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AND
Presbyterian Magazine

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TORONTO, JULY, 1893.

DR. CAVEN'S SERMON.*

ALL scripture is given by inspiration of God, and is profitable," etc.—II. Tim. iii. 16.

The apostle exhorts Timothy, his "own son in the faith," to continue steadfast in the things which he had been taught, seeing that they were of sure authority. Timothy had, doubtless, received careful instruction from the apostle himself, but from childhood his pious mother led him to know the Holy Scriptures, which were able to make him "wise unto salvation through faith which is in Christ Jesus."

Like his blessed Master, the apostle constantly recognizes the divine origin, absolute authority, and unspeakable value of the scriptures; and having here declared that heavenly wisdom is attained through them, he adds this most important statement regarding the books of the Old Testament: "All scripture is given by inspiration of God." Whether we follow the Authorized Version or the Revised Version ("Every scripture inspired of God," etc.), we must understand the apostle to affirm the inspiration and the profitableness of the entire volume which we call the Old Testament. For, apart from all criticism of translations, the meaning cannot be that those parts of scripture which are inspired are profitable. The "holy scriptures" and "all scripture given by inspiration of God" must be equally extensive.

*Preached before the General Assembly of the Presbyterian Church in Canada, at Brantford, June, 1893.

It will not be questioned by Christians that the books of the New Testament may claim equal rank, at least, with those of the Old ; and thus we can regard our whole Bible as "inspired" and "profitable." The later scriptures, indeed, contain the record of things which many prophets and righteous men desired to see, but did not see them, and in the revelation of God in the person of Jesus Christ shine as noonday compared with the light of the early morning.

We have here, then, two statements regarding "all scripture," viz., that it is "given by inspiration of God," and that it is "profitable." And these are not independent statements, but closely related to each other; for the profitableness of scripture is guaranteed and immeasurably enhanced by its inspiration. If scripture is inspired of God, its value must exceed that of all human productions, even the holiest and best.

I. *All scripture is given by inspiration of God.* It is "God-breathed," for this is the literal meaning of the term. When the risen Lord would communicate authority and power to the apostles to execute their office, He "*breathed* on them, and said unto them, Receive ye the Holy Ghost." In this symbolical act He did, as it were, convey the Spirit, so that they should become qualified to teach and govern the church ; though not till Pentecost was the blessing thus signified fully bestowed upon them. So, in the vision of the valley of bones, the Lord says, "Behold, I will cause *breath* to enter into you, and ye shall live." The Psalmist says, "By the word of the Lord were the heavens made, and all the host of them by the *breath* of his mouth." "The Spirit of God hath made me, and the *breath* of the Almighty hath given me life," are the words of Elihu. In all which, and similar passages, we have clear allusions to the creative act, when "the Lord *breathed* into man's nostrils, and he became a living soul"; when God did, as it were, impart of Himself to His creature, who was made in His "image" and "likeness." All scripture is thus "God-breathed," and hence possesses attributes which are directly from God, and which distinguish it from all ordinary human compositions.

It is difficult, perhaps impossible, to give an adequate definition of inspiration. We cannot tell how, in bestowing this gift, the divine Spirit acted on man's spirit, nor can we describe what was peculiar in the consciousness of the person endowed with

the gift. We do not even know that there was anything peculiar. The nature and conditions of inspiration are hidden from our inspection, and, while scripture declares the fact of inspiration and attests its importance, it furnishes little information regarding its essence or methods. Philosophical curiosity might be gratified by knowledge of the mystery involved, but reverent piety and confidence in the truth and excellence of scripture would not be increased.

Definitions of inspiration, more or less elaborate, have been offered, and some of them are doubtless correct so far as they go. "Inspiration," says a recent eminent theologian, "was an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of His mind and will" (Dr. C. Hodge). Here is another well-known attempt at definition: "Inspiration is such a degree of divine assistance, influence, or guidance as enabled the authors of scripture to communicate religious knowledge to others, without error or mistake, whether the subject of such communications were things immediately revealed to those who declared them, or things with which they were before acquainted" (H. Horne). Here is a third definition: "Inspiration is an influence of the Holy Spirit upon the understandings, imaginations, memories, and other mental powers of the sacred writers, by which they were qualified to communicate to the world the knowledge of the will of God" (Dick).

The church symbols refrain from definition, though they all clearly recognize the divine character of scripture. The Confession of Faith says that "the Old Testament in Hebrew and the New Testament in Greek are immediately inspired of God"; it calls the scriptures the "Word of God," and attributes to them "entire perfection," "infallible truth," and "divine authority." And so, in all branches of the Christian church, the Bible has been accepted as the inspired Word of God.

(1) The scriptures were written by the hand of man; the only exception, so far as we know, being the Ten Commandments, which were graven by the finger of God on tables of stone. In the New Testament we have, at least, eight different writers; in the Old Testament probably more than thirty. Each of these has his own style of writing, and his own mental characteristics; which, so far as we know, were not changed nor repressed by the

great fact of inspiration. The sacred writers were not merely penmen of the Spirit, whose task was the purely mechanical one of setting down the words which were given to them. Often have they been spoken of "as penmen" and as "writing to dictation," but no church, so far as it appears, has ever held what is called the mechanical theory of inspiration; and even those who have used the expressions referred to have, as a rule, meant only to assert strongly the divine origin of the scriptures.

That the individuality of the sacred writers was not laid aside is patent to every intelligent reader of the Bible. Isaiah's language and thought are easily distinguished from those of Jeremiah or Ezekiel. Little penetration is required to discern the difference between the vehement logic of Paul and the contemplative spirituality of John, to see wherein Luke is both like and unlike Paul, or to note in the Epistle of James striking features not found in any other part of the New Testament. Paul was a learned man, and shows a good measure of Greek culture and discipline, in union with the knowledge and mental characteristics of the educated Jew. With one exception, the New Testament writers are Jews, and Jewish thought and idiom appear as certainly in them as in the prophets, historians, and poets of the Old Testament. You will find in both the Old Testament and the New compositions of the highest literary excellence, and you have others which may, without irreverence, be called homely, and even rude.

But more. Not in style and mental qualities only, but in the parts and aspects of truth which they love to present and enforce, the writers of scripture may be distinguished from one another. The perfect orb of heavenly truth is seen more clearly in one phase by one writer, in another phase by another writer. Correct interpretation shows that Jesus does not contradict Paul, but is rather the complement of Paul; yet each has his own way of looking at truth, his own special aim in the presentation of it, and each in his writing enables you to see not merely his intellectual, but his moral and spiritual habitudes and tendencies.

When God selects men as the organs of His Spirit, He seems often to have respect to their aptitudes, natural and gracious. Inspiration is bestowed in the line of these aptitudes. The moral and intellectual constitution and history of one qualify him to portray vividly the evil and danger of sin; the Spirit uses him

for this purpose. Another delights to dwell on love and fellowship; his inspired utterances have this theme. A third is predominantly ethical—as the Apostle James; the Spirit through him declares and enforces duty. The Spirit could, of course, mould and shape His instruments in a moment; but the analogy of God's working leads us to expect, rather, that He will choose instruments with qualities or tendencies which point towards the service they will be honored to render. Many phenomena of scripture support the view here advanced.

The freedom—the spontaneity—of the sacred writers was not compromised by their becoming the organs of the Spirit. May we not say, rather, that because they were filled and moved by the Spirit their freedom was the more perfect? The knowledge, experience, hopes, fears, and sympathies of the writers are all in requisition—all in full exercise. Their personality is as fully transfused into their compositions as if they alone were responsible for them. Hence we may say that the Bible is a truly human book; a man's voice is heard in every utterance. With calm deliberation, with tearful sadness, with exultant joy, according to the nature of his theme, the sacred writer addresses us. Himself penetrated with his message, his words flow from the fullness of his heart. One who can read the Bible without perceiving that such is the fact must have either defective sensibilities, or a judgment clouded by some false theory of inspiration. Those of us who have tried to speak to our fellow-men on spiritual things have constantly felt that the more completely *self* was in abeyance—the more completely mind and heart were surrendered to the divine power—the greater was our freedom, the more entirely were we delivered from constraint. It is not suggested that the glad freedom of speech which the Christian preacher sometimes enjoys is the inspiration of the sacred writers, but it serves to show that when divine assistance is greatest we may be most entirely ourselves.

(2) But if scripture may be called a human production, it is most surely the Word of God. God speaks *in* it and *through* it. Its thoughts are God's thoughts, and its words are God's words. The human writer cannot strictly be termed the author of scripture, for this designation can belong only to Him who deigns to employ the writer for the delivery of His message. The doctrines, narratives, predictions, songs of the Bible, have one true source; they are the various forms of human speech in which God reveals

Himself, and through which He addresses the understanding, conscience, imagination, and heart of men. Not otherwise can the manifest characteristics of scripture be accounted for.

There shines in the Word of God a union of knowledge, wisdom, power, righteousness, and love, which has no parallel in any merely human writings. When scripture is compared with the highest inspired literature of any age, we are at once sensible of its unique and unapproached excellence; and especially is this the case when the books of the Bible are compared with the sacred books of other religions, or with any contemporaneous productions, either of Jew or Gentile. The seal of God is upon the Bible, and it cannot be counterfeited. Says one: "The Bible proves its divinity by *finding* me in every part of my nature." Says another: "I know that the Bible is God's book because I feel that it is man's book.

In many—in most—parts of scripture this marvellous attestation of its heavenly origin is unmistakable. But should there be parts in which, from the nature of the case, no subjective test can well be applied—as in many narrative passages, for example—they also are inspired, and they contribute to the completeness of the sacred volume. We can appreciate the unexampled combination of power, holiness, and love in the scriptures; but we have other, and still surer, evidence that the Bible, throughout, is "given by inspiration of God." It is impossible to overlook the Bible's own teaching on this subject. Our text is, indeed, decisive as to the peculiar character and authority of the scriptures; but in multitudes of places, and in many forms of expression, the divine authorship of the Bible is declared. No one doubts, indeed, that the Bible claims to be of God in a sense peculiar to itself. The Old Testament prophets are continually using the words, "Thus saith the Lord," or, "The word of the Lord came unto me." How familiar the formula of the Pentateuch: "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them." To Jeremiah it was said: "Write thee all the words that I have spoken unto thee in a book," Jer. xxx. 21; and again: "Behold, I have put my words in thy mouth," Jer. i. 19. Then we read that "The hand of the Lord," or, "The power of the Lord," was upon the prophet. The New Testament cites the Old in such words as these: "God said," "The Holy Ghost saith," "The Holy Ghost spake by the mouth of" such an

one, "David himself saith by the Holy Ghost." Then we have the remarkable declaration that "The prophecy came not in old time by the will of men, but holy men of God spake as they were moved (borne along) by the Holy Ghost."

Not less certainly do the apostles claim this special divine character for their own utterances. The things revealed unto Paul by the Spirit he spake: "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual"; *i.e.*, truths made known by the Spirit he uttereth in words taught by the Spirit. "If any man," says the same apostle, "thinketh himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord," I. Cor. xiv. 37. The Thessalonians received Paul's teaching "Not as the word of men, but as it is in truth, the word of God, which worketh effectually in them that believe," I. Thess. ii. 13. And the Apostle Peter classes Paul's epistles with "the other scriptures," *i.e.*, the Old Testament scriptures, which are so often referred to in the New Testament as the Word of God.

We thus see that no more direct and definite claim to divine authority could be made than the claim advanced on behalf of the writings of the prophets and apostles—the Old Testament and the New. The question now must be not regarding the *fact* of the claim, but regarding its *validity*—if we can believe that the Bible is, in all its parts, divinely inspired.

In speaking thus of scripture, we do not forget that "all things are of God." He is the creator and upholder of the universe. God has not withdrawn from His creation and left it to regulate itself, or to develop according to forces lodged within it. "In him we live, and move, and have our being." The immanency of God is an inference from all we know of nature, and is clearly taught in scripture. "The inspiration of the Almighty gives us understanding," and when we speak or act we do so, not without God, but in virtue of His power acting on us. No creature can, for a moment, be independent of the Great Being who formed and who sustains us. In all productions of men we may, therefore, see something of God. The genius and skill of the architect, sculptor, painter, or poet, speak to us of Him who endowed men with their talents, and with the capacity for improving them. Bazael and Aholiab, Archimedes, Phidias, and Homer, had gifts

which were divine. Nay, anything accomplished by any creature in God's wide universe is proof of the divine presence and efficiency.

But we must not, by classing scripture with human productions in general, vacate scripture's testimony to its own *special* divine character. Scripture is so directly a divine product—so filled with the divine inbreathing—and of such authority, that we must place it apart from all human literature, and far above it. Our pastors and teachers may say to us, "This is the truth of God, and I am sure of it, for I have drawn it from the fountain of revealed truth"; but no religious teacher would dare to say, "My discourses are the words which the Holy Ghost speaketh: the word of the Lord came unto me." All human speech is not inspired, nor is all speech which is true and holy. The distinction between the Bible and the highest utterances of men must never be forgotten; the former alone may advance the lofty claim: "Thus saith the Lord."

