellow students. No better proof of his success and influence is needed than his unanimouss election by them as their first representative in the foreign field. On the evening of October

20th, 1887, in Central Church, Toronto, just ten years after his conversion and consecration to Christ, Mr. Goforth was ordained and designated to his far-off field; and on the 25th he was married to Miss Rosaline Florence Bell-Smith, a help-meet like-minded with himself, who not only gave herself in this way to the work, but not long after offered almost the whole of her patrimony for the erection of mission premises when required.

As it was considered most desirable that Mr. Smith, then in the last year of his medical course, should complete it before leaving, which he himself greatly desired to do, and that Mr. Goforth and he should set out together for Honan, it was decided that Mr. Goforth should spend the fall and winter, while waiting for his colleague, stirring up in the Church something of his own intense interest in the perishing millions of China; a work for which he was very specially adapted. His enthusiasm was inspiring, and made even the facts and figures with which his sermons and addresses were packed intensely interesting.

But the news of widespread and appalling distress and destitution in Honan, consequent on the destructive floods of the previous summer, by which perhaps not less than a million persons perished, and more than double that number were reduced to beggary and starvation, was regarded as a providential indication that he should hasten to his field and his work, in the hope that ministering to the necessities of the starving people might pave the way for an earlier and easier entrance for the gospel message, as had been so notably the experience of missionaries in the Chinese famine of ten years before. In a week after this change of plan had been approved, on the 19th of January, 1888, Mr. and Mrs. Goforth left for China; as he wrote, on the eve of sailing from Vancouver, "in the faith of Asa, as he joined battle with the million Ethiopians who had invaded his kingdom, when he cried unto the Lord, and said, 'Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God; for we rest on thee; and in thy name we go against this multitude.'"

On reaching Chefoo, Mr. Goforth was strongly advised by the missionaries there to relinquish his purpose of pushing on at once to Honan, and to spend the first year at least at the language; which wise advice he was wise enough to follow. In ten days after their arrival he and Mrs. Goforth were "cozily settled in a

Chinese house," about a mile from the walls of Chefoo, "happy and hopeful," and "hard at work at the language." But a week after, their house caught fire through a defective flue and was burned to the ground, entailing a heavy loss of household effects and books, and of many valuable presents from Canadian friends. In writing of the fire next day, Mr. Goforth refers very gratefully to the help rendered by the Chinese and to the kindness shown them on all hands, and says, "it seems a strange providence, but our Master must have a purpose in it, and we will trust where we cannot trace."

REV. JAMES FRAZER SMITH, M.A., M.D., had meanwhile, completed his medical course, and had been preparing to join Mr. Goforth. Dr. Smith is also a native of Ontario. Born at Latona, in the County of Grey, in 1858, he was led to Christ and made profession of his faith in 1875. After some years successful experience in teaching he entered Queen's College, Kingston, in 1881, where he took a full course in Arts, Theology and Medicine. On the 24th of January, 1888, he was ordained in Chalmer's Church, Kingston, and designated as the first Missionary of Queen's College Missionary Association to Honan; on the 18th of April following, he was married to Miss Minnie Waugh, of Hamilton; and in the end of July left Canada for China, landing in Chefoo on the 30th of August.

On the urgent recommendation of Mr. Paton, that "one or more single women for work among the women" should be sent with each missionary, and on his assurance that "a lady doctor would get an easy access to the homes of the rich and poor," the Foreign Mission Committee, at its meeting in May, 1888, appointed MISS HARRIET R. SUTHERLAND, a graduate of the Toronto Training School for Nurses, to accompany Dr. and Mrs. Smith. At an impressive service held in St. James' Square Church, Toronto, on the evening of the 17th of July, Miss Sutherland was solemly designated to her work, and the next day set out for her distant field. As far as is known, Miss Sutherland is the first trained nurse sent from Canada to the foreign field.

