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THE PELAGIANISM OF MODERN THEOLOGY.

NO lack of respect for Dr. MacMullen has delayed the answer to his genial criticism of "Scholasticism in Modern Theology." Other thoughts, cares, and even sorrows have come in to occupy the writer's mind. Apart from his scholarly attainments and his position as an ex-Moderator of the General Assembly, Dr. MacMullen is entitled to the consideration due to one who, while differing in opinion, differs with gentlemanly courtesy. There is great hope for theology where such a spirit prevails.

The learned doctor appears to sympathize with at least some statements in the article he criticizes, and, with indications from several other quarters, leads the writer to hope that his aim, which was to stimulate thought on theological questions, has been partly realized. As a friendly critic he has confined himself to two points: a defence of Systematic Theology on the authority of Dr. Chalmers, and an indication that the term Total Depravity is a variable quantity. The first deserves a glance, the second a more extensive survey.

In what theological school in our Dominion or in the United States is Chalmers' Institutes of Theology a text book? Is that work not utterly displaced by Hodge and Shedd, Hill and Dick, Calvin and Francis Turretine, with other minor systems of lesser

note, and are they not all deductive and scholastic? Dr. Chalmers set forth on the inductive principle and succeeded fairly well, although his induction was necessarily very imperfect. It is many years since the writer read his *Institutes*. Otherwise he might have remembered how he scathes the scholastics, denounces the hard-featured Calvinism that shines in all its pristine steely glory in Hodge and Shedd, and makes a *bona fide* offer of the Gospel to every creature. In that part of the *Institutes* which treats of the Extent of the Gospel Remedy and in Chap. vii., on the Universality of the Gospel, these pregnant words appear:—"The middle age of science and civilization is now terminated; but Christianity also had its middle age, and this, perhaps, is *not yet* fully terminated. There is still a remainder of the old spell, even the spell of human authority, and by which a certain cramp or confinement has been laid on the genius of Christianity. We cannot doubt that its time of complete emancipation is coming, when it shall break loose from the imprisonment in which it is held; but meanwhile there is, as it were, a stricture upon it not yet wholly removed, and in virtue of which the largeness and liberality of Heaven's own purposes have been made to descend in partial and scanty droppings through the strainers of an artificial theology, instead of falling, as they ought, in a universal shower upon the world." Give us Chalmers, O, amiable critic! Give us Chalmers, at least for a beginning; and do you know whom you will give? Tell it not in Gath, publish it not in the streets of Askelon; you will bestow upon our Hodge-ridden students the theological father of Drs. Dods and Bruce. Dr. Chalmers little thought that, when the century would be within ten years of its close, the middle age of Christianity would be preserved in standard text books, an embalmed mummy from Geneva, Dort and Westminster, and his own well-meaning attempt at a living system be clean forgotten, save by Dr. MacMullen and a few other enlightened theologians. There is no shadow of a doubt that the "mediæval Christianity" of the eloquent Scottish divine is the still existing and flourishing Confessional Theology. The writer must, however, thank his critic for enabling him to modify the statement in his former article, in which he somewhat hastily denied that attempts had been made at a complete system of Inductive Theology. Dr. Chalmers' is such an attempt, although

very far from complete. The authority of Dr. Chalmers, however, so far from vindicating deductive systems, severely condemns them. And it must be remembered that the article on Scholasticism in *Modern Theology* ran no silly muck against system in theology in general, but, deprecating the deductions from ancient scholastic dicta, advocated a truer and more scientific method.

The subject of total depravity was pretty well thrashed out by Erasmus and Luther, the former in his "De Libero Arbitrio," the latter in his "De Servo Arbitrio." Erasmus, the Balaam of Farel and the much abused of many ungenerous enthusiasts, but whose services to the Reformation were so great that Dr. James Hamilton, gentle soul, intended to make the life of that hero, in his eyes, his *magnum opus*, got the name of "Pelagian" for his pains. Now, a Pelagian, among other things, is one who believes that there is a real good in the natural man. If the writer of this article were asked whether he believes this doctrine, he would unhesitatingly answer, No. But neither does he believe that total depravity can be predicated of humanity in a state of probation. Total depravity, rightly interpreted, according to the meaning of the words, does not simply mean that all man's powers and faculties, without exception, have been impaired by the fall; it means that in man there is, not forensically, but actually, no good at all. The devils, whose nature is pure malice, who, knowing the Holy One of God, yet deny and oppose Him, are totally depraved: if man were such, he would be a devil, which he is not. The term total depravity, as applied to our race, is a case of that foolish intemperate language which tends to bring theology into contempt among thinking men. Many books of late years have been written to show that in the hearts of the roughest, wildest, most debauched of men there linger sparks of goodness. Bret Harte's story of the lawless miner who, with the loss of his own life, saved the Luck of Roaring Camp, and Sir Francis Doyle's Drunken Soldier of the Buffs, who perished rather than kneel in a Chinese joss-house, are but indications of what theologians may ignore, but what all true observers of human nature recognize, namely, that there is some good thing in the worst of men.