(3) The scriptures, then, are human and they are divine. They are authentic human speech, exhibiting the varieties of style, thought, and sentiment known among men; and yet they are verily the Word of God, charged with a divine message and possessed of an authority which belongs to no uninspired words.

But how can these writings have both characters? The divine is not human, and the human is not divine. God and man cannot be identified; and God's thoughts are high above man's, as the heavens are above the earth.

The harmony of these two positions, these two characters, of scripture does not consist in this: that so much of the Bible is human, and so much divine. The Bible is throughout human, and throughout divine. No line can be drawn between these two elements, no mechanical division made. You cannot say, this is given by inspiration of God, and this is to be credited to the human penman. Neither are the human and the divine intermingled, as were the iron and the clay in the feet of Nebuchadnezzar's image, which partook of the strength of the one material and the weakness of the other. The blended rays of light are separated by the prison, but no instrument and no skill can separate the human and the divine in scripture. The union of divinity with humanity in the person of Him who is very God and very man has been adduced as furnishing some analogy to

the case of scripture. Our knowledge in the one case and in the other is too imperfect to warrant us in saying that the analogy is faultless, and yet we may reverently present it. The person of our adorable Redeemer is certainly one; and whilst the Godhead and the humanity are not blended, neither are they separable.

(4) "*All* scripture is given by inspiration of God." Were we to judge by feeling alone, by any purely subjective test, we might possibly conclude that some part of scripture, perhaps a great deal of it, perhaps most of it, was inspired; but in the Bible there is not a little the special divine character of which we cannot thus recognize and appreciate. Are these arguments of Paul, conducted, it would seem, after ordinary logical methods, inspired? Are these historical narrations, simple, beautiful, and instructive as they are, more than human? Especially, can we imagine these genealogical and various other lists inspired? The question, however, should be this: Are these passages really parts of scripture? If they are, our text claims for them inspiration, though, when viewed apart, they may exhibit no marks of special divine origin, but seem as if any person of competent knowledge might have written them.

The difficulty which many have in attributing inspiration to passages of the kind referred to arises often, we can hardly doubt, from confusing inspiration with revelation. Where writers of scripture had adequate knowledge from ordinary sources, revelation was unnecessary; but the Holy Spirit, all the same, directed in recording whatever was required to the completeness of the book of God. In this book much is remote from the central truths which it was given to reveal, but there is nothing which does not contribute, in one way or another, to the more perfect elucidation or defence of the great verities. The life of the body pervades every part of it, is in the hair as well as in the heart; and in all its parts and members the body is one. The humblest organ has its place and function in the body. So is it, we may believe, in the Bible.

II. *The second proposition of the text is that all scripture is "profitable."* As already said, the second proposition necessarily follows from the first: inspired words must have great value.

It is not said that all scripture is profitable for the same ends, nor that it is all of equal value, nor that every part is of the same value at all times and to all people; but from the beginning it has

served, as it continues to serve, the ends here specified—" Doctrine, reproof, correction, instruction in righteousness." Every part of scripture contributes, in some way and in some degree, to promote these ends; and, were any part wanting, its value, in some direction, would be impaired. The Holy Spirit has spoken nothing unnecessary. Most human compositions could suffer retrenchment without loss, but no part of God's Word is superfluous.

(1) To show the value—the profitableness—of scripture, let us advert to the magnitude and supreme importance of the great interests and topics with which it authoritatively deals. These are the highest in the universe, the highest conceivable. In the scriptures, God reveals *Himself* to His children here on earth. The glory of His perfections and His doings is seen as in a mirror. Not only are the teachings of creation and providence confirmed and extended, but redemption, of which nature cannot speak, is unfolded in all its rich and glorious provisions. We can answer the challenge, "How shall man be just with God?" for we "Behold the Lamb of God taking away the sin of the world." He who was with God, and was God, became flesh; and in our nature, by His doctrine and miracles, His life and death, revealed the infinite love of God; while by the mystery of His sufferings He expiated the guilt of sin, and by His resurrection gave the sure pledge of our resurrection and of eternal life. Through this holy and blessed One the true life becomes ours, and heaven receives us when our earthly course is completed.

Through the scriptures—with the institution and ordinances attested by them—do we gain this priceless knowledge. All that is valuable in pulpit instruction and Christian literature: all that we learn from childhood concerning God, and Christ, and salvation, and heaven; all the holy lessons taught us, have authority and value because they are drawn from scripture. The holy scriptures are able to make us wise unto salvation. The Bible is not the Saviour, but it surely leads us to Him and to life everlasting.

Not only does the Bible reveal Christ and salvation, but the whole duty of a Christian man is therein clearly set forth. The true code of morals is in the Bible; and we may boldly say that in no land where its teachings have not gone has this code, in its

completeness and its spirituality, been ever comprehended. And if we come to the Bible with simplicity of purpose, we shall never be left in real uncertainty as to the path of duty, It will be "a lamp to our feet, and a light to our path." In the faithful use of scripture we shall find whatsoever is helpful in "doctrine, reproof, correction, instruction in righteousness."

(2) We observe, again, that in all its parts, from beginning to end, scripture gives *right* instruction, and is altogether trustworthy.

That there is *progress* in the unfolding of God's character and purposes in the scriptures is a familiar truth. To every one who studies the Old Testament chronologically, and keeps before him the specific purpose of its several parts, this progress is manifest; he can, as it were, observe with his own eyes the brightening of the sky. But in reading the New Testament "the darkness is past, and the true light now shines." As the night yielded to the dawn, so the dawn passed into noonday; but false or wrong teaching the Bible *never* gave. God cannot teach falsehood. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times," Ps. xii. 6. In no age of the world—in no stage of society—will God mislead His creatures. The light vouchsafed in earlier times may be dim, but it is real light, and suited in its degree to period and conditions. Dark indeed was the old dispensation, when compared with the brightness of the new. But we know that He who is evermore wise and good adapted the earlier economy in everything to the end which it was intended to serve, and a thing is good when it properly serves its end.

Our Lord abolished the ceremonial law, but He did so by fulfilling it. He rejects Pharisaical glosses on scripture—Pharisaical misapplications of scripture—but He never censures scripture itself, or intimates disagreement with it. If Moses suffered the Jews to put away their wives (a thing which was not from the beginning, and must not continue), "the hardness of their heart" justified the temporary permission. Not one word in the Lord's teaching discredits any part of the Old Testament, but steadfastly are its divine origin and infallibility asserted or implied.

But is not much of the Old Testament, for us Christians, at least, quite obsolete? Yes, so far as ceremonial is concerned, obsolete—the yoke of the law is removed from the neck of the

Jew ; upon the Gentile church it never rested. But the essential teaching of the Old Testament is not obsolete, nor ever will be. The God of the Old Testament is identical in character with the God of the New ; the same in wisdom, power, holiness, justice, goodness, and truth. The crowning proof of God's goodness is the appearance for man's redemption of His beloved Son ; but this event the Old Testament foretells, and for this the old economy, in all its parts, was the preparation. Would we study the process and history of redemption, and trace the wisdom, love, and power which mark the unfolding of the divine plan, the writings of the former Testament are indispensable. If the understanding is opened to understand the scriptures, we shall see " Moses and all the prophets " testifying of Messiah's sufferings and glory, Luke xxiv. 26, 27. The Levitical sacrifices, the types and ceremonies, will no longer be a mystery and a stumbling-block, but divine presignifications of the Saviour's conflict and victory, of His spotless life and atoning death. Then also shall we get the point of view for comprehending the moral character of God as portrayed in the ancient scriptures. The awful revelations of God's holiness, His hatred of sin, in Old Testament history and prophecy, as in the constant flowing of sacrificial blood, will prepare us to apprehend the meaning of Gethsemane and Calvary ; of the scene which ended when the expiring Lord uttered the words, " It is finished." Men tremble, do they, as they read the terrible things of the law ? It is meant that they should, and that the sense of sin should be deep and effectual. It is meant that the darkness, and the sin, and the sorrow should be intolerable ; that the thunders of Sinai should arouse and affright the conscience, and thus bring us to welcome with great joy Him who is " the Light of the world," and who " saves his people from their sins."

We thus see that a large part of the Old Testament which, at first sight, may seem quite out of date remains of great value for all. But our text does not require us to believe that every part of scripture is of equal importance—is equally profitable—and has the same claims upon our study. There are parts (it is not irreverent to say it) which are of less importance than others—which are the members or parts of the body least essential to its vitality and activity—which are but the outworks of the central fortress, the skirmishers of the army. Such parts have, nevertheless, their

value, and must not be termed useless or unnecessary. But were we to maintain that the genealogies in the Chronicles should receive equal attention with the Gospel of John and the Epistle to the Romans, we should only misrepresent the doctrine of inspiration and expose it to ridicule. Christian intelligence and the sense of our personal necessities, or the necessities of those we teach, must largely direct us in the practical use of scripture, and the relative measure of study we bestow upon its several parts.

I have not attempted any regular statement or discussion of the doctrine of inspiration. I have not even adverted to several questions which a careful examination of the subject would bring forward. Attention has been mainly directed to the broad fact declared in our text, that "all scripture is given by inspiration of God." What is said, therefore, comes far short of an adequate presentation of the teaching of the Bible on this important topic. I conclude with the following remarks :

(1) Since all scripture is given by inspiration of God, and is thus so valuable, how deeply thankful we should be for the possession of the Bible ! The Bible is not our God, nor our Saviour ; but it gives absolutely reliable information regarding God, and the way of salvation through Jesus Christ our Lord. How great our loss had scripture not been written ! It is quite conceivable that all the revelations contained in scripture had been made, but that no infallible record of them had been left to us. In which case the knowledge of God's mighty acts and gracious manifestations of Himself need not have been entirely lost, but might, through various channels, have been imperfectly conveyed to successive ages. But amidst conflicting voices of tradition how great, in this case, the uncertainty and distraction regarding the most important facts and truths ! We are not thus placed ; for in His wisdom and goodness the God of redemption has secured the faithful and adequate transmission of the story of grace to all future ages. The church's teachers may err, but the scriptures cannot. The religious literature—the theology—of any period may come under perverting influences, but the heavenly standard remains unaffected. There is the pole-star, steadfast in its place in the sky ; and it shall continue to shine till lost in the transcendent light of the heavenly day.

(2) As all scripture "is profitable for doctrine, for reproof, for

correction, and for instruction in righteousness," let us faithfully use it for these ends. Let us constantly read and study it, and let us meditate upon it in the night watches. "Let the word of God dwell in us richly, in all wisdom and spiritual understanding." For "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clear, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honeycomb," Ps. xix. 7-10.

If we read with intelligence and prayer, there is no fear that the Bible will occupy in our affections a place due to God only. It will lead us *to* God, not *from* Him, and will never become His rival. They who make a fetish of the Bible are not its devout readers. But, really, with us the number who treat the Bible as a charm is small; but those who neglect it, alas, are a multitude.

(3) If scripture has the character ascribed to it in the text, we Protestant Christians should never forget how surely the maintenance of evangelical Christianity and freedom is bound up with the defence of the Bible. Let scripture lose its place of reverence and authority—let its authority be seriously impaired—and we shall inevitably suffer from Rome, on the one hand, and from a dead rationalism, on the other. Our zeal also for the circulation of the scriptures would soon experience decline.

But, fathers and brethren, we cannot doubt that the Lord is among us, and He will preserve His Word in due honor. As many souls as are seeking for the light—seeking for God—will earnestly study it; as many as long for the fuller knowledge of God and for communion with Him meditate in it day and night. The various experiences of God's children will open up more fully to them the amazing treasures of His holy Word. He will Himself speak to us through apostles and prophets till that which is perfect has come, and we shall know even as we are known, and see face to face.

THE ORIGINAL DOCUMENTS USED IN THE COMPI-
LATION OF THE PENTATEUCH ACCORDING TO
THE THEORY OF THE MODERN
HIGHER CRITICISM.

IT is assumed by the higher criticism that many of the books of the Bible were not originally produced in the form in which we now have them, nor by the authors usually credited with them; but that the principal matters they contain existed in the form of legends or traditions, and in this shape were handed down through many centuries; that some time after the division of the kingdom these legends and traditions were collected into written form by parties now unknown. Two documents are supposed to have been thus produced at the first—one of the northern kingdom, which the critics designate by the letter E.; the other in the southern kingdom, which is designated J. They were produced, so the critics suppose, about the same time; at least, it cannot be decided which was the older document. They agree, however, that both were produced before 750 B.C.; and it is generally accepted among the critics that they were not produced earlier than 900 B.C. About a century later than the latest date that can be assigned to J. and E., another and independent document was produced, which is now known as Deuteronomy. Then some time during the exile, or immediately after it, another document was prepared, distinguished from all the preceding by the greater prominence given to the duties and influence of the priesthood. This is called P. Out of these supposed materials, by weaving them adroitly together, and interlarding the selections from them with clever connecting links, the whole of the Pentateuch or Hexateuch as we now have it was produced by certain parties called redactors or editors. But who they were, when or where they lived, or how they managed to get their clever production accepted as an original and *bona fide* work, no man can tell. The only fact agreed upon respecting them is that they did their work not earlier than the exile, and not later than Ezra.