At the same meeting of the Committee a letter was read from Dr. McClure, for four years previously Medical Superintendent of the Montreal General Hospital, offering himself for medical mission work in China. The letter was accompanied by the highest

testimonials as to Dr. McClure's christian life and fitness for the work. There was also read a letter, received some weeks after Dr. McClure's, from J. T. Morton, Esq., of London, England, generously offering to pay the salary of a medical missionary, and of two native assistants, for three years, in some new field in China. Both offers were thankfully accepted, and Dr. McClure was appointed and added to the staff of the Honan Mission.

DR. MCCLURE, a native of the Province of Quebec, is a graduate in Arts and Medicine of McGill Unviersity, winning gold medals in both courses. Such was the high esteem in which he was held as "a thoroughly honest and devoted Christian man," that he was elected and ordained an elder of Crescent Street Church, Montreal, before leaving for China. Taking the longer route, *via* England, in order that he might meet Mr. Morton, he did not reach Chefoo till October. In the end of the same year he visited Canton for the purpose of renewing acquaintance with an intimate friend of former years, and was married on the 7th of January, 1889, to Miss Baird, an efficient missionary of the American Board, with five years experience in Chinese mission work. But, as if to preserve the equilibrium, Miss Sutherland wrote, on the 22nd of February, resigning her connection with the Canadian Mission, that she might join the American Presbyterian Mission at Chefoo, and was, a few months after, married to the Rev. Dr. Hunter Corbett of that Mission.

On reaching Chefoo, Dr. Smith found that Mr. Goforth had made good progress in the language, and two weeks later they set out together on a two months' tour in Northern Honan, in company with Messrs. Smith and Chapin, missionaries of the American Board, during which they travel over 1,200 miles by cart, and pass through thirty walled cities. By the way, Dr. Smith treated large numbers of patients, and they both returned delighted with the appearance of their chosen field.

After returning from this tour Mr. Goforth removed from Chefoo to P'ang-Chia-Chuang, a station of the American Board, 450 miles nearer Honan, where he is afterwards joined by Dr. McClure, on his return from Canton. Dr. Smith remained at Chefoo studying the language, and in the American Presbyterian Mission Hospital there acquiring further skill and experience in that department of his work.

Before leaving for his first tour in Honan, Mr. Goforth wrote, earnestly appealing that, if possible, Mr. Donald MacGillivray, a college companion and kindred spirit, anxious to devote himself to the work, should be sent out at once. While his letter was on the way, when the F. M. Committee met on the 25th of September, the following telegram was received from Mr. MacGillivray: "Ready for China at $500 a year, finding outfit myself. Writing." The next day brought the promised letter with fuller particulars of his generous offer, which was gladly accepted. The acceptance of such an offer should not, however, be misunderstood as an indication of a disposition to employ underpaid missionaries, nor as an admission that the other missionaries in that field are overpaid, nor that $500 a year is sufficient for the support of a missionary in China; but rather, as was explained on the occasion of Mr. MacGillivray's ordination, as an interesting experiment, made possible by Mr. MacGillivray's readiness to go to China unmarried, and to live and dress as a native, and consented to by the Committee at his urgent request. The stimulus of Mr. MacGillivray's self-sacrificing spirit was widely felt, and before his ordination St. James' Square Church, of which he was a member, had volunteered to contribute the sum of $750 annually for his support.

REV. DONALD MACGILLIVRAY, M.A., B.D., is a native of Ontario, and a son of the manse, born in 1862. After a distinguished course in Toronto University he was graduated in 1882—gold-medallist in classics. For three years he was classical master in Brantford Collegiate Institute, after which he took his course in theology in Knox College, Toronto. He was ordained and designated in St. James' Square Church on the evening of October 11th, 1888, and on the 15th left for China. With a well trained, well stored mind, a cheerful, sociable disposition, and energetic nature, Mr. McGillivray is exceptionally well furnished for his chosen work.