The theologians, those to whose methods exception is taken, strive to get over the difficulty in two ways. They say these actions are not good in the sense of being *meritorious*. It is

useless to discuss this, because in the highest sense no actions, either of the regenerate or of the unregenerate, are so. When we have done all, we are unprofitable servants; we have done what it was our duty to have done. Then these actions are, once more, not good, but simply *useful*. Whatsoever is not of faith is sin, even the ploughing of the wicked. There was not much evangelical faith in the three hundred Spartans who fell at Thermopylæ, yet one dare affirm, whatever their lives may have been otherwise, that their self-devotion for the liberties of Greece was good. Aristides heard neither the law nor the Gospel, but the quality which gained him the name of The Just was good. When Perides was asked by a friend to swear falsely in his favour, he replied, "We are friends, but not beyond the altar," and this was good. Woe to them that call evil good; yes, and equal woe to them that call good evil! Christ came to reveal God, who, looking upon His works at the Creation, pronounced them all very good. He told a certain scribe who answered discreetly, "Thou art not far from the Kingdom of God." There came to Him a young man whose great possessions hindered his accepting the Gospel, and Jesus, looking upon him, loved him. These two men, according to current theology, were totally depraved beings, but plainly, as Dr. MacMullen puts it, there were degrees in their total depravity.

There are honest, upright men who are unregenerate, temperate men, loyal men, kindly, affectionate, self-denying men, and have been such in all ages. Nobody desires to make their dispositions and acts a key to the Kingdom of Heaven, but it is a grievous error to say that these dispositions and acts are not in themselves good, and all for the sake of consistency in a cold, heartless, logical system that pays no attention to actual fact. The Confession of Faith calls this goodness, including the conscience which accompanies it, The Light of Nature. We theologians think ourselves very advanced when we laugh at such terms as Law of Nature as absurd, and say with Bishop Butler, that it is a misnomer for "God acting uniformly;" and yet we give to young people in our Bible classes this as absurd Light of Nature. "In me, that is, in my flesh," says the Apostle Paul, "dwelleth no good thing." Now, here are the horns of a dilemma. Either the so-called Light of Nature is not good or it is not in our flesh. Some theologians, with the Westminster Confessionists, maintain that it

is in our flesh or nature, hence its name; that it is a something saved from the wreck of Eden; and they do not deny that it is good. If this be true, then, to this extent, at any rate, man is not *totally* depraved. But, again, here is man with something, however small, actually good in himself. This is rank Pelagianism. If it be true, the Apostle John is wrong in saying that "the light shineth into darkness and the darkness did not hold the light," and Paul is all astray when maintaining that in his *sarx*, or natural man, there dwelt no good thing. The co-existence in one system of the ultra-Augustinian doctrine of total depravity and the Pelagian one of the light of nature is enough to cause sensible men to look on that system with suspicion.

In a totally depraved being, whose light is darkness, to use the words of our Lord, there is no such thing as a receptivity for grace. Light and sound are useless to the organism deficient in eyes and ears fitted to receive them, sensitive to their impressions. Now, when we are told that *de jure* man is totally depraved, that he has no right to possess a receptivity of grace, we consent at once. The mistake is made when we pass, without due observation and thought, from the *de jure* to the *de facto*, from the forensic to the actual. "All our lives were forfeit once," says the poet, and forensically they are forfeit still in the case of the unreconciled to God, yet actually they live and move and have their being in that God. This is a point where anthropology and soteriology meet, and the mistake has been the confining of the truer theological equivalent of the light of nature to the latter department. Anthropology defines man; hence if there be some good thing in man and Paul speaks truly, man is *sarx* plus something else. That something else is now called *common grace*. It is a fundamental element in the nature of all men, or, to speak more correctly, it is a gift common to all men. This Drs. Hodge and Shedd allow, and the latter distinctly defines it as the operation of the Holy Ghost, who by its means strives with all men; but instead of occupying one of the most important places in their systems, it is a sort of fifth wheel to a coach, brought in lest one of the others should break down, and barely necessary to the running of the vehicle of truth. Thus every man in his so-called natural condition is *sarx* plus *charis*, and, in the extent to which the *charis* belongs to him, he cannot be called totally depraved.