According to their theory, then, we have no records contemporary with Moses, except *probably* some brief documents, such

as the Book of the Covenant (Exodus xx. 22; xxiii. 33), and possibly a short report of an address by Moses on the plains of Moab. (See *Introduction to the Literature of the Old Testament*, by Driver; pp. 44, 45, 85.) But apart from these, and, it may be, a few other fugitive fragments, the whole Pentateuch and the Book of Joshua were composed after the time of Solomon, and have consequently no other than a legendary basis. Their character is purely mythical. They are simply the conjectural records of what might have been or ought to have been; and they have no greater historical value than such records usually possess. It is well to bear these things in mind, because we are then in a better position to estimate the value and historical trustworthiness of the books of the Pentateuch as the modern critics offer them to us.

Many are of the opinion that the higher criticism does not interfere materially with the general reliability and historic worth of the Mosaic books. They are of this opinion because they think the principal difference between the traditional criticism, as it is called, and the higher criticism consists in this: The old theory is that the early books of the Old Testament sprung from the personal knowledge of the writer, as far as that went; and what did not fall within that range was communicated by direct inspiration; whereas the higher criticism maintains that the whole, or nearly the whole, of these books was composed from pre-existing documents.

Now, it does not seem to be a very serious reflection upon the validity of the books of the Pentateuch to represent them as composed largely of excerpts from ancient writings that contained the story of the events. Nor does this theory reflect upon their claims to inspiration. Looking at the question in this light, many people think the contest between the old and the new school of criticism—between the conservative and progressive critics—is a mere logomachy which involves no matters of a very serious nature. Both theories, it is supposed, amount to about the same thing, or reach in the end the same conclusion, namely this: these books practically have a divine origin according to both theories, and are truly sacred books. Their general truth and worth are recognized on both sides; both parties hold them in the highest veneration. Why should there be any alarm? "The new theory," it is said, "need occasion no concern. It is really no damage to the Christian faith. Human authorship matters little in the books of

scripture. The only thing of consequence is divine authorship. Let the critics establish what they may, the heart of the matter is beyond their reach. The divine origin and authority of scripture are not dependent upon their human authors, but upon God, whose Word it is."

Some who profess loyalty to the Pentateuch as the Word of God think it altogether unnecessary to protest against these new theories because they do not aim at the fundamental inspiration of the Old Testament, but are wholly occupied with a subsidiary matter, the literary structure, the clerical process, so to speak, by which the books were put in their present form.

But this is far from being the whole case. When we come to inquire more minutely into the new scheme, as to what it allows and what it denies, we find the whole substantial basis cut away from the Pentateuch altogether. For example, value attaches to much of the Pentateuch because it is regarded by us as contemporary history. We believe Moses wrote it, and that he knew personally most of the events recorded in Exodus, Leviticus, Numbers, and Deuteronomy. We feel, in reading these books, that we are reading reliable history. With regard to Genesis, we are willing to allow that Moses used documents handed down from patriarchal times, if any reasonable evidence of the existence of such documents can be found; and as to pre-Adamite matters, he either was himself directly inspired, or else he used documents that had been given by direct information. Hence we receive the whole Pentateuch with entire confidence, and regard it with the utmost veneration.

But the whole work assumes a very different appearance when we are told that it was composed, not by Moses, but by some persons living any time from 500 to 1000 years after his death, the greater probability being in favor of the later date. It may be said, however: "This, serious though it be, does not destroy the validity of the books so long as the original documents from which, for the most part, they are composed were ancient and reliable. They, *probably*, had a divine origin. And as the redactors have with great care compiled the substance of their teaching into the form in which we now have the Pentateuch, we stand in very nearly the same relation to the period reported as if the books were written by Moses himself." This, however, is not a fair statement of the case. For, first, we do not know that the

redactors have been faithful in reproducing the leading contents of the documents they used. We have no means of proving this. Second, we do not know certainly that there were any original documents at all. No reference is anywhere made to them; no evidence is forthcoming to show that they ever existed. Their existence is pure conjecture. And, third, if they did exist, as supposed, the original documents which the compilers of the Pentateuch are supposed to have used were not themselves produced for 500 years after the events they profess to relate. The following statement of the case is by Dr. Green, of Princeton: "The oldest of these documents does not ascend to within 400 years of Moses' time. Dr. Driver tells us that J. and E. were not later than 750 B.C., and they may belong to the earlier centuries of the monarchy. If we understand him to mean by this vague expression the earliest date to which it can possibly apply, they may, perhaps, be coeval with the age of Solomon and David. At the very least, therefore, they are at a remove of 400 years from the time of the exodus, a distance of time equal to that which separates us from the discovery of this continent by Columbus, or from the birth of Martin Luther. Or, if the larger limit be allowed, they are more than 300 years later still. Dr. Driver assigns Deuteronomy to the reign of the ungodly king, Manasseh, eight centuries after the exodus, and P. after the Babylonian exile, nearly or quite ten centuries from the exodus. For our knowledge, consequently, of the whole Mosaic period we are dependent upon records which are from 400 to 1000 years subsequent to the events which they relate, and which are based upon popular traditions of the time when they were prepared; and let it be remembered that the age of Moses was the foundation period of the Old Testament religion, when its institutions were ordained by God Himself amid signal attestations of the divinity of their origin—a period, therefore, respecting which it is of the utmost consequence that we should possess positive certainty of the truth and reality of the events recorded.

As a great deal of importance attaches to these documents or records which, according to the new theory, played such a prominent part in the construction of the Pentateuch, and several other books of the Old Testament, it may be interesting to make some inquiries about them.

(1) What evidence have we that they ever existed? None

whatever. No trace of them has come down to our time, or to any age of which we have information. No such documents were ever said to exist, or known to exist, so far as information has reached us. The only ground on which their existence rests is the supposed traces that critics think they can find of separate records in the books as we now have them. These evidences spring from a close verbal and historical criticism of the books. But as there are no contemporary records at all, the historical data are all got from the books as we now have them.

(2) Have we any evidence of special literary activity in Israel about the time these documents are said to have been produced, or about the time when their contents were thrown into the form in which we now have the Pentateuch? No. So far as we know, these periods were not noted for literary activity. Yet the new theory makes them the golden age of Jewish literature. Another peculiarity about the books as they have come down to us is the strange silence of the supposed compilers or redactors as to the sources from which they drew their information about the times of which they write. Not a word or hint has anywhere dropped from them to show to their contemporaries, or to the succeeding ages, that they were so largely indebted to these venerable records. There is a strange and very suspicious conspiracy of silence among them. This fact shows either a purpose to conceal, or a very ungrateful spirit on the part of the redactors; and is all the more surprising because we find them on some occasions acknowledging their authorities, as when they mention the Book of Jasher, and the book of the wars of Jehovah. Why have they not, in a similar way, referred to the Jehovistic, the Elohistic, or the priestly annotator?

According to this new theory, there has been a most industrious, cunning, and intricate weaving and interlacing, matching and piecing, of the materials at the disposal of the redactors. A chapter from one document here, and from another there; often the thread of the story interrupted disadvantageously, as the critics think, to interlard a few sentences from another document, as if to prevent the detection of plagiarism. Sometimes we find the account of a certain event given from one source, and then immediately following another account of the same, given from another source. It now and then happens, and we are not surprised that it should, that this mixture tends to obscurity rather than

clearness ; as, for example, when we are told the story of Abraham denying his wife in Egypt, Genesis xii. 14. We have the story introduced again from another source in Genesis xx. ; but this time the scene is located in Gerar. Then, again, the same story is introduced in Genesis xxvi. (for the critics assume there was only one such circumstance, if the story has any foundation in fact at all), located again in Gerar, but this time Isaac and Rebecca are the parties, not Abraham and Sarah. This was pure wantonness on the part of the redactors. Why should they confuse their narrative by such ill-judged selections ? The critics refer these different stories to different documents, because they cannot suppose that there were three events, as appears from the record, or that one and the same historian would record the one event three times. But why should the clever redactors introduce three conflicting reports of the same event ? So in regard to the creation story. The critics represent the redactors, in their eagerness to give the original documents, something like equal representation in their narrative, as placing side by side in the first and second chapters of Genesis conflicting accounts of the creation ; and in many places through the Pentateuch there is a similar redundancy. Now, one would think that clever redactors would have taken care, if their object was to tell a plausible story, to make the different parts tally one with another. As it is, the new theory has not even the merit of giving a plausible account of the discrepancies that are found in the Pentateuch.

(3) What are the documents that the critics assume to have been the original sources of the Pentateuch or Hexateuch ? There are a good many. First, we have E. and J., two independent and parallel narratives or chronicles of the patriarchal and Mosaic ages. These two are distinguished by the circumstance that the one is supposed to use exclusively the term Elohim for the divine Being ; hence called E. The other uses Jehovah, and is called J. Otherwise there does not seem to be any marked difference between them. P. stands for what is called the priestly code, or the narrative of early events by some writer in full sympathy with the later ecclesiastical ideas—those in vogue after the exile. The first two documents were produced, it is supposed, at the latest period, 750 B.C. The last, P., not until the exile, or after it. E. and J. are only distinguishable by their names for the divine Being. Canon Driver says : “ P. can easily be distinguished from J. and

E., but as regards the analysis of J.E. the criteria are fewer and less definite, and the points of demarkation cannot in all cases be determined with the same confidence. . . . A greater similarity of style subsists between them than between J.E., as a whole, and P." Of the document P., the critics claim to find abundant traces all through the Hexateuch. So prominent are they that "when disengaged from the rest of the narrative and read consecutively, they are found to constitute a nearly complete whole containing a systematic account of the *origines* of Israel, treating with particular minuteness the various ceremonial institutions of the ancient Hebrews (the Sabbath, circumcision, passover, tabernacle, priesthood, feasts, etc.), and displaying a consistent regard for chronological and other statistical data which entitles it to be considered the framework of our present Hexateuch." (Driver, pp. 8, 9, 118.)

D. represents Deuteronomy. The writer of this book is independent of P., and often contradicts him, but is in many places dependent on J. and E. The critics call to their aid, in explaining the variety they meet with in the Pentateuch, another document which they call the Law of Holiness. We find it incorporated in Leviticus xvii. 26. It is designated by the letter H.

And still another separate structure calls for notice. We are told that J. and E., before they were combined with P., seem to have passed through the hands of a writer, who expanded them in different ways, and who, being strongly imbued with the spirit of Deuteronomy, may be termed the Deuteronomic editor of J. and E. The supposed result of his labors is denoted by the abbreviation D². The existence of some such work as this is assumed to account for the frequently combined use of the names Elohim and Jehovah; and also to account for certain agreements of J. and E. with Deuteronomy in things which the critics do not want to acknowledge as existing so early as the era of J.E.

Such and so various are the materials at the disposal of the redactors who have prepared for us the five books of Moses, and the Book of Joshua.

(4) What are the dates of these several compositions? As no authors are known, as no hints have been given by the redactors who used these documents as to their authors or dates, and as the compilers of them have very carefully limited themselves in their statements and story to early events, it is not an easy mat-

ter to find any evidence as to the time when they sprung into existence. Still, trifling difficulties of this sort do not perplex very seriously your truly learned and clever critics of the modern school. In such a dilemma they seem to exhibit peculiar ingenuity and ability. They have exhibited both in an eminent degree in this case. They tell us that J. and E. are the earliest of the documents. Their candor, however, compels them to acknowledge that they cannot decide which of the two is the older. Nor, indeed, can they always decide which is which, some claiming that this passage is J., and that from E., while other very learned men simply reverse this opinion. Still, though unable to decide upon their relative ages, they are able to fix very nearly upon the time when they came into existence. As has been already said, they assume the documents are not later than 750 B.C., and not earlier than 900 B.C. D.² is, of course, later than J. and E., and also later than Deuteronomy; because, according to the theory, his work is a combination of J. and E., into which some of the Deuteronomic ideas have been imported. But D.² was produced before P. began his labors. The author of Deuteronomy produced his work most likely in the age of Manasseh, the wicked king of Judah. One thing certain about it is that it was in existence before the eighteenth year of the good King Josiah; for the critics know that it was the Book of Deuteronomy that was found while repairing the temple in his reign. Driver says (p. 81): "The supposition that Hilkiyah himself was concerned in the composition of it is not probable, for a book compiled by the high priest could hardly fail to emphasize the interests of the priestly body at Jerusalem, which Deuteronomy could not do (xviii. 6-8). There is force in the argument that it could hardly have been lost during the early years of Josiah . . . but this might easily have happened during the heathen reaction under Manasseh. Hence it is probable that its composition is not later than the reign of Manasseh."