Arriving at Chefoo after the close of navigation at Tien-tsin, his only way of reaching his colleagues at P'ang-Chia-Chuang, before spring, was by a winter journey of 450 miles overland by cart, which he cheerfully undertook, and reached the end of his long journey, safe and well, about the middle of December.

During the spring and summer of 1889 the missionaries toiled on at the language, with a view, if possible, in the fall to enter on the occupation of Honan. Their plan was for the men at first to

go in alone. "This," Mr. Goforth writes, "is deemed wisest. We expect opposition, as is natural, in the breaking of new ground. The men can withstand a siege, or at the worst escape. We are not afraid. The Lord of Missions will go before us." The heat of the first summer, so far inland, was found very trying, which is not to be wondered at "with the following record of daily temperature, beginning with the first of June: 99°, 108°, 106°, 104°, 102°, 92°, 101°, 100° in the shade, with the prospect of even hotter weather ahead." The necessity of securing, in such a climate, the best available house accommodation and general health conditions is imperative. It is this consideration that warrants the renting or building of what may seem to be unnecessarily good houses, and the paying of apparently unnecessarily high salaries in our foreign fields. A missionary, sick, or dead, or on furlough, or compelled to return through false economy, is a much greater expense to the Church, for the work done, than one, well housed and well paid, who is able to continue his work, with occasional short furloughs, for a lifetime.

About the middle of June, after much vexatious negotiation, premises were secured fifty miles nearer Honan, to the south of P'ang-Chia-Chuang, and in the beginning of July the headquarters of the Mission were removed to Lin-Ching, another station of the American Board. On the 24th of July a gloom was cast over the Mission circle by the death, after a very brief illness, of Mr. Goforth's child. Though only about a year old, her winning ways were a great delight to all, even to the Chinese, whom she had already learned to greet in their own language. How affecting the thought of the bereavement and burial in such a situation! Fifty weary miles in a Chinese cart, the stricken father carried the body of his child to lay it to rest in the Mission cemetery at P'ang-Chia-Chuang, while the heart-broken mother in her desolate loneliness awaited his return at Lin-Ching. But the Master was with them.

Early in 1889 the growing interest of Montreal in the Honan Mission, stimulated by Dr. McClure's self-sacrificing devotion, culminated in offers from Mr. David Yuile, an honoured member of Erskine Church, to provide the outfit, travelling expenses and salary, for five years, of Mr. McKenzie; from Erskine Church, of Mr. McDougall for three years; and from Crescent Street Church, of Mr. MacVicar, without time limit: as missionaries to Honan. These most generous offers were cordially accepted by the F. M. Com-

mittee, with gratitude to God for the multiplying evidences of a wide-spread and growing interest in Mission work; and at a deeply impressive service, in Crescent Street Church, Montreal, on the 23rd of June, 1889, Messrs. MacKenzie, MacDougall and MacVicar were solemnly set apart to their chosen work.

REV. MURDOCH MACKENZIE is a native of Scotland, born in 1858. In 1879 he decided to devote his life to the ministry, with a view to mission work. In 1883 he came to Canada, and entered at once as a student in Montreal College. During his college course he distinguished himself by his active interest in the Missionary Society, and during vacations by his devotion to Home Mission work.

REV. JOHN MACDOUGALL, B.A., a native of Quebec, was born in 1859. At the age of 23 he entered McGill College, winning at his graduation the gold medal in philosophy. During his arts course he was for one year President of the College Y.M.C.A., and afterwards, in theology, one of the most active members of the Students' Missionary Society.

REV. JOHN HARVEY MACVICAR, B.A., born in Montreal in 1864, is a son of Principal MacVicar of the Presbyterian College, Montreal. During his course, both in arts and in theology, his abilities and application won for him many distinctions. His early taste and exceptional capacity for literary work, coupled with his deep interest in the Presbyterian College, led to the issue, in January, 1880, of the *College Journal*, the first published in Canada. His vacations were spent in city mission work, in which he was much interested and very successful.