What is this grace? It is that which came, as all grace comes, by Jesus Christ; "for the law was given by Moses, but grace and truth came by Jesus Christ." It is in no sense a light of nature (let the revisers of the Confession see to this), for "that (even Christ) was the true light which lighteth every man that cometh into the world." It is universal, for Paul tells Titus that "the grace of God that bringeth salvation hath appeared unto all men." By this grace, as the same apostle informs Timothy, is "God the Saviour of all men, specially of those that believe." The possession of this grace by our humanity gives to it a univereal salvability, and without it the Word preached would be preached in vain. But, still farther, this grace is a variable quantity, a light that may shine brighter unto the perfect day or that may become totally extinct. "My Spirit shall not always strive with man." The hard and fast distinction between this common grace and so-called saving grace, drawn by Dr. Shedd for instance, is utterly at variance with our Lord's parables of the talents and the pounds. What are these talents and pounds? Not physical wealth certainly or mere intellect, but moral and spiritual gifts and advantages. And what are these? They are grace. Use the grace you have aright and more will be given, until Jesus will love the open-hearted, pure-living young man, though grieved as yet and loath to part with his possessions; will say to him, as he begins to apprehend love, "Thou art not far from the kingdom of God." And lo! some night he will come and say, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him"; and Jesus will answer, "Nicodemus, the Spirit has told you this, and you are born again without knowing it." Theologians draw the lines hard and straight, but not the Bible, and, happily, after a short experience in forgetting the System, not the preachers.

The will goes with the rest of the nature, so that Erasmus and Luther were the two knights who fought over the tavern sign, one side of which was silver and the other gold. Erasmus looked only at the actual, Luther only at the legal. The legal *saxx* is not free, any more than the devils of the pit are free to cease to do evil and learn to do well. But the *charis* brings in freedom, and in the measure in which that common freedom, which makes man responsible for his acts even before a human tribunal, is exercised in the

right direction, will he energize towards the perfect liberty where-with Christ makes his people free. There is, therefore, in the natural man neither freedom nor any other good thing. But, this side of eternity, there is no natural man, thanks to the love of God, and the grace of the Lord Jesus Christ, and the blessed fellowship of the Holy Ghost, dwelling and working in those who are unconscious of His existence or even who deny Him and His striving power. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above and cometh down from the Father of Lights." Then, while giving God all the glory and grateful praise for all the good that lies in our humanity, regenerate or unregenerate, let the Church repudiate the Pelagianism of the Light of Nature, and thankfully obliterate total depravity, utterly depraved will, and the rest of the old scholastic jargon, by which man's actual estate is travestied, from all that bears its imprimatur and goes forth to the world as its reading of the Word of God. If, as Dr. MacMullen seems to admit, these are really terms by which something is meant *totally different from their face value*, all the more reason why the Church should adopt more truthful language, and not "darken counsel by words without knowledge." Who is the Pelagian, the author of Scholasticism in Modern Theology, or the upholders of so-called Confessional Orthodoxy? "It is time for Thee, Lord, to work: for they have made void Thy law," by "teaching for doctrines the commandments of men."

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THE BAPTISMAL COVENANT.

THE SOURCE, OBLIGATION AND PRIVILEGE.

MUCH interest is manifested throughout the Church respecting the relation of children and youth to Church ordinance. Various plans and schemes of instruction are in practice, and organizations of different kinds are invented, to keep the young from straying away and from neglecting the obligations of religion. In the multitude of methods proposed there seems to be danger lest the plan of God for His people may be forgotten. There can be no doubt that the family is the unit of the race. The revelation from God to man began in the first family. All the dealings of God in the earlier history of man by covenant included the family, both in promises and threatenings. The last revelation to the Church has not repealed this early law.

I. We must look for the source of authority in relation to Infant Baptism, to some covenant God has made with His people, including their children. And we do not look in vain, as some contend. The root of the ordinance of Infant Baptism lies in the covenant promise of God to Abraham and to his seed, which is Christ.