Lastly, we have P., one of the largest contributors to the Pentateuch. His period is fixed about the time of the exile, or after it. These are the original materials that are supposed to have existed, and that constituted the historical or literary reservoir from which the compilers of the Pentateuch drew their materials, and the oldest of them does not go back to the time of Solomon. Of the period preceding the great king, the critics are of the opinion that we know little or nothing, except what can be learned

from traditions that had filtered down through the ages; from certain legal and ceremonial usages that had gradually come into existence; and from popular legends and folk-lore of the Mosaic period common among the people when J. and E. prepared their narratives. Of course, it is assumed that none of the books of the Pentateuch were in existence at all in that period between Moses and Solomon. Nor could they have been produced, with the exception of Deuteronomy, till the close of the exile. Because not only do we find a great deal in them drawn from J. and E., but P. constitutes, it is assumed, almost the framework of the four books—Genesis, Exodus, Leviticus, and Numbers. But, according to the theory, P. was not produced till late in the exile. Therefore the compilation of the books in their present form was not begun till near the close of the exile, at the very earliest.

We shall close this paper with a few words about the evidence on which we are asked to accept this new and revolutionary theory.

Of course no direct or positive evidence is offered at all. It is claimed that, on literary grounds, a distinction is observable between the various parts. This distinction appears in the use of peculiar words and phrases; it is also thought to be detected in tendencies to deal with this or that class of subjects. The discovery of these nice distinctions and lines of cleavage in compositions that have the general appearance of unity and single authorship is the result, we are led to believe, of the closest critical analysis. They have been discovered because the modern critics have examined the books more closely, more critically, and with a better knowledge of the language and contemporary history than had ever been applied to them before. They also claim some credit for complete freedom from traditional prejudices, and therefore they think their conclusions ought to have special weight. They certainly are free from all prejudice in favor of the common views about these books. No one who reads their writings or considers their conclusions can for a moment doubt that. But it is not so clear that they are altogether free from undue leanings in the opposite direction. At any rate, notwithstanding all declarations and protestations of candor and freedom from prejudice, there does seem to be a disposition, in every case where there is any chance for a difference of opinion, to get as far away from the commonly received view as possible. The two grounds on which

the new theory is chiefly based are the linguistic and the historical. For example, J. and E. are distinguished from one another chiefly by the name that is used by each for the divine Being—J. using Jehovah, and E. using Elohim. Still, there are many other supposed distinctions to which the reader will attach greater or less importance, according as he favors or distrusts the new theory. Dr. Driver says (p. 111): "As compared with J., E. frequently states more particulars. He is best informed on Egyptian matters—the allusions to the polytheism of the Aramæan connections of the patriarchs, the notices of Miriam, of Joshua as the minister of Moses, and of the rod in Moses' hand, are all due to him." "The standpoint of E. is the prophetic, though it is not brought as prominently out as in J., and, in general, the narrative is more objective, less consciously tinged by ethical and theological reflection than J." . . . "J., if he dwells less than E. upon concrete particulars, excels in the power of delineating life and character. His touch is singularly light; with a few strokes he paints a scene which, before he has finished it, is impressed indelibly upon the reader's memory. In ease and grace, his narratives are unsurpassed. . . . His dialogues especially are remarkable for the delicacy and truthfulness with which character and emotions find expression in them," etc. Through several pages Canon Driver describes with great minuteness of detail and marvellous clearness and precision the distinctions between these two original documents. No one can help admiring the cleverness of the comparison and analysis; although few will be compelled to find in these nice and hair-splitting distinctions convincing evidence of necessarily separate authorship.

D. is supposed to be distinguishable by its style. "It does not present many exceptionable words in its vocabulary, but particular words and phrases recur with extraordinary frequency." However, it is allowed "to resemble very much the parenetic sections of J.E. in the Book of Exodus." So, after all, we are left to conclude that there is not such a marked difference in style as to force upon us the idea of a different author. It does not differ materially or noticeably from J. and E.

It is claimed that P. is decidedly peculiar and distinguishable in style. "Its language is that of a jurist rather than that of an historian; it is circumstantial, formal, and precise. . . . Sentences are cast with great frequency into the same mould; particu-

larly formulæ are constantly repeated. . . . Great attention is given to numbers, chronology, and other statistical data."

Upon the whole, the conclusion we reach is that the main criteria by which the documents are distinguished are not very obscure. When the rule to be followed is once learned, it requires very little ability, or critical skill, or learning beyond the most ordinary, to go through the Pentateuch, and distribute to each assumed document its share of the narrative. For example, wherever you find Lord or God in small capitals (*i.e.*, Jehovah) in the Pentateuch, you at once recognize that as a clipping from J.; and where you find God in common letters that passage belongs to E. Where you find Lord God—a very common name in some parts of the Pentateuch—that section is from D.², the Deuteronomic editor who, some time after Josiah, combined the two narratives of J. and E. into a separate document. Of course, the Book of Deuteronomy is an independent composition; although here and there excerpts from J. and E. are found also in Deuteronomy, which those who know the key can discover for themselves.

P. is as plain as a pike-staff. Wherever you find anything said about the priesthood, the Sabbath, circumcision, ritual of any sort, the tabernacle, the feasts, etc., that all belongs to P. So if you read your Bible carefully, pencil in hand, you can make as learned an analysis of the Pentateuch as the greatest critic of them all, so far as detecting the original documents is concerned. The critics simply agree beforehand what class of subjects shall be relegated to one document, and what to another. They assume that no ancient author is at all likely to treat of a variety of subjects; or that the same writer could possibly use different names for the divine Being; or in any way or to any extent repeat himself; or present the same fact in different connection; or repeat it in any other than precisely the same language; or give in different places different reasons for the same thing. And so they sagely proposed to meet such staggering difficulties where they appear by preparing beforehand a list of imaginary authors to father each of these peculiarities as it may occur. Hence all this learned but utterly visionary conjecture about J. and E., and D. and D.², and H. and J.E. and P. Every peculiarity of style, every new subject, every varying mode of treating a subject must have another to match. And the success and ingenuity with which the new school has met all the varying demands of

such a hair-splitting criticism commands our wondering admiration. Meanwhile many Bible readers whose obtuser minds have not been perplexed with the jarrings and discords the critics have found in the Pentateuch, and which have driven them to such extraordinary efforts to account for them and explain them—many simple readers of this sort will have their doubts whether all this learned conjecture makes the Pentateuch a more interesting, intelligible, or profitable book, and they will conclude that the old theory that Moses wrote the Pentateuch and Joshua the book that bears his name is fully as sensible and as satisfactory as the much-vaunted new theory.

HENRY GRACEY.

Gananogue.

PATIENCE! why 'tis the soul of peace:
 Of all the virtues, 'tis the nearest kin to heaven—
 It makes men look like gods. The best of men
 That e'er wore earth about him was a sufferer,
 A soft, meek, patient, humble, tranquil spirit:
 The first true gentleman that ever breathed.

—*Dekker.*

LET not this weak unknowing hand
 Presume thy bolts to throw,
 And deal damnation round the land
 On each I judge thy foe.

If I am right, thy grace impart
 Still in the right to stay;
 If I am wrong, oh! teach my heart
 To find that better way.

Teach me to feel another's woe,
 To hide the faults I see;
 That mercy I to others show
 That mercy show to me.

—*Pope.*

HONANESE RAIN-MAKERS.

THE whole world now knows that some of China's darkest times have been times of drought, and consequent famine. So it has been "from ancient times." When Joseph was preparing for the seven years' famine of Pharaoh's reign in the eighteenth century B.C., a famine of equal duration was raging in China. The conduct of the then emperor affords a solitary instance of substitution for sins—an idea which, however, has *not* found its way into Chinese sacrifices. It was suggested by some one that a human victim should be offered in sacrifice to heaven, and prayer made for rain. The emperor said, "If a man must be the victim, I will be he." He fasted, cut off his hair and nails, and, in a plain carriage drawn by white horses clad in rushes, and in the guise of a sacrificial victim, he proceeded to a forest of mulberry trees, and there prayed, asking to what error or crime of his life the calamity was owing. He had just done speaking when a copious rain fell; or, at any rate, so saith the native historian. This incident moves in a lofty atmosphere not to be found in China to-day, as witness the following methods now in vogue:

(1) The traveller over the dustiest of roads, which have not felt the soothing hand of rain for months, on entering a city notices over every shop and house door in the long streets depending willow branches. Such a fact would certify to a "globe-girdler" decoration of the city in honor of some personage or event. But to us it naturally suggested rain, and we were right. An easy method of prayer: hang up your twigs, and go on with your work. The quick wilting of the branches in this hot sun would seem to shadow forth the sad withering of the drought-cursed crops, as if a mute appeal were thus being made to heaven. And what is heaven? Most natives would simply point upwards. Many would say, "We do not know." The origin of the custom, however, appears to be the Buddhist belief that Kuan Yin, the Goddess of Mercy, dips a willow branch in the Southern sea, shakes the dripping branch over the earth, and so it rains!

(2) For days a "drought wind" has been blowing, and the villagers are getting anxious. What plan shall they devise to rouse the slumbering gods? Many a man chooses the coolness of the temple for his noontide siesta in dog-days, and the thought occurs to him: "It is so cool in here that his godship can have no idea of the scorching outside." This¹ soon bears fruit in the minds of many, and the idol is carried outside and planted in the full glare, as if to say: "Now, see for yourself how needy we are! If you should cause rain so quickly as not to admit of your escape to the temple, we promise you a brand new body instead of your present one, which is getting rather shabby. Now you lack the fingers of both hands, the skin is all off your nose, and you are minus one leg. In your new body these little defects will be remedied. Will you not, therefore, in prospect of such a transformation, send us rain?" The efficacy of this plan is thought in some regions to be enhanced if the god of another village be stolen for the sun bath!

(3) In the early morning the mandarins come in their chairs to the South Gate of the city, lock it, and paste a stamped strip of paper across it in such a way that the two leaves cannot open without tearing the paper in two. Unsuspecting travellers arrive before the closed gate, and ask the reason. The people, pointing upward, say: "We are praying for rain!" while within themselves they query, "Why does the ignorant foreigner ask such a question? Does not the whole world know that South is the quarter of the heavens which controls fire, the greatest enemy of *water*?" If the South Gate is closed the fire cannot come in to scare away the water (rain), which may be coaxed to come in when he knows his enemy is locked out. No one seems to reflect upon the awful consequences to all the region south of the South Gate, when the fire dragon comes up and cannot get in. No matter if he vent the ebullitions of his rage upon the country people so long as he cannot get at those within the walls!

Sometimes there is much traffic through the South Gate, as, e.g., during a fair; and although the gate is closed, it is only so in a Pickwickian sense. The Chinese are too practical to allow religion to dam up the viaducts of trade. Hence a loose chain allows space enough, between the folding leaves, to admit of the gradual passage of the crowd. No one quivers at the thought that possibly the fire-dragon may sidle in through the same opening.

(4) About fifty miles from Chu Wang is a temple to the first pope of the Taoist sect. This man is said to have compounded and swallowed the grand elixir of life, after which he ascended to heaven to enjoy the bliss of immortality. In this temple enclosure is a well containing some iron bricks. In cases of extreme drought mandarins in distant places may send deputies to crave permission to fish out one of these tablets, which must be at once conveyed with all speed to the place requiring rain. If it should be seized by the people of the villages through which it passes, the benefits would all accrue to them, and not to those who were at so much trouble and expense to obtain it, for the brick has no more self-determining power than a gun. Whoever has it in hand can make it go off. Supposing it to have been successfully conveyed to the drought-stricken region which has sent for it, it is received with all the honors of theatricals, and rain (theoretically) falls. As theatricals in China produce much atmospheric agitation, there may be as much sense in the Chinese plan as in the American gunpowder plan for producing rainfalls in Texas.

No doubt the populace believe in the occult power of the brick, magnet-like, to draw down rain from the skies. But the learned also believe. Their explanation is as follows: The tablet represents the rain-warrant of the Taoist pope, and when the Rain Dragon sees this bull he hastens to turn on the water with the alacrity of a bishop. If rain does fall within a reasonable (or unreasonable) time after the arrival of the brick, it is sent back to the well, along with a new one of similar make. If it fails, then the least said the better.

(5) In a village ten miles north of Chu Wang, they say the Rain Dragon, *incognito*, served a term in the house of bondage for some sin. For some time the people observed that the youth ate too much for mortal stomach, and their suspicions were verified when, the evening of the last day of his term, he revealed his true identity and said: "You have treated me well. I am willing to do you a favor. I live in such and such a cave. Whenever you want rain, come to me!"

A man who was cured of the opium habit in our hospital had been twice on the mission to the cave. He said that the villagers selected the most virtuous men for the journey. On the journey they must subsist on bran and cold water, and must not pause

for rest day or night. Arrived at the cave they enter and crawl in until they (imagine they) see a stone dragon (a natural gargoyle?), from whose lips issues a stream of water. Having reverently and believingly filled a bottle with this liquid, they retire with all haste to their starting point. Alas! for their hopes if the bottle *en route* should touch the ground; for, as in the case of the brick on touching earth, it *must* rain there and then. Being safely received and poured out on a high altar in the presence of interested thousands, it is accepted by the Rain Dragon, who forthwith rains. This, at least, is the programme; which, needless to say, is modified according to the weather.