Soon after all three, having taken to them wives like-minded with themselves, left for China; accompanied by MISS JENNIE S. GRAHAM and MISS MAGGIE J. MCINTOSH, graduates of the Toronto Training School for Nurses, highly commended by their pastors and others, who had offered for work in India or China, and who had been appointed to Honan in response to an earnest appeal from Dr. Smith for two unmarried lady-missionaries to be sent at once. In due time the reinforcements reached Tien-tsin, where they were met and conducted inland by Dr. McClure, whom they were delighted to find able to converse freely with the boatmen and people on the shore. "Every day," they write, "he was ashore selling books, and telling of Jesus." During the river journey of 400

miles not a single Mission station was passed. On their arrival at Lin-Ching they found Mr. Goforth and Mr. MacGillivray preaching, on alternate days, in the chapel of the American Board Mission and Dr. Smith in charge of the Dispensary with many patients.

A few days after, Messrs. Goforth and Smith, and Messrs. MacGillivray and McClure left for a tour in Honan. Of this tour, extending from September 19th to October 21st, spent within Honan province, Mr. Goforth writes: "Our plan for this visit was to go to a city, treat the sick, preach, and sell books for a few days; then pass on to another, hoping in this way to induce the people to invite us to return. Large numbers of sick people applied for medicine, many of whom were of the official and literary classes, who treated us with unusual respect and kindness. The only persons met with unwilling to hear the Gospel were some in a place where the Romanists had been working." All four returned delighted with their reception and with the prospects for the future.

In June, 1889, the General Assembly agreed, on the recommendation of the F. M. Committee, to constitute the missionaries already in the field, and those under appointment to it, into a Presbytery, to be known as the Presbytery of Honan; and on the 5th of December, 1889, the Presbytery was constituted with the following members, all present: Ministers—Johnathan Goforth, James Frazer Smith, M.D., Donald MacGillivray, M.A., B.D., Murdoch MacKenzie, John MacDougall, B.A., and John Harvey MacVicar, B.A.; Elder—William McClure, M.D., C.M. Mr. Goforth, by appointment of Assembly, presided. After the Presbytery was constituted, he was unanimously elected first moderator; Dr. Smith, treasurer; and Mr. MacVicar, clerk. So delighted was the F. M. Committee with the copy of the minutes of this meeting forwarded, that it made special request to be favored with a copy of the minutes of each subsequent meeting; and members of the Committee do not hesitate to say, that the way in which the business of this youngest Presbytery of the Church is transacted and recorded, would do credit to the most experienced Presbytery and competent clerk in the Church. At this meeting the important question of centres of operation to be occupied in Honan, months before informally agreed upon, was formally decided. Chang-te-Fu (pronounced Jong-té-Foo), and Wei-huei-Fu (Way-whe-Foo), were fixed on as

the two most desirable centres at which to begin work ; resolutions were adopted with reference to the proposed occupation of the same field by other Societies ; standing committees on house accommodation and supplies of literature were appointed ; resolutions of hearty thanks to the missionaries of the American Board at P'ang Chuang and Lin-Ching, for valued help and counsel, were passed ; and the Presbytery's deep gratitude to God, for his great goodness to the Mission and all its members, was recorded.

At the next meeting, held on the 20th February, 1890, arrangements were made for an extended evangelistic and exploratory tour in and around the centres of operation decided on ; Mr. Goforth and Mr. MacGillivray were appointed delegates to the conference of missionaries to be held in Shanghai in the following May ; and sympathy was expressed with the movement proposed for the union of the Presbyterian Churches in China.