This is recorded in Genesis xvii. 7: "And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee;" and continued in Galatians iii. 29: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise," and confirmed by Romans xi. 29, where we are told that "the gifts and calling of God are without repentance"—on His part. As the covenant made with Abraham, the father of the faithful, was never repealed and could not be annulled by the Law given 430 years after, it must be in force now. We should not look for a formal re-enactment in the New Testament, but simply the incidental reference we find in Acts ii. 39: "For the promise is unto you and to your children, and to all that are afar off, *even* as many as the Lord our God shall call;" and I. Cor.

vii. 14 : " For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean ; but now are they holy." The extent of this covenant through the channel of faith is declared in Exodus xx. 6, compared with Deut. vii. 9, where the Lord's loving kindness and mercy to them that love Him and obey Him is assured through a thousand generations.

A special promise of the Holy Spirit to the children of covenant believers is recorded in Isaiah xlv. 3 : " I will pour my spirit upon thy seed and my blessing upon thine offspring." In harmony with this, Jewish children were welcomed and blessed by Christ, Matt. xix. 14 : " Suffer little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven." We learn also from Acts ii. 37, that Gentile children were included in this promise. It was the gracious inauguration of a new Dispensation, with the manifest seal of the Spirit in Baptism. The believers were all Jews who had been taught the meaning and had received the seal of the Abrahamic Covenant in circumcision. To them, by the Apostle Peter, the Spirit applied the promise of Isaiah, and added for this whole age the words, " to all them that are afar off," meaning Gentiles and their children. The words are very plain, the meaning very clear, and consistent with the practice afterwards shown to be in use in the Churches when largely composed of both Gentiles and Jews, as at Corinth. The teaching of I. Cor. vii. 14 (quoted above) is conclusive on this point. When only one parent was a believer, the children were accounted " holy " in the Jewish sense, that is, separated to God in covenant standing. And this reveals the progress of revelation and the greater liberty of the new economy. In the old, the children of an Ammonite or a Moabite, who had married a Jew, were not allowed to enter the congregation of Israel for worship to the tenth generation, nor those of an Edomite or an Egyptian till the third generation (see Deut. xxiii. 3-8). With this franchise from the beginning of their separation to God, had not Infant Baptism continued those precious privileges with enlarged liberty, we certainly should have had the protests of Jewish parents spread on the minutes of the early councils.

Added to all this we have the last command of our Lord, connected with the assumption of " all power in heaven and in earth "

—Matt. xxviii. 19—“go ye therefore and make disciples of all nations, baptizing them” whom? All who exercise faith for themselves and for their minor children included in the Abrahamic Covenant; “in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” This covenant is one of the things commanded by Christ. He made it with Abraham as Jehovah, and for his seed, which is Christ, and for Christ’s seed, who are heirs with Him of all its blessings.

Having thus its constitution in the very structure of the race, and its recognition in each dispensational revelation from God, we shall naturally expect to find corresponding obligation imposed upon those who are the recipients of these gracious benefits.

II. Obligation made under this covenant rests upon parents, and upon children as soon as morally capable of obedience: 1. To know the meaning and nature of God’s promise. Few Christian parents appreciate the reach and the stress of God’s terms. The act of dedication on their part is often the extent of their knowledge or intention. This is, however, merely superficial. Any sinner could do this honestly, and yet have no knowledge of God’s meaning to him, as related to his offspring. The precious treasure in the promise of this covenant is a new creation in the child as soon as it is born. Related to the race, every child has the likeness of the first Adam. As related to the living God through the believing parent, the representative of the little one, every child may bear the likeness of the second Adam, the Lord Jesus Christ, and begin its earthly existence with two natures wrapped up in its being. And this not by natural generation, but by supernatural, through parental faith in the Covenant-Keeper.

The absolute and sovereign act of the Holy Spirit is seen in the covenant promise. As spoken to ancient Israel, in Ezekiel xxxvi. 26-27, it referred to this very thing. “A new spirit will I put within you.” “I will put my Spirit within you.” This refers to the action and office of the Holy Spirit in this age. These two promises are not the same. One is respecting the sinner’s own spirit, not a change of the old one, but the creation of a new one. The other is the indwelling of the Almighty Holy Spirit, in this new creation of the sinner. This, too, defines the promised gift of the Holy Spirit, which objectively is before every parent in prayer

for the child that is to be born into this world. As God says, He is more ready to give His Holy Spirit to those who plead for it, than we are to give gifts to our children, we cannot doubt that He will always hear and answer the prayer of faith for this gift. Accordingly this obligation is of paramount importance to parents entrusted with the eternal interests of their children before they are responsible, that they have intelligent apprehension through faith of the terms and provisions of this gracious covenant.