(6) Preaching one day on the streets of Chang te Fu, we turned and saw on the back of our pulpit the mandarin's proclamation, in substance, "We appoint three days to pray for the blessing of *snow*, and forbid the slaughter of animals during that time." Like means are taken to secure rain. For this stupidity the Confucian mandarins alone are responsible. It is said to be a fast, and so pleasing to the gods. In this aspect it is, of course, a farce; but, perhaps, does not materially differ from the Lenten mortifications of some western Christians. The prohibition cannot be strictly carried out, and, even if it could, it pays the underlings better to exact squeezes rather than enforce the decree. The true idea seems to be that one of the Buddhist commandments, which forbids the taking away of all life, is a dead letter among the Chinese, and a temporary keeping of the ordinances is thought to be a good and easy way to the laying up of merit. Their thought amounts to this: "Let us be virtuous for a little in this cheap way; peradventure the gods will reward our repentance by sending us rain."

(7) There remains the simple method to secure rain, viz., the presentation of petitions by officials and people in various temples. The Chinese theory of rain is that while the power to rain resides with the supreme god of their pantheon, that power is delegated to various smaller deities, in order that the supreme ruler may not be vexed with details. As to the particular subordinate to whom the power to rain has been delegated, opinions vary widely. Hence, to be safe, let prayers be made at *all* temples, say most. Yet there are four or five deities which, in various localities, have received the greatest share of the popular suffrages in the matter of rain.

First comes the Dragon King, often referred to above. He, probably, is most popular in this part of Honan. This legendary saurian has not the slightest historical ground for existence, much less for power. In the total absence of fact, he differs from Kuan Ti, a deified hero, who is almost equally popular as a rain god. This is the one who is subject to the scorching process described above. Again, there is the Guardian of the City, also purely mythological. During droughts his temple is much frequented. On these occasions theatricals are freely promised to any god who will send rain, as if deity could be tempted by a bribe, and such a bribe!

But the strangest of all the beings to whom prayer is made for rain is certainly a deified monkey! A Chinese novel of ancient date (much anterior to Darwinism) represents a monkey as having evolved from a stone. This monkey is clothed by the author with extraordinary powers, and in the course of ages the people who have heard of him, instead of evolving him into a man, exalt him to the position of a *rain god*! Here is a fact for investigation by those who are studying the origin of religion!

The question of Jeremiah is easily answered: "Are there any among the vanities of the Gentiles that can cause rain?" And even the cultivated Chinese need to be told, as much as the rude Lycaonians, that the true God hath not left Himself without witness, in that *He gives us rain from heaven.*

D. MACGILLIVRAY.

Honan, China.

CALM on the bosom of thy God,
 Fair spirit, rest thee now!
 E'en while with ours thy footsteps trod,
 His seal was on thy brow.

Dust to its narrow house beneath!
 Soul to its place on high!
 They that have seen thy look in death
 No more may fear to die.

—Mrs. Hemans.

CONFERENCE.*

I.—“THE MEN FOR THE MINISTRY, AND THEIR TRAINING.”

THE candidate for the ministry is supposed to have been discovered by his pastor, and to have been certified by a presbytery; and is now in the hands of the senate for direction.

What is the senate's duty in directing his course?

(1) Ascertain his literary qualifications.

If not possessed of a degree in arts, or certified as having passed the examinations for three years of the literary course in an approved college, as required by the church, examine him, and let the examination be a fair test of the candidate's preparedness for entering upon the work prescribed. It is no kindness to a student to let him undertake work for which he is utterly unprepared; and it is an injury to the class—a brake on the wheels of its progress.

Throughout the whole of the student's course, the examinations should be a fair and strict test of his knowledge of the work prescribed. And until he has successfully passed the examinations on one year's work, he should not be permitted to enter upon that of the succeeding year.

If there be cases of students who cannot come up to the fixed standards, but who, if they get through at all, have to be carried along from session to session by petitions and memorials for leniency, and applications to the General Assembly for special exemptions, let it not be pretended that they are students taking a regular course.

If the Assembly decides that a certain candidate shall be regarded as a “special case,” let him be regarded as such, but do not lower the standard for regular students for the sake of “special cases.” I know that some members of the senate feel that students should be held more strictly to account in their examinations, and that petitions for leniency and applications to the General Assembly should

* Papers read at the Alumni meeting, April, 1893.

be judged more rigidly than is sometimes done. Is there not ground for the opinion that weak students, and lazy students, and students combining work at Knox with a university course, some times presume upon the good nature of our college senate?

(2) A second duty of the senate is to give students such counsel as, in their judgment, may be required.

(1) As to the preparatory course, the Assembly recommends all candidates for the ministry to take a full arts course, if possible, before entering on the study of theology; yet an increasing number come from year to year asking to take the preparatory course at Knox.

I believe that the senate heartily endorses the Assembly's recommendation; but there is no doubt that some take the preparatory course who could, and should, take the full university course. Under what circumstances should it be permitted?

(a) In some cases, I think age may be a sufficient reason. Sometimes a man is so advanced in years before his thoughts are turned to the work of the ministry, or before he feels "called of God" to that work, that it would, in my judgment, be unwise to insist upon the full arts course, especially if, as is sometimes the case, the early education has been defective. In such cases a good drill in high school work, with the partial collegiate course, should be deemed sufficient.

(b) Some are not so advanced in years that age alone would justify the shorter course, but are slow students, with little talent for mastering some of the branches required in a full arts course, and yet have gifts which give promise of much usefulness in the ministry. Such, I think, should be permitted to take the shorter course.

(c) Should financial inability lead any student to desire the shorter course? Not if he has youth, and health, and fair ability on his side, and has nobody dependent upon him. Many of our most successful men in the ministry, as well as in other vocations, have earned the money to pay their own way through the complete college course. And though it means a delay of some years ordinarily, the gain in efficiency and satisfaction will much more than compensate for the loss of time in entering upon one's life-work.

(2) There may sometimes be cases in which members of the senate who come into close contact with students—as professors, or lecturers—become convinced that a certain student is lacking

intellectual, moral, spiritual, or other qualities essential to success in the work of the ministry. It would be a kindness to such student, as well as a service to the church, to counsel him very earnestly and prayerfully to reconsider his purpose to enter the ministry.

(3) Sometimes — not infrequently, in fact — the theological course discovers to members of the senate who are engaged in the work of instruction special aptitude for research in certain lines of study. Would not the senate be rendering a service to the church and to the cause of Christ by encouraging such students to pursue their studies specially along these lines—say, in a post-graduate course, if practicable?

In these days of intellectual unrest and searching into the foundations of things, while all our ministers should strive to be workmen who have no need to be ashamed, but ready also to give an answer to every man that asketh a reason concerning the hope that is in them, yet we should have some men specially qualified to be, by voice and pen, “defenders of the faith.” Not many busy pastors have both time and ability to master subjects that some of our ministers should master. The very name “Higher Criticism” is a cause of uneasiness or disquietude, if not alarm, to some good people.

Now, I do not think that indiscriminate denunciation of a thing, of which, perhaps, the denunciator has but the crudest conception, is the wisest and best method of allaying that disquietude or alarm. Better far to face the subject intelligently—as, I believe, we shall soon have to face it—and seek satisfactory answers to the questions that it raises.

If the higher criticism be—as one of its expounders and defenders (Prof. Francis R. Brown, D.D., New York city, in *Homiletic Review* of April, 1892, pp. 291-6) says it is—a candid study of the “literary problems” of the Bible; an effort to learn the history, structure, and authorship of the different books; to ascertain how, when, and by whom they were composed; and if its method be, not to “begin with a thesis which it tries to establish by the facts, but with a candid study of the facts” and their meaning, and to deduce from them the “conclusions about the writings which the facts justify”—if that be higher criticism, then, surely, there is a legitimate higher criticism, for surely these are matters that may be and should be intelligently, honestly, and

devoutly inquired into. Nor need we fear that the most searching investigation, so conducted, will imperil or ultimately injure the truth, though it may require us to give up some things that we have been accustomed to regard as true. But what is true will endure—"The word of our God," the truth of our God, "shall stand for ever."

If disposed to tremble for the truth of God, let us remember Uzzah at the threshing floor of Nachon, and rest assured that God is able to preserve His truth in the future as in the past; and, if honest, it is the truth that we want—not our conceptions of truth, but the truth itself.

Now, as I have said, we have not all the time and the ability to give to this and other important questions all the study that they deserve and demand. But some should, and if the senate, by its counsel, can induce some who, during their college course, have shown special aptitude for research to prosecute their studies further, it would be rendering a real service to the cause of truth, and among such men would doubtless be found some eminently fitted for future professorships in our colleges.

And is not the time approaching, or at hand, when provision for post-graduate study should be made, say, in Knox College?

Why should our men who wish to pursue their studies further be compelled to go to Princeton, or Union, or across the ocean? Or, if a full post-graduate course be as yet beyond our means, would it not be practicable to institute (what the catalogue of Union Theological Seminary calls "seminors," or "classes for original research," "open only to a limited number of students of high standing only"? These, it seems to me, might be made of very great value to the cause of thorough theological education, affording, at very little additional expense, if any, opportunity for doing something of post-graduate work in special lines, and open to undergraduates of high standing.

The limits of this paper will not permit me even to touch upon "summer sessions," or "the senate's attitude towards the granting of permission by the General Assembly, in special cases, to take a partial course, omitting one or more subjects usually required of candidates," etc.

These, and other relevant questions, may be taken up in the conference to follow.

S. H. EASTMAN.

Oshawa.

II.—THE LITERARY TRAINING OF STUDENTS FOR THE MINISTRY.

WE presuppose, from the place that this paper has on the programme, that the right men have come forward as students for the ministry—men who feel themselves impelled to devote their lives to this calling, who are encouraged by a faithful pastor, and endorsed by a conscientious presbytery. We have now to discuss the student's literary training, particularly that which extends from the time of entering college to the time when he is recognized as being in a position to begin the study of theology. The subject is so general that it presents peculiar difficulty of treatment in a short paper.

The main thought is simply that this training should be as thorough as possible, and from this various deductions may be drawn. Rightly, our standard is high, and it should be lowered only in very exceptional cases, and in these with great care. Simple as this statement may seem to be, there are, among intending students at least, those who would not agree with it. Not unnaturally, to the young man who is impressed with the great need of the home and foreign mission fields, the time that he is required to spend in preparation for his life-work seems unnecessarily long. But to many a man who has entered upon his work with a true sense of its heavy responsibilities, the preparation seems not too thorough, but too slight.

Again, there are those who seem, by implication at least, to regard high intellectual culture and spiritual power as contradictories. Certainly, we are all agreed as to the absolute necessity of the Spirit's work in and through the preacher. We are very far from proposing that cultivation of the mental powers should or can take the place of the Spirit's workings. But we hold that God's Spirit can and will work through those talents which, with His blessing, we strive to improve.

And, once more, there are some who may raise the objection that high intellectual culture is apt to put a man out of touch with his fellows, that the student lives in his books, and cannot understand the thoughts and feelings of humanity about him.

But, granting that this is the case with some, does it not depend on the men themselves, and on their methods of study, rather than upon the study itself?

Setting aside these objections, then, we lay down the principle that, other things being equal, the man who is best equipped intellectually is likely to be, in the fullest sense, successful. Mental equipment is by no means everything, but certainly it is no inconsiderable factor in permanent ministerial usefulness.

This means that in the great majority of cases those who are studying for the ministry should take a full university course, with a view both to their study of theology and to their fitness for pastoral work. Undoubtedly there are many who, not recognizing the importance of the preparation, take the easier course, when, by a little additional exertion, they might put themselves in a position to take, with advantage, the full course in arts in some recognized university.

For those who become matriculated students of the university, we cannot prescribe any particular course of study. They have their choice of taking a general course, or of paying especial attention to some particular department, and each of these presents peculiar advantages. Again, if a student elect to go in for honors—that is, to study especially, though not exclusively, some particular subject or set of subjects—he is called upon to choose one out of (in our Toronto University) some eight departments. There are some of these (Oriental Languages, Philosophy, and Classics might be mentioned) which have a more direct bearing than others on theological study. But any course may be made subservient to a man's aim, giving to him both useful knowledge and intellectual culture. Yet, in regard to the university course, there are one or two things to be mentioned, even in a short paper:

(1) Study of English. While students are devoting themselves to the study of special subjects, there is certainly a danger of their neglecting that reading of our best English authors which is, in general, necessary to one who would preach effectively. In every course of study followed almost exclusively there is a tendency to narrowness, whilst the pastor should be a man both accurate and broad in thought. The man who studies natural science chiefly seems in danger of seeing only the fact, and not the principle; whilst the student who devotes himself entirely to

mathematics or philosophy may be very accurate in thought, but narrow and unimaginative. The tendency of the competition that obtains among students, the desire to obtain a high place in the class lists, may lead one to neglect that course of reading that would counteract the dangers of the special course, and it is not without reason that attention has, from time to time, been called to the necessity of a systematic reading of our best English authors, in prose and verse. Whether private reading clubs would supply the stimulus that seems wanting in individual reading is, perhaps, a question worthy of discussion.

(2) The only other matter in connection with the university course proper to which I would call attention is that of theological options. It may be questioned if the disadvantages connected with this system of options are not greater than any benefits which it confers. To take advantage of them lessens the course of study by one year, but at the risk of not gaining the full benefit of the last year in arts, and the first year in theology.