With the disappearance of the ice from the river in the early spring, the four senior members of the staff set out to re-visit places already visited, and to further extend their explorations in the districts to be occupied. After about six weeks spent in and about Wei-huei-fu and Hsün Hsien, Messrs. Goforth and Smith returned and reported that they had found opportunities of preaching and teaching, for five or six hours daily, and that 1,380 patients had been treated. They were encouraged by their reception, and hopeful that a foothold might soon be gained for permanent occupation. Messrs. MacGillivray and McClure, during seven weeks in and around Chang-te-Fu, met with a colder reception, and had even encountered some opposition, but their sales of literature were large, and they were not without hope that it might be possible to take peaceable possession of Chang-te-Fu. A total of 1,227 patients were treated, and many minor operations performed.

In the beginning of May Messrs. Goforth and MacGillivray left for Shanghai to attend the second General Conference of Missionaries in China, at which about 430 delegates were present from forty different missions. Chief among the characteristics of the conference, according to an account of it published by Mr. MacGillivary, were a desire for practical results, a spirit of union, of prayerfulness, of thanksgiving, and of practical unanimity on all practical questions. Among the results are an invaluable addition to the literature of Chinese Missions ; *absolute unanimity* in a plan

for a new union version of the Bible for all China in three literary styles; arrangements for producing an annotated Bible prepared by missionaries of the different sects; a committee appointed to present a statement to the Chinese Government, making it clear what Christianity is and what it aims at, and asking for the immediate and effectual suppression of libellous charges against Christian Missions; and a trumpet call for ONE THOUSAND MORE WORKERS for China, in the next five years.

After the return of Mr. Goforth and Mr. MacGillivray from the Shanghai Conference, the Presbytery decided on their recommendation, to take no further steps, meanwhile, in the direction of attempting to effect a permanent occupation of the centres in Honan decided on. This conclusion was reached as the result of much conference on the whole situation, with many of the most experienced missionaries at the conference.

At a meeting in August, the Presbytery, in view of the exceptional difficulties of the situation, and the comparative inexperience of its members, for the sake of securing uniformity of action, and of avoiding evils which are known to have occurred in connection with pioneer work in all parts of the Empire, prudently adopted the following regulations:—"1. Natives appearing to be interested, to be sympathetically and patiently dealt with, while carefully instructed in the plan of salvation and encouraged to commence the study of portions of God's word. 2. Applicants for baptism, except in special cases to be considered by Presbytery, to be kept on probation for a year after they have passed a satisfactory examination, before at least two members of Presbytery. 3. Pecuniary aid in no case to be offered as an inducement to inquirers, and not to be granted except in special cases to be considered by the Presbytery."

In the end of August, the four senior members, specially commended by Presbytery to God's care and guidance, again set out for Honan. In this tour Mr. MacGillivary and Dr. McClure met with such encouragement in Chu-Wang, (pronounce Choowong), a large market town about thirty miles east of Chang-te-Fu, that they decided to rent premises there that were available and suitable for residence. Mr. Goforth and Dr. Smith, were disappointed in their reception at Wei-huei-Fu, which was decidedly cold; and after visiting several other places, they agreed to locate

in Hsin-Chên (pronounce Sin-jun) a market town twenty miles east of Wei-huei-Fu, where the people were friendly. In the middle of October, after careful and prayerful deliberation, the Presbytery decided for the present to work the Fu districts, previously determined on, from these points ; as opposition is less liable to arise where *literati* and *officials* are few, and as successful mission work has for years been in progress in similiar localities elsewhere in the Empire.

Efforts were made during the following weeks to secure premises in Hsin-Chen, where the people continued friendly and the prospects seemed to improve. Mr. MacGillivary and Dr. McClure continued in Chu-Wang, but with daily increasing indications of opposition. Finally, on the 15th of November, the gathering storm-cloud burst. The mission premises were looted by a large mob, and everything portable carried off, but no violence was offered to the missionaries.