2. Parents are under obligation to have a living faith in the Lord Jesus, the Mediator of this covenant, in behalf of the child. This concerns the child's eternal life and eternal inheritance. God's promise is not suspended on our fidelity. But as much as we recognize obligation in the parental relation to use reason, conscience, judgment, and authority for this life, until the child can use his own, so we are similarly obligated in respect to the eternal life and inheritance of that child. And this is not a general assertion of mere religious example and training, as fulfilling this claim. The faith for which we are speaking rests upon a definite promise of God to give the Holy Spirit to your child, with an expectation awaiting the manifest evidence of answer, and supplemented by corresponding training and prayer, until that answer appears.

3. There is an obligation upon every believing parent, to have public recognition of the infant child's standing before God, and of his consequent title to the inheritance named in the covenant. This will be noted in the obedience of faith in the original covenant required in Gen. xvii. 14. Failure upon the part of the parent as to the rite excluded the innocent child from the company of God's visible people.

The recognition and observance of the symbol God has given in the New Testament for the visible separation of His Church from the world, does not confer any gift or grace upon the child, but it confers privilege and blessing while manifesting obedience to and respect for God's individual covenant. It is also of spiritual value to the child, if there be any truth in prayer. For the gift of prayer and remembrance before God by all believers present at this public recognition must be of greater value to the child than the most costly fortunes of this world.

4. The obligation to fidelity in administering the trust imposed

on parents by this covenant, is the most serious and important connected with this compact. Christ has an interest in the child of every believer, which should be cultivated for Him, and for His glory. Eternity will never end. The child when coming to maturity will show the impress of his birthright and training the first seven years of life, "for life unto life, or for death unto death," according as this trust has been conscientiously fulfilled or culpably neglected. In this we fear there will be some awful revelations in the day of accounts, and chiefly from ignorance of God's requirements. The failure in faith and in the exercise of restraint when demanded, laxity in Christian households, and indulgence at that period when the seeds of truth, and health, and self-control are to be planted, are bearing a fearful harvest in the community to-day.

There is a mighty obligation resting upon all children of the covenant, capable of obedience. It is the possession of their interest and title in Christ. This possibility exists at an early age. The habit of postponing responsibility in the child, till the age of fifteen or sixteen years is a very grave mistake in the Church. I have known and have received into full communion of the Church children seven, eight, ten and twelve years of age, who have proved as worthy, active and faithful members of Christ, as those of mature years.

The child who has received the gift of the Holy Spirit, will desire to own Christ publicly, and with his own faith to undertake all conditions hitherto fulfilled, or held by the parents. As in earthly inheritances, the ward, being the heir, when of age assumes the charge and the responsibilities of the inherited estate, and the guardian is legally relieved from his trust, so in this estate, as soon as the child, looking unto Jesus, says, "I believe," he comes forward, and celebrates his coming into possession of his inheritance by sitting at the "Lord's Table." In the breaking of bread and receiving the cup he testifies his loyal love to Him who bought him with His own blood, and gave him the new life—having begotten him, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for him.

III. The privilege of this covenant, is the most effective inducement to the observance of its conditions. This is clearly revealed, and when discerned in its various applications throughout the Scriptures, presents correct motives for the obedience of faith.

1. It is initiation unto Christ by a visible appointed sign.

In the old economy the people were baptised "unto Moses in the cloud and the sea." The presence of the cloud and the manifested power of God through Moses at the sea, ingrafted or initiated all Israel unto him as leader, and mediator between them and God. So between the Dispensations, by the baptism of water, John the Baptist led Israel to the preparation through repentance, for the coming of Christ, Acts xix. 3. John i. 3, so to Christ. His followers are baptized "unto Him" or "unto His death," and are thus entered into Him, as their leader and Mediator before God. Gal. iii. 27, "For as many of you, as have been baptized into Christ, have put on Christ." Through this door, baptism by water, believers and their children, enter the house of God on earth, and are reckoned His disciples.