Again, in some cases at least, the work required of the student taking the theological option does not seem to be an equivalent for that which he omits. Thus the door is open for men to take this work simply because it is lighter. For example, in the third and fourth years Biblical may be substituted for classical Greek. Taking the work of this year, this means that instead of two works of Socrates and one of Aristophanes, a student may take one chapter in the Gospel of John and a few chapters of Acts, together with some work on Biblical criticism, and that, instead of Plato, Gorgias, Æschylus, and Prometheus, he may take the same amount of work in the New Testament as before. We are not raising the question as to whether the work in the New Testament is sufficient or not for the theological student, but we do say that clearly it is not a fair equivalent for the work from classical authors prescribed by the University of Toronto.

Omitting, on account of lack of time, any further discussion of the university course, we come to the subject of the literary course in Knox College; for, no doubt, we will find a number of students who will be capable of doing splendid work as pastors, but who, on account of age, early defects in education, or other reasons, are unable to take the full university course. Remembering this, and knowing the noble work that has been done, and is being done, by many who have taken their literary training in

Knox College, we recognize that we yet, at least, require some such course. Whilst recognizing the advance that has been made in the greater attention given to English, and in this year appointing one who is to have charge of these classes, there are yet matters in regard to which improvement seems desirable.

It may be questioned if the division of the teaching between University College and Knox College is a benefit. True, our students are thus brought into contact with a large number of others, and through this any tendency to narrowness may be counteracted. But there seems to be a real difficulty in this: that those for whom this course is intended are not in a position to receive great benefit from the classes which they attend at the university, whilst those who do receive the greatest benefit from such classes are precisely those who might with advantage take the full course in arts. For the students we have in mind there are required a simpler mode of teaching, a more thorough drilling, and a greater attention to the individual than can be obtained from a professor lecturing to a large class of students prepared at the high schools.

Another matter is connected with the closing examinations. There are frequently students who, from want of the readiness gained by writing on examination papers year after year, fail in the examination at the close of the session. Yet, perhaps, these men have been most faithful in their class work through the year. On the other hand, some fail from sheer neglect of the work laid upon them. In order to make clear the difference between these classes, and to encourage steady and faithful workers, might not monthly examinations be held, and a record of class work be kept, and might not these count as elements in determining the standing of the students at the close of the year?

In dealing with this large question these things have been said simply as suggestions, and not as exhausting the subject. Doubtless, to the minds of others, many other matters will occur.

H. E. A. REID.

Stouffville, Ont.

III.—THE THEOLOGICAL TRAINING OF STUDENTS.

THE training in theology which our students should receive will, of course, depend upon the object of that training. Were it our design to graduate men who should give their lives to the scientific study of some branch of theology, and should seek, by original contributions, to carry forward the knowledge of that branch, we should be compelled to allow a choice of subjects, and, indeed, in every respect to shape our course accordingly. But it will not be disputed that Knox College was established and is sustained to train certain ministers and missionaries of the Presbyterian Church in Canada. I am not quarrelling with those who recommend that every minister, besides having a competent acquaintance with the whole field of theology, become the master of some specialty; but for the present, at least, the purpose which should regulate the course of study in an institution like this is, I think, that of preparing men for the work of the ministry.

The end in view, then, is practical, and accordingly practical theology must receive attention. However learned our graduates may be, they are ill-fitted for their calling unless they are able to apply their knowledge in the pulpit, the Bible class, the family circle, in the session, the presbytery, the assembly. Science must be accompanied by art. But, on the other hand, art is useless without science; there must be knowledge before it can be applied. Now, the history of the Christian church gives us that valuable kind of knowledge which comes from the experience of those who have gone before us. It is a chart which lays down for our warning the rocks on which good ships have split. I am thoroughly convinced that church history has never yet come to its rights, at least in the pastorate. It has many lessons to teach us, *e.g.*, in regard to modes of worship and the administration of ecclesiastical affairs. Let me refer specially, however, to the history of doctrine and of ethics. "The highest stage," we will all admit with Professor Flint, "of theological science is the methodical education and exhibition of truth involved in religion." This discipline is evidently required by men who have to sign the Westminster Confession and teach its system of truth; but the systematic

theologian cannot adequately perform his task without constantly using the materials furnished by the doctrinal and ethical history of the church. For example, he who discussed the doctrine of our Lord's divinity after the Council of Nice had a great advantage over the writer who preceded that event. Still, if the Bible is our only rule of faith and manners, the basis of systematic theology must be the theology of the Bible. Now, the theology of the Bible can be most accurately ascertained by the thorough study of each of its writers, and of their relations to each other. Thus we are led back to the department of exegetics. Inasmuch as we are Protestants, we should not remain satisfied with the mere swallowing of the product, now become lukewarm, of other minds; our spirits need to be stimulated by the stream of truth that issues fresh from the Word, personally studied with open mind. Again, the most exact knowledge of the scriptures and of the scriptural religion would be of little consequence to us were we not convinced and prepared to convince others of their objective truth, and so the theological student is not fully equipped without an acquaintance with apologetics. I know that some encyclopædists give no separate place to this discipline because they find apologetic elements in each of the other departments, and from a scientific point of view this may be the proper course, but for practical purposes the usual method seems to me preferable.

Such are the departments which, I think, must be included in our theological course. I shall not attempt to show into how many divisions each of them falls, but merely seek to emphasize a few points.

Beginning with apologetics, I may express my conviction that no department of the theological curriculum requires for its teaching greater versatility and ability. The attack is constantly changing, and the defence can hardly avoid a similar changeableness. To-day, the apologist has no easy task. To turn the weapon of comparative religion, with which unbelievers have hoped to deal Christianity a severe blow, into a weapon of defence; to establish the grounds of religious certainty in opposition to agnosticism; to prove the credibility of the scripture records; to defend the historical and supernatural character of the life of Christ—this seems to me a task to which any one might rejoice to devote all his powers. Turning to exegetics, one

should be able to take it for granted that every freshman in theology possesses already a fair knowledge of the original languages of scripture. Then he will find it useful to get some acquaintance with the lower criticism; but, in our days, the higher criticism will claim a very large share of attention. Without the application of its principles, no book, scarcely a paragraph of a book, can be thoroughly appreciated. It has been abused, but that is merely another reason why it should be rightly used. In this department there is another discipline lately come to the front which should be recognized in our colleges. I refer to Biblical theology. It cannot take the place of systematic theology, but it can lay a most admirable foundation for it. It can give a profile and a full face; and, in fact, many views of the matter of theology that will help systematic theology to construct the perfect statue. "It was the fault of the older dogmatists," says Prof. Warfield in a recent article, "to depend too much on isolated proof-texts for the framing and defence of doctrine. . . . The alternative commended justly to us by the whole body of modern scholarship is . . . to reproduce, first, the theological thought of each writer, or group of writers, and then to combine these several theologies (each according to its due historical place) into the one consistent system, consentaneous parts of which they are found to be." There is some justice in the complaint that theological students graduate with little knowledge of the English Bible; yet I venture to say that many who are popularly reputed diligent students of the Bible are possessed of a colossal ignorance of the scope of its books, and thus are easily misled in respect to the meaning of particular passages. I would suggest that the exegetical department, of which Biblical theology is the crown, be divided into Old and New Testament exegetics, and that one man be asked to devote his whole time to the teaching of each.

In systematic theology, I would draw attention to the importance of ethics. For my own part, I feel the need of guidance here quite as often as in doctrine. Reformed theology has ever been the friend of morality; it was a Reformed theologian who first treated ethics as an independent discipline, and the schools of Reformed theology should, I think, not least in these days of widespread discussion of ethical questions, give it a prominent place in their courses.

And so we return to the point from which we set out, and in regard to practical theology I would like to say that students urgently need help at a very early period of their course, not only in the art of sermonizing, but also in that of administering the affairs of the church, and that of dealing with individuals about the concerns of the soul. In nothing, I dare say, do many of us find ourselves more deficient than in the power to apply the truth to the cases of individuals.

As I close, let me say a word with regard to the method of teaching. I shall not touch the vexed question whether the professor should merely dictate notes, or, after some experience in lecturing, print a synopsis, or use a text-book, supplementing with notes from time to time. That seems to be a question of detail, with which this paper need not concern itself. But there is a principle involved in the question whether the object of training is to impart information or to give an impulse. Of course certain ground must be covered, especially, perhaps, in systematic theology; but, probably, we are all ready to acknowledge that, as far as possible, the student should be made to discover truth for himself. It follows that too great emphasis can scarcely be laid on the student's own exercises. The student should carefully prepare essays upon various apologetic questions, and the professor should carefully review these. The exegete will receive his best training from the composition and criticism of his "criticals." The student who makes for himself an analysis of a Biblical book will receive more profit than the student who memorizes the analysis of his professor. If a man be required to construct a doctrine out of its Biblical elements, will he not be put upon a track which he will follow out after with interest and profit? The criticism of the student's sermon will prove an invaluable adjunct to the lectures of the professor. In every department men need to be led into good habits of study, that there may cease to be a "dead line of fifty."

I have sought to make this essay quite objective. I am not saying that the work here sketched can be done in eighteen months. I look forward hopefully to the time when the length of our course will be increased, and I advocate an extension of time just because I believe the work here indicated should be overtaken.

D. M. RAMSAY.

Mount Forest.

GENERAL ASSEMBLY NOTES.

THE nineteenth General Assembly of the Presbyterian Church in Canada, convened in the beautiful city of Brantford, completed its labors in the unusually short period of six days spent in actual work. The rapidity with which business was transacted is not an evidence of carelessness, but proves the absence of many of the causes that retard the progress of legislative bodies. There were few unnecessarily long speeches. There was little heat of debate. With calmness and diligence, under the guidance of a moderator who won praise from every quarter, the work of the past was reviewed and plans laid for the future.

Principal Caven conducted divine service at the opening of the Assembly, being assisted by Dr. Cochrane. The subject of the sermon was "The Inspiration and Value of the Scriptures." A striking feature of this service was its unity. In this respect, at least, it was an exquisite work of art. When the first selection for praise was announced, one hearer whispered to his neighbor: "We are to have a sermon on inspiration." This impression was deepened when the nineteenth Psalm and the third chapter of II. Timothy were read. So smoothly had the early part of the service led up to the sermon that every one was prepared to hear the text: "All scripture is given by inspiration of God, and is profitable," etc. Of the sermon nothing need here be said, except that it was as timely as was the sermon preached by Principal Caven at the opening of the great Presbyterian council which met in Toronto last autumn. Without touching directly on the difficulties raised in a lecture now famous, the preacher prepared his hearers to meet these and other difficulties by stating the church view of the Bible. Of course the sermon was criticized adversely because it did not deal specifically with what was in every one's mind. Many, however, will thank the learned preacher for indicating so clearly the standpoint from which the church must look at any such productions as the lecture referred to.

Early in the proceedings of the Assembly, an overture was received from the Presbytery of Maitland which brought Professor Campbell's lecture before the court. The discussion lasted an hour and a half, and was taken part in by elders as much as by ministers. Indeed, it was evident that there was very intense feeling among the elders on the subject brought up by this overture. Without going into the details of the debate, some things are worthy of note. The temperate language employed by the supporters of the overture received warm approval from all. Expressions of admiration and affection for Professor Campbell fell from many lips. The Assembly desired to be calm and fair in dealing with this matter, while there was not a sign of any disposition to tolerate any teaching, under the sanction of the church, that should impugn the authority of the scriptures. It was unanimously agreed to leave this case in the hands of the Presbytery of Montreal.

The first great evening meeting was that on which the Home Mission reports, from east and west, were presented. This year the meeting was not so successful as it might have been. Too much of the time was occupied by the eloquent speeches made by the movers and seconders of the adoption of the reports, and too little time was given to hearing men fresh from the field. It was right that men like Mr. McMillan and Dr. Cochrane should have time to present their reports, but it seems too bad that the lion's share of Home Mission night should be occupied by learned professors and doctors of divinity, while such a speech as that made by Mr. Langill, at Brantford, should be crowded into a few minutes at the close of an exhausting session.

The Foreign Mission Committee arranged an excellent evening's programme. The length of each speech was fixed, and a bell called down the speaker when his time had expired. The Assembly was favored with the presence of six missionaries of our own church from the foreign field. Then Dr. Paton was there, and from his face looked benedictions. Our own missionaries who spoke are men of whom any church might be proud. Macdonald, of Alberni, told very simply and quietly how he was beginning his work among the Indians of British Columbia. Wilson, of India, voiced the appeal from that land for more men and women. MacVicar, of Honan, thrilled the Assembly as he told of the dangers and the triumphs of the church's infant mission. Win-

chester, of Victoria, told the needs and claims of the Chinese dwelling in our own land. The climax of enthusiasm in this great meeting was reached when the venerable Paton begged the Canadian church not to think of withdrawing from work on the islands where Geddie labored, and the Gordons found martyrs' graves. The mistake of the Home Mission night was avoided, and the result was a splendid meeting.