Complaint was made at once to the local officials, but, they being either unable or unwilling to deal satisfactorily with the case, after some day's vexatious delay, appeal was made to the British Consul at Tien-tsin. Mr. MacGillivray bravely held possession of the looted house alone, during the absence of Dr. McClure at Tien-tsin. The case was laid before the Viceroy, Li-Hung-Chang, by the Consul, and with far less than the usual delay in such cases, a settlement was agreed to, by which goods to the estimated value of $500 which had been recovered by the native officials were returned, and 1,400 *taels* of silver, (about $1,700) were paid on the 11th of March 1891, as indemnity for loss and damages sustained by the mission. Two feasts were also provided and a friendly proclamation of peace and protection issued by the local authorities, which were considered to be worth more to the mission than even the large indemnity paid.

This settlement may be regarded as the more satisfactory, as British subjects have no treaty right to buy or lease land or houses, except in the immediate vicinity of treaty ports. Their right to be in the *interior* is simply the right of travelling under passport ; but throughout China, missionaries are found in the enjoyment of privileges which could not be claimed as treaty rights. The prompt and equitable settlement of this case will, however, probably, prevent a repetition of similar outrages ; and it

is confidently hoped that this early opposition may be the means of securing the earlier opening to the Gospel of the long-closed doors of Honan.

During the whole proceedings the missionaries remained in in possession in Chu-Wang, and from the first day after Dr. McClure's return from Tien-tsin the usual average of patients presented themselves, showing that even hatred and prejudice cannot keep the sick and suffering from seeking relief. Mrs. McClure shortly after joined her husband in Chu-Wang, experiencing no inconvenience from the curiosity or animosity of the Chinese. The day after the indemnity was paid, Messrs. Goforth and Smith returned to Hsin-Chên to secure, if possible, premises offered to them there before the outbreak.

From the first annual report of the Mission, it appears that, in addition to work already referred to, the medical missionaries, during the year 1890, treated a total of 5,377 patients in Honan, besides doing much incidental hospital and dispensary work in the American Missions at P'ang-Chia-Chuang and Lin-Ching.

Much consideration was given to the question of union of the Presbyterian Churches in China, on the plan proposed by a conference of Presbyterian missionaries at Shanghai, at the time of the General Conference. The Presbytery approved in general of union on the following lines : The united Native Church to be independent ; missionaries, while retaining their full connection with home Churches, to have seats in the courts of the Native Church, but not to be subject to discipline ; the question of doctrinal standards to be left to the decision of the Native Church. The Presbyterian Churches of Amoy have for many years been working in harmonious union on this basis, and the Swatow Council of the English Presbyterian Mission, in October, 1890, resolved to take steps with a view to organic union between the Presbyterian Churches of Swatow, Amoy, and Formosa on a similar basis.

By conference with representatives of the China Inland Mission, a mutually satisfactory understanding was reached, with reference to the occupation of North Honan : the C. I. M., having claimed to have been in occupation of the field prior to the decision of our missionaries to locate there. By the arrangement come to, the C. I. M. opium refuges, conducted by natives, are to be continued ;

districts occupied by our Mission are to be avoided by the other, with the exception of Fu cities; if a whole district is occupied by our mission, the C. I. M. will take up work elsewhere, and in case of co-occupation, in order to avoid clashing in Church order and discipline, the C. I. M. agrees to send in Presbyterians only.

The general health of the Mission has given great cause for gratitude, the only exception being the case of Miss Graham, who has been compelled to return to Canada, owing to continued ill-health, to the general regret of the Mission and of the Church in Canada. Encouraging progress in the language has been made by all the missionaries, notwithstanding a scarcity of competent and satisfactory teachers. The senior missionaries are becoming somewhat proficient in the use of the Colloquial, as is evident from the attention given to their public addresses.

The report concludes with cordial acknowledgements of obligation to the Mission of the American Board at Lin-Ching, and to the American Presbyterian Mission in Shantung, for valued aid and encouragement; and with devout mention of God's great goodness, and expression of confident reliance on His precious promises.

The remarkable circumstances of the rise and progress of this mission lend an exceptional interest to this first chapter in its history, which warrants a fuller detail than is usual in an historical sketch. Within less than eighteen months, *seven* missionaries, six of whom are married, and all of whom are supported by voluntary contributions, and *three* trained nurses were designated to a field that had not yet been entered on.

The policy of the missionaries, in these circumstances, has been to acquire a working knowledge of the language and some experience in mission work while residing outside, but on the border of their chosen field. They made haste slowly to occupy the centres chosen, but when opposition was encountered they maintained their ground with conciliatory firmness. The great advantage of having two medical missionaries on the staff from the beginning is cordially recognized. There, as everywhere, the flocking to them of the sick for help and healing has afforded frequent and excellent opportunities for preaching and teaching the Truth.

The outlook of the Mission at this writing is hopeful. The

good health of the missionaries; their satisfactory progress in the language; their business capacity, specially evident in the reports of meetings of Presbytery; the cordial harmony and practical unanimity of the staff as to the policy and working of the Mission; the speedy and satisfactory settlement by the Chinese authorities of the Chu-Wang case; all augur well for the future of the Mission.

The missionaries and the Church will still, however, have need of great faith, prayer, and patience. The field is an exceptionally difficult one. The prejudices of centuries in that historic district are deeply rooted and will not be easily eradicated. The Chinese officials have discernment enough to foresee the results of the reception of Christianity by their people, and will stir up all the opposition possible, especially in the beginning of the work. But, the Lord's promise is sure! His are the Kingdom and the Power; and the heathen millions of Honan shall yet give Him the Glory, which is His due. In this faith the brave band go hopefully forward to plant the standard of the Kingdom, and take possession in the name of the King.

J. B. FRASER.

*Annan, Ontario*

## THE EDITOR'S BOOK SHELF.

The Book Shelf gathered itself together yesterday morning and, grappling to its heart a few tried friends, was soon hung up on board the good ship *Manitoba*, of the C. P. R. line to Port Arthur. Having the right to choose its holiday companions, it left everything disagreeable at home. For the next month it will refuse standing room to any book that irritates Among those chosen are a few that have not yet lost the delicious fragrance of the press-room. But one does not like to be entirely dependent on new friends. They might not prove agreeable. Let us have one or two that have power to quiet the restless pulse of care.

There is variety on the Shelf this month, new and old, grave and gay, good and—some would say—bad. First of all is an old pocket "Tennyson," bruised and battered by a dozen years of wear and travel. It has seen many a holiday. It spread itself out many a day on the rocks of Muskoka, and has more than once been drenched by the salt spray of the Atlantic. It is only a poor copy, full of misprints and bad punctuations: but its place could not be filled by your *Edition de Luxe* of any other book. There is music in Tennyson;

> Music that gentler on the spirit lies,
> Than tir'd eyelids upon tir'd eyes

There is nothing in uninspired literature finer than "In Memoriam." And so Tennyson keeps a place on the Shelf.

Who should stand next but Ruskin. The Shelf prides itself on a finely illustrated, fourteen-volume edition Ruskin. When in some of its moods nothing but Ruskin will satisfy. Here is tender pathos, glowing passion, withering scorn, art, poetry, philosophy, preaching, anything your soul desires, and all in the best form. But one can't take fourteen volumes in a grip-sack. Hence one takes—Alden's pirated "Ruskin's Choice Works." This little pocket edition has rubbed against Tennyson for the last ten years; but even now the Shelf reproaches itself for seeming to countenance literary piracy, and especially when the author himself, in the preface and first lines, rails against cheaply made books. But who that has read "Sesame and Lilies" would not make allowances for our breach error? The supreme intellectual pleasure and moral stimulus to be derived from the twentieth reading of these lectures goes a long way to atone for the

moral offence of reading pirated books. Would that the Queens of Canada read, marked and inwardly digested the lecture on "Of Queen's Gardens." The last half-dozen paragraphs of that lecture will bear reading once a month during a lifetime. And "The Mystery of Life" is a better sermon than nine-tenths of the "snowy-banded, dilettante, delicate-handed priests" could preach. Some of these innocent passengers will know more of Ruskin before they reach Port Arthur.