The college reports evoked a great deal of discussion. The question around which interested centred was as to the best mode of making appointments to professorships. Shall professors be nominated by presbyteries? Shall college boards nominate and the Assembly appoint? Shall college boards appoint, the right of veto being vested in the Assembly? All these plans have been tried, and each has its advocates. The difficulty of securing uniformity was pointed out, and the desirability of uniformity questioned. It was gratifying to learn that there is a sincere desire on the part of the authorities in all our colleges to carry out the wishes of the church, when they have been expressed.

When the question of Sabbath observance was reached, Mr. Charlton delivered a speech, in which he presented an elaborate and convincing argument for the enactment and enforcement of Sabbath laws. From Sault Ste. Marie to Cornwall came complaints of Sabbath-breaking on government works. Many facts indicate that earnest, well-directed efforts are needed, that the proper observance of the Sabbath may be secured.

No matter brought before the Assembly awakened greater interest than the report on young people's societies. Many pastors, old and young, testified to the good work that is being done by these societies in our congregations. The Y.P.S.C.E. came in for a great deal of commendation, and also for a share of fair and friendly criticism. It was generally agreed that all societies formed within the church should be definitely under the control of church authorities. It was refreshing, in the days when the worship of bigness is so prevalent, to hear an ardent Endeavorer question the usefulness of monster conventions.

French evangelization claimed a large share of the Assembly's time. It may fairly be questioned whether the time has not come for ceasing to give a whole evening to this scheme, as is done in the case of home missions and foreign missions. This year, the report was presented by the capable and indefatigable

secretary. In the discussion of it, the Assembly came dangerously near "going on the stump," to borrow the description of a scene witnessed in the Assembly some years ago.

The importance of family religion was the chief burden of the report on the State of Religion. This was the theme of speakers on this subject. The report on temperance called forth a long and elaborate speech from one who is not in accord with the prevailing views on this subject. The speaker argued that the church was inconsistent in asking for prohibition in the state while total abstinence is not enforced in the church. His long and careful argument did not convince many of his hearers, or prevent the adoption of the recommendations submitted to the Assembly.

After six days of hard work, the last item of business was disposed of. Then came the impressive hour of parting. Much is lost by those who do not remain till the close of the Assembly. One will not soon forget the hush that fell on all present when the moderator reminded them how, during the past days, they had been specially near the Master, because doing His work, and spoke of the certainty that they should never all meet again as an Assembly. Who, in that company, did not pray for greater devotion and zeal? Solemn prayer was offered, the benediction pronounced, and the nineteenth General Assembly was dissolved.

In closing this sketch of the Assembly and its work, a word may be permitted about the attendance at the religious exercises with which each sederunt opened. Last year the moderator found it necessary to plead for a decent attendance at the time of these exercises. This year did not show any improvement. Surely it is not seemly that the common room should be full of commissioners engaged in mere pleasant conversation at the hour set apart for the worship of God in a court of His church?

J. MCD. DUNCAN.

Tottenham.

INTERPRETED.

CHRIST came over the hills last night,
Came over the hills to me ;
There were beauty and majesty in His face,
Yet meekly He wore, with sorrowful grace,
The crown of Calvary.
My heart rose up as He entered in,
Out of the depths of her night of sin,
Love, in the dusk, groped slowly, blindly,
Drawn by the sad eyes smiling kindly.
A thousand echoes shrill and sweet
Chimed into harmony glad and true ;
Broken melodies, incomplete,
Throbbled with passion and lived anew.
Touched by the beat of the thorn-pierced feet,
Lilies blossomed where tares had grown,
Bloom and fragrance rose everywhere :
And down in the hush of the garden fair
The dear Lord prayed alone.
Ah ! soul of mine, thy watch was dreary—
Thy lonely watch with a shadowed sin ;
But rest was sweet to thee, worn and weary,
When Christ, the Beautiful, entered in—
When Christ came in, as the morning splendor
Comes to the crests of the purple hills,
Or the evening twilight, pure and tender,
Thrilling the lutes of the dreaming rills.
Death and anguish grew dumb before Him ;
The secret hid in the heart of pain
Sobbed itself into broken sorrow,
And made its mystery plain ;
Then peace grew up where my strife had been,
Like the calm which sleeps on the still blue sea.
The old gods slumber both deaf and voiceless,
But Christ, all-loving, is loving me.
The old gods sleep with the dust around them,
The dust of centuries, dark and deep,
And men in the darkness still go doubting,
And grieve for the lost ones held in sleep ;
But God lives on in His strength and glory ;
God lives and loves with a love divine,
By the light of His love I read life's story,
The key to the world is mine.

—Angelina W. Wray, in *Harper's*.

"THE GRADS OF '93."

WHY has THE MONTHLY not given this illustrious class a farewell rehearsal? Two months have gone by, and they seem to have been dropped like dead weight. Is it out of the fashion to give them a friendly introduction to the public? They have been photographed "down town," and very delicate-looking cards printed therefrom to be distributed among a few. But would not a pen picture have been good for a change, if drawn by some of the capable artists connected with THE MONTHLY? It seems to me that the last opportunity has come of doing anything of the kind, and only for the depth of my pride in the class, gained, on the whole, from close intimacy and many recollections, I, too, would have allowed it to pass.

Nature has at least adjusted the arrangement in this composite picture, so I shall take them alphabetically.

Barnett, J. H., goes out to his work well equipped, having held his own in a good, steady course of study, as he has been trained to do in everything else. A clear evidence of this, his leading characteristic, was given in his first Muskoka mission field. The self-possessed northerner intended to test the boy preacher with the question: "Can you explain everything in the Bible?" "No," was the prompt reply, "neither can you explain the commonest things in your pasture field."

Carswell, David. We like to give the full name. There is something about it which seems to tell us that when the records at last shall be opened, this name shall be written in large letters. Everybody loves him, and he is always in great demand. He is a man fully alive, and having a very rich spirit.

Courtenay, J. H. At the first glance you would know that he had been at court, and would excel there. In his bearing he is intensely *a la Française*. He wields a very keen blade, and many a time we have smarted under it. But we could always see how big the man was from the depth of his regret when the storm was past. He has done us all good, having lived more in his two years at residence than most do in four or six.

Dewar, W. This man, out of a library, from the midst of the latest magazines and books, is like a fish out of water. In his own element, we bespeak for him great success. He was one of our representatives at Princeton, yet honored his *alma mater* by remaining his final year here.

Fortune, W. G. W., is rich in lands and brains. He grappled with a heavy curriculum at 'Varsity, and has completed at Knox with honor. He is big, and bold, and bald, and beautiful. No man has struck harder blows in debate, nor had to repel heavier ones. Yet he was always true, and stood, on graduation day, more popular than ever before.

Hunt, E. L. Truly he is a Saxon—*venator* born!—and agriculture early took him to expound her principles. He has been with us a comparatively short time, yet was always very influential both in his class and abroad. He is one of the cyclones, too, during examinations, and, in all, a brilliant fellow.

Hearn, W. S., a man of few words and many deeds. He well represents his "green island home" in exact scholarship and orthodoxy. He has a future before him, and we wish him pleasant study and congenial associations in his post-graduate course at Edinburgh next winter.

Horne, Harry. This man can wear more degrees, give evidence of more varied natural abilities, and be found in the centre of more jolly circles than any other man we can produce. In fact, he is in demand ever and always, whether with his guitar, or in the sporting club, or at the mass meeting. He is, besides, a ready writer, heavy debater, and successful preacher.

Harrison, E. A., has nourished well under Dr. McLaren's strong Calvinistic teaching, and is now firm in the faith. He is noted for his thorough knowledge of the scriptures, and, in general, as being a very conscientious and successful student.

Hannahson, A. E. Tradition has it that he was found somewhere in the east, and that he had natural abilities bordering on instinct for fossils, mounds, etc. At any rate, he has been a denizen of the residence for six years, during which time he made great progress in scientific researches under Professor Chapman. at 'Varsity, and latterly in his natural study—Hebrew. We lose in him one of our best-known, popular, and clever men. His abilities are of a rare and high order, the poet and painter sparkling in the sunlight of his finely-grained mind.

Hamilton, D., is our best-looking man. We did not steal him from Queen's, for he was already in the "meshes," and hence had to complete his course at Knox.

Johnson, W. R. Until the last year or so, the history of this man would be the history of our halls during the same time. But of late he has tired of the "madding crowd," and threw in his lot at a cosy parlor sofa, whence the historian would need to repair if he would write further. He is one, however, whom we shall remember, and rejoice in his success.

Logie, George. Wellington never lost a standard, and Logie never lost a scholarship. He is a universal favorite; in the first place, because of his brilliant course, and, in the second, because of his amiable disposition. He is at once gentle as a lamb and strong as a lion; as quiet and serious as the grave, and as happy and witty as the fountain; and the more we hear him speak, watch his manner, and mark his features, the more do we see a striking resemblance to our beloved Principal.

Little, John. He was a blacksmith and is now a parson, yet the same John Little. We are anxious for a few more blacksmiths of the same stamp, and think more of the craft because of him. There will ever be sunshine where he is; his heart is so big, his words so pleasant, and, above all, his countenance so bright.

McKay, James, formed one of the Scottish contingent who spent the last year with us. He is hale and hearty, and as he conducted worship we ever were brought in remembrance of the dear old church of our fathers.

MacLean, Archy. He is of the broad school, and even we might say is the highest critic, ever having at his command some three hundred weight of solid Mosaic theology. His dictum is: "I am monarch of all I survey." We have had him with us three years. For two he was unusually active and hearty, but he went out west a summer, and since then seems to feel the weight of his calling so much that he scarcely ever smiles. Some say that his heart is lost, and even aver that a fair maiden out in the prairie land has possession of it. He is a very able preacher, and leaves us with a bright forecast.

Morrison, Neil. What the loss of the "parridge" is to the Scottish lad, so is the defect of non-participation at our dining hall upon the theologians of our church. We were always sorry

that Neil was not with us, but he kept in touch remarkably well with residence men, and always took an excellent standing in his classes at 'Varsity and Knox.

McKechmie, J. G., is a true lover of nature and of nature's God, a deep student of science, and a disciple of its greatest Teacher. We have appreciated his influence in college. He is modest and plain, like his truest models, and is in perfect accord with his favorite study.

MacIntosh, W. R. Artist! Some would call him a genius, and so he is. Formerly, we were in the habit of easily counting the so-called fine arts. But to-day there appears to be an increase of them, or a general elevation of art. For whether it be painter, sculptor, actress, or reciter, in some cases correctly, and, I suppose, in all cases politely, we use the term artist; and, hence, we go so far as to say that, as a college man, Mac is an artist. His imagination is perfect, and has lofty ideals of college life which few in their course have followed so closely or arrived so near. Others felt his inspiration, yet the secret of his power and the fine principles of his art are hidden in nature. No one could ever make a speech like MacIntosh, either in a mass meeting or college dinner. No one looks like him or acts like him, and few could touch him at an examination either. Yet at all times he is the college man—artist!

Robertson, D. He is No. 2 of the Scottish contingent, and no one mistakes his nationality. We missed his active interest in college affairs, and very few suppose him to be anything but a quiet, inoffensive student. Men were liable to be surprised here if they had met him either in the gymnasium or forum.

Ross, R. Wm. What this man does not know, Hebrew roots excepted, is not worth knowing; and when was there a mass meeting, however sunny, at which the chairman did not feel uneasy while he was present? Sometimes he kicked, but he was always ahead. He goes farther, and more quickly, than most of us, for which we might call him the Prophet. And if he made us uneasy at times, and spake hard things, 'twas but the inspiration belonging to his school exercising itself in him. After a while we shall arrive at the time of fulfilment, and will say in truth: "Ross was not a bad fellow."

Scott, J. F. He will lead his flock like a shepherd. He will know his own sheep by name, and will even carry the lambs in

his bosom. We have every confidence in J. F. We shall miss his violin from No. 7, and also his musical ear and voice from the Glee Club. To him we say "good-by" with a tear.

Sinclair, J. R. 'Varsity men of '89 knew him well. He has done good work in Muskoka mission fields, and also dropped a year in the Northwest, resuming work in the fall of '91. He has a very striking appearance. You would pick his face out of a crowd for recognition. His voice would at all times command attention. Hence he had a powerful influence at college. The linguist had better watch his Latin and the literary man his quotations and criticisms when Sinclair is around. Such men influence us more powerfully than our professors. A college is fortunate when it enrolls one, because it receives what it ne'er gave.

Smith, Thos. We have everything here, and hence there is a good, solid, level-headed Smith to make perfection. He always took an active part about the college, and is one of our ablest and staunchest debaters. He has a very ennobling spirit, with decided principles and excellent judgment.

Thomas, H. F. Like his great namesake, he was ever given to doubt. The reason for this was that whilst most men were struggling away at the guttural verbs, this man, like the hare, had left the tortoises behind, only to fall into doubt. His memory, they say, is phenomenal; hence, at Knox, he had little to do, and his old temptation assailed him in the very crucial point of matrimony. "Better to love and lose than not to love at all" is the faith we accept, but Thomas had to lead the hand to the altar before he would believe. He is now fully equipped, and goes forth with a smile to the work.

Vert, A. E. No. 3 of the Scotch contingent. He took more interest in college life than his partners, measured swords, and made speeches. We give him credit for this.

Wilson, James, the Covenanter. All honor to this worthy! It is fitting that he concludes the list. In a sense, he overshadows the whole as a man of power. This is his characteristic, whether in presence, voice, or character. We would bespeak for him a bishopric were he sound on the apostolic business. At any rate, he is born to rule. He ends the list, but with him we would fain write a background of days gone by. But we leave these rude outlines to be filled in by those who know them best, and respectfully write—*finis*.

A.L.B.

ASSEMBLY NOTES.

IN this time of heresy, is it unorthodox to use the word "minister"? The poor word is shunned as if it had the smallpox. It is rather amusing to read in the report of the Committee on Statistics: Knox College, pastor, Wm. Caven, D.D., Wm. Gregg, D.D., and so on. An ill-natured fellow remarked: "Considering their flock, cowboys would be a more suitable name for your professors." Of course this was a libel on the gentle, slow, sheep-like, even, old-ewe-like character of us Knoxonians. We confess, however, that we prefer the word minister to that of pastor to designate the full office of an ordained servant of the church of Christ. It includes the whole office. Students in charge of a field are pastors, and may claim the title, but they are not ministers.

THERE are now fourteen deaconesses in the active work of the church. These labor in different parishes among the poor. They have a fine training house, with which is connected a mission with many branches of work, among which is a children's church. They are to have a deaconess hospital, having secured enough funds to build one of twenty beds. This is to give the ladies in training practice and instruction in nursing and attending to the sick.

WE have chanced to receive a copy of the report of the Committee on Christian Life and Work presented to the General Assembly of the Church of Scotland, and it may be interesting to readers of *THE MONTHLY* to know a little of how the Scottish Church looks after her home mission work. The work of the committee is in eight departments, with a sub-committee for each. These are: The Organization of Woman's Work; Deputations; Mission Weeks; the Young Men's Guild; Publications; Text-Books and Competitions; Finance; and Devotional Meetings.

(1) Woman's work in two parts—Woman's Guild and the Deaconess House. We shall pass the guilds by in the meantime.

(2) Deputations. These might be called missions to the fishermen who, at different times, congregate at different places as they follow the fish around the coast. Ministers and laymen and ladies to work among the fisher-girls are sent, or generally volunteer to go, and labor among them by personal work as well as public services.

(3) Mission Weeks. This is also a new name to us over here, but it is a simple thing, and a good thing. The committee encourage having a mission week of services before some of the communion Sabbaths, and

they send missionaries when asked for. These missionaries are volunteers who have parishes of their own, but who volunteer to help other ministers for a week or two. Among the missionaries, we notice the name of Dr. Marshall Lang. This seems to us a good plan, better than having itinerant evangelists who are—nobody knows who. Mission weeks might profitably be held in our own church more than they are.

(5) Publications. The committee publish monthly *Life and Work*, a family magazine. Any parish, if it pleases, can have a supplement added containing matters of interest to itself. These supplements may be one, two, or more pages, as the case may be. These are printed and bound in the magazines going to that parish. *Life and Work* is a bright, interesting, instructive paper. In the May number we notice an article on "Canada, Then and Now," in which our church is commended for its union and unity.

(6) Text-Books and Competitions. The competitions are on the same line as our higher education scheme, but are more advanced. The guild text-books are written especially for them.

(8) Devotional Meetings. These are special meetings held during the Assembly.

It will be seen from the above that the old church is seemingly alive to the spiritual needs of the time. Some of the features might well, we think, be copied by ourselves, especially the Mission Weeks and the Order of Deaconesses.

THE REV. J. W. MACMILLAN, B.A., British Columbia, was a commissioner to the Assembly. J.W. looks as if British Columbia agreed with him. He has been very successful in his parish in the far west. His brother, K.D., goes west with him when he returns.

ACCORDING to custom the moderator-elect, before entering on duty, was led out to be robed, and when he was conducted to the chair it was a pretty old-looking gown he had on. Perhaps an old one of Dr. Cochrane's. Principal Caven wore Dr. Cochrane's gown, and you know there is a little difference in the stature of the two men.

WE were proud of the Right Rev. Principal Caven when we saw how neatly and quietly he righted the Assembly on the case of Professor J. Campbell. The Assembly seemed to lose its head. It wanted to give the professor fair play, but was afraid it would compromise the church by allowing any delay, and the danger for a time was that they would hang the professor before they tried him. As wave after wave of eloquence and motion rolled on, we could see the doctor trying indirectly to still the troubled waters, coaxing those most concerned, but to no purpose. Then he got up himself, and, in a few clear, well-arranged sentences, he laid before the Assembly

a motion which declared the Assembly's position, and also insured fair play to the accused. All other motions were withdrawn. Principal Caven's motion carried unanimously, many of the commissioners wondering why *they* had not thought of such a simple motion.

THE speeches on the young people's societies showed what a hold they have taken on the church, and the regard which those who have had experience of them have for them. It was dangerous to say anything against them in the Assembly, but the discussion of the pledge showed that there is a feeling of uneasiness about it. The pledge drawn up by the Assembly's committee removes some of the more objectionable features; but for all that we, like a few more old-fashioned churchmen, feel that no pledge like this is needed while we have the sacraments of the Lord's Supper, instituted by Christ Himself. Have things come to such a pass in the church in Canada that the pledge taken by our young people on coming to the communion is not sufficiently binding, but we must get up a new and more binding pledge? Or did not Christ, in instituting this sacrament, know what was required? Our forefathers died rather than allow in the church anything that seemed to limit the supreme sovereignty of Christ; and, as members of this historic church, we humbly think that there is no room for this special pledge to live a Christian life and fulfil a disciple's duties while the church has a sacred and Gospel pledge given it by its Lord. This is as binding a pledge as any, but the motive to keep it is love, not duty, and the fulfilling of it is not doing certain things, but following Christ, doing His blessed will, and becoming like Him, using these things as a means, not an end. Let the church teach its young people, —ay, and the old, too—the full meaning of coming to the Lord's table, and partaking of the holy communion, and do away with all other pledges, and we think it will honor Christ and His institution more, and in the long run make the young people's societies more successful. Now, in criticizing the pledge, we do not condemn or even criticize any other part of the Christian Endeavor, but we do think this is a weakness in the system, and do think that it is not honoring to Christ, whose own institution ought to be sufficient; and we think the church assumes a grave responsibility, indeed, when she slights this, and adds an unscriptural pledge to do the same thing as the Lord's Supper should do. We think the young people's societies would be as successful without this pledge; and while in our ideas we may be wrong, still, for the above reasons, many of our ministers do not favor the pledge.

R.G.M.

OUR COLLEGE,

THE new calendar has been published. From it we gather the following items of interest :

SPEAR, B.A. ('92), has been appointed to read the student sermons in Calgary Presbytery.

T. EAKIN (Tor. '95) has been appointed our advertising agent, *vice* James Borland, B.A., resigned.

THE first scholarship of the second year is the Elizabeth Scott scholarship of \$75, given by Professor Thomson.

THERE were no less than fifteen in the third year preparatory class last year. The second stands better, with five. First has eleven.

H. F. THOMAS ('93) has received the degree of M.A. from Toronto University. We congratulate the doctor on his new degree.

K. D. MACMILLAN (Tor. '94) goes to British Columbia this summer. We understand that he is undertaking secular duties, not a mission.

KNOX has given the degree of D.D. to sixteen ministers, B.D. to the same number. 1882 was the first year in which Knox conferred degrees.

COLLEGE opens October 4th. Lectures end March 14th. Examinations begin March 21st, giving us a week to review without having to petition for it.

P. F. SINCLAIR ('95) was granted an *ægrotat* in philosophy. We are sorry that Mr. Sinclair took sick, as he would undoubtedly have done well in his course.

WITH the consent of Messrs. Findlay and Cooper, Mustard, B.A. ('94), and Whaley, B.A. ('95), have exchanged missions. Mustard takes Cook's Mills, and Whaley, Chapleau.

WE wish men in the university who intend studying in Knox would leave their names in Knox so that we could keep a fatherly eye over their doings. There are many who do not board in Knox of whom we know nothing till they come to attend lectures.

MR. FULLARTON has resigned his position as steward of the college, and the board is advertising for applications for the position. We are very sorry to lose Mr. Fullarton, for he has always shown himself kind and obliging to the boys, and ready to try to please them.

THE librarian reports 862 volumes as having been taken out during the year. Now, take off a hundred for professors, arts, and preparatory men, that leaves us for the 84 divinity students an average of nine books each—a book and a half a month. No wonder that brain fever is prevalent among the students!

The B.D. course has been improved. It is still in two departments. The first remains the same, but in the second there is a choice of five: (1) The general form, the same as before; (2) biblical; (3) dogmatic; (4) historical; (5) apologetic. In the first department the first four subjects can be taken at the end of the second year, and the remaining subjects at the end of the third year.

THE following Knoxonians have headed the list in their honor subjects in the late examinations in Toronto University: Second year: Logic, A. H. Abbot; Philosophy, A. H. Abbott; Orientals, T. Eakin. Third year: Psychology, R. W. Dickie; History of Philosophy, H. T. Kerr; Ethics, H. T. Kerr; Chemistry, Campbell. In the fourth year the names are placed alphabetically in the three classes.

THIS item appears in our senate's report to the Assembly: "It is proper to record the fact that a very successful conversazione was held in the college in January, the entire arrangement being in the hands of the students." Also this: "The Literary and Theological Society, by its private and public meetings, has, undoubtedly, been a means of useful culture *in several directions* to its members." The italics are ours.

KNOX has, up to date, 538 graduates in the ordinary course. Of these, 73 are dead and 5 have left the church—Episcopal, 2; Baptist, Congregational, and Methodist, each 1. In regard to degrees, the list stands: Without any degree, 335; D.D., 25; LL.D., 3; Ph.D., 5; D.C.L., 1; M.D., 5; B.D., 16; M.A., 64; LL.B., 4; B.A., 113. The list is probably incorrect. Sinclair and Ross ('93) are marked B.A., instead of M.A.; and Pettinger, after all his labors, is not credited with his well-earned degree.

THE subjects of essays for prizes to be given in this year are: Prince of Wales prize, \$60 (for two years), "The Reality of Messianic Prophecy"; Smith scholarship, \$50, "The Love of God as Revealed in the Psalter";

the Janet Fenwick prize (\$12), given by Missionary Society, "Missions in the Early Church"; the John Fenwick prize (\$12), by Literary Society, "The Relation of Physical Science to the Bible." The Fenwick prizes are open for competition to any member of the respective societies. These essays are not to exceed 2,500 words.

VIRTUE could see to do what Virtue would
 By her own radiant light, though sun and moon
 Were in the flat sea sunk. . . .
 He that has light within his own clear breast
 May sit in the centre, and enjoy bright day ;
 But he that hides a dark soul and foul thoughts
 Benighted walks under the midday sun :
 Himself is his own dungeon.

—Milton.

My mind to me a kingdom is,
 Such present joys therein I find,
 That it excels all other bliss
 That earth affords, or grows by kind ;
 Though much I want which most would have,
 Yet still my mind forbids to crave.

Some have too much, yet still do crave,
 I little have, and seek no more,
 They are but poor, though much they have,
 And I am rich with little store ;
 They poor, I rich ; they beg, I give ;
 They lack, I leave ; they pine, I live.

—Dyer.

OTHER COLLEGES.

THE Toronto University class list is out. It is a much-read book, for the sentences are short. One hundred and forty, however, out of the four years, failed to inscribe their names on the roll of honor. Besides those plucked, there are about 160 starred, making about 300 unhappy ones.

THE commencement list gives the following numbers to receive degrees: M.A., 14; LL.B., 11; B.A., 111; B.A. Sc., 11; C.E., 2; B.S.A., 8; Mus. Bac., 2.

THE honor English students were wild when the lists came out—not a Class I. among them, nor those who were expected to lead in Class III.

“LAME DUCK” was a prominent dish at commencement, and served especially to the Political Science men.

THE following are the comparative numbers graduating this year in the different honor courses: Philosophy, 14; Classics, 13; Orientals, 3; Mathematics, 3; Physics, 8; Moderns, Division I., 15; Division II., 2; Political Science, 20; Natural Science, Division I., 4; Division II., 11.

THE Presbyterian College, Montreal, reports the names of art students intending to study for the ministry, as well as divinity and preparatory. Altogether, it reports 88 in the various classes.

IN McGill, students intending to study for the church had to pay no fees. This exemption is, however, to be abolished.

WE are sorry to learn that Sir William Dawson has resigned his position as head of McGill. It will be hard for McGill to get a man equal to this noble Christian scholar. Sir William is an elder in our church.

PRINCIPAL GRANT, of Queen's, is to write a text-book for the Church of Scotland Young Men's Guild on “The Religions of the World.”

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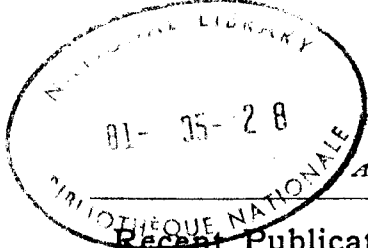
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