Two of Kingsley's books stuck to the Shelf yesterday. We will renew our youth with "Westward, Ho!" one of the best books for boys. "Hypatia" has its place on the book-shelf of the world.

The next book is a wicked-looking, shilling paper-cover, with a dangerous, heavy villain scowling on the front cover. Tell it not in Gath—it's a French novel. Ugh! you're shocked? Then you have not read "Les Miserables." Read it. But unless you are going on a journey and lack space get a five-volume edition. When you have read a few chapters of the one-volume, with its ruinious minion type and vile paper, you will agree with the author that "so long as ignorance and misery remain on earth, books like this cannot be useless," but you will pronounce maledictions on the publishers. But neither type nor paper will keep you away from Victor Hugo, and when you come to make up your list of the ten greatest novels in the world "Les Miserables" will be among the first five.

As a sort of counteractant, beside Victor Hugo is "From Shadow to Sunlight," by the Marquis of Lorne. The covers may rub against each other but the books are separated by the measure of the diameter of the intellectual universe. The one is a puplisher's monstrosity, the other is a delicate, parti-colored drawing-room volume. But the one is a work of art and crammed with genius, while the other is utterly commonplace. Lorne's story is pleasant enough, of course. The scene changes from Ross-shire to San Francisco and then to Victoria. The heroine is a brilliant American girl, judging from the adjectives, an old flame of the Marquis'. Think of this: "She, with a wealth of darkened, cloudy locks, shaken back from her straight and splendid brows, would let the starlight of her great blue eyes illume her perfectly moulded and happy countenance, and then she would sweetly say"—That smacks of juvenility. Once or twice the story becomes interesting, but it turns out all right at last. Miss Wincott marries Walter Chisholm.

The end book on the Shelf is "The Gospel of St. John," by Dr. Marcus Dods. What a splendid volume it is! and how finely written! Among its twenty-four chapters there is not one that is not full and rich

and genuine This volume covers the first eleven chapters. Next year the second volume will appear. When completed this will be Dr. Dod's greatest work. It will stand the best of tests, the test of closest study.

But the whistle blows, the lines are thrown out, and our good ship is made fast to the wharf. The good things we meant to say about this, the best book on the Shelf, must go unsaid and this "copy" sent back to satisfy the hunger of the voracious printer.

The stupid rowdyism that in these days poses as the only true Protestantism, and strains its leathern lungs shouting "Freedom of Speech," devours greedily the carrion literature on the Romish subject, but knows nothing about the merits of the questions in dispute between Romanism and Protestantism. But students of the controversy know that there are names of greater importance than Fulton, Kenmare, or even Chiniquy. They are familiar with the name and work of Von Döllinger, the distinguished Old Catholic who died last year. They know of his dissent from Rome on the doctrine of Papal infallibility and his refusal to submit to the proclamation of the Vatican Council, and they know that within the present century Rome has not quarreled with a more powerful mind. Those who are interested in the Romish controversy will welcome *Declarations and Letters on the Vatican Decrees, 1869-1887*,* which contains a number of most valuable letters from Dr. Döllinger to the Nuncio, the Archbishop of Munich, and others, and also the letters by which they were occasioned. These letters were all found among Dr. Döllinger's papers, and are made public in accordance with his expressed wish. The introductory chapter in which Döllinger discusses Papal infallibility in a masterly refutation of that dogma. Indeed this little book is a valuable contribution to the literature on the subject, and no student of Church History should miss it.

*Declarations and Letters on the Vatican Decrees. 1869-1887, by Ignaz Von Dollinger. Authorized translation. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1891.