2. For both adults and infants Christian baptism admits to great blessings of spiritual instruction. The commission for the organization of the Christian Church shows this. The order is to make disciples from all nations, just as the Church has done since the ascension of our Lord: and the entrance into this school of Christ is baptism by water in the name of the Holy Trinity. The things to be taught and learned, are the commandments of Christ. The things to be done are those which He has revealed to us through His Prophets and Apostles. This is amplified, and in a measure detailed in Heb. ii. 4—"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." This appears to be divine attestation of the acts and testimonies of those who heard Christ, and by the Holy Spirit left this record for our guidance. And this method is not abrogated. It is for the entire age. A knowledge of God through His revealed words is the highest instruction that can be given to the human mind. We fear greatly the tendency of the age to supplant this by the higher culture, so called, of human philosophy and sceptical speculation.

3. The estate of the child involved in this covenant relation, under the seal of baptism, is of inestimable value. As we have seen the ground of title lies in the mystical union of the parent to Christ. The unbelieving parent even, is sanctified in the believing one, "else were your children unclean, but now are they holy." Then they can inherit, and then substantial objects

most desirable are named. Peter, in 2nd Epistle i. 4, says: "By Christ exceeding great and precious promises are given to us, that by them, we might become partakers of the Divine Nature." This is something worth having. Promises made by the eternal God, and fulfilled to us in the eternal Son, must convey more than language can express. God says they are "exceeding great and precious." These words are His, and on the scale of His nature, and His works, they include all the promises for time and for eternity, that God has given to His people. We often speak of the assets of an earthly estate. We have many clear and distinctive assets of this eternal estate revealed beginning here on earth and extending through eternal ages. Some of them we will specify.

(1). Separation to the house and the people of God. This is a birthright privilege, recognized when the seal of the ordinance is applied.

(2). The gift of the Holy Spirit in answer to prayer. The new nature may have its lodging in the child as soon as the old. Our Lord is more ready to give this gift to our children than we are to give them good gifts.

(3). The prayer altar in the house. This object lesson in the Christian family should greet the eye of every child as soon as it is born. The family altar is a covenant right of every believer's child, and whenever withheld the child is defrauded of his inheritance. It is the birthright daily blessing.

(4). Christian nurture by the parents in faith is another inestimable endowment in these covenant assets. This includes personal care and training of the child in the knowledge of Christ. Also the exercise of due control in earliest years over the temper, the associations, the care of the body, and culture of the mind, and direction of the heart.

(5). Passing beyond the present life, this inheritance for children through parental faith includes co-heirship with Christ. "If children then heirs; heirs of God, and joint heirs with Christ." Rom. vii. 17. This involves the wonderful exaltation to a share of the throne of Christ over the earth.

(6). Another asset in glory for all little children will be a glorified body like Christ's body. "We shall be like Him." So will they.

(7). This inheritance is distinct and exalted above all others. In

Acts xxvi. 18, it is termed "inheritance among them that are sanctified by faith." In Eph. i. 11, it is described as inheritance in Christ's inheritance of universal dominion. "In whom also we have obtained an inheritance." In Cor. i. 12, it is the "inheritance of the saints in light."

The child of the covenant, therefore, has the privilege of present and personal possession, for the use, improvement, increase of his property, derived in this everlasting inheritance. For as he is saved only through the blood and righteousness of Christ, and thus constituted perfect before God, at the outset of his career through parental faith, now through his own faith, there remains the formation and growth of holiness and character, through his responsible acts. These will inure to a larger treasure in the heavens, at the day of Christ's coronation, and so a more magnificent crown of glory and honour to lay at His feet. At the same time this splendid and imperishable revenue of possessions and of power, will constitute the individual working capital for an eternity of service in the everlasting kingdom of the Father.

I am persuaded that experimental knowledge of these truths is essential to the growth of our children and youth, in the knowledge of Christ which is eternal life. Many human devices and worldly methods are at present substituted for these plain and Biblical provisions. But all will be found insufficient to reach and restore to the Church the many who are departing, because not authorized by the Holy Spirit, and not resting on the true foundation which God has laid.

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A DAY IN POMPEII.

I stood within the city disinterred,
And heard the autumnal leaves like light footfalls
Of spirits passing through the streets : and heard
The mountain's slumberous voice at intervals
Thrill through those roofless halls.

—*Shelley.*

THE story of Pompeii has been often told. It was the afternoon of a quiet midsummer day in the year 79. In a bright and handsome city thirty thousand people were dwelling in the ease of conscious security. At a little distance a low, softly-rounded mountain, with quiet uplands of pasture, meadow and vineyard, wore its usual air of tranquil repose. In the business resorts of the city all was restless activity. The forum, the shops, and other haunts of industry resounded as usual with the noise of commerce. The idle and pleasure-loving had assembled in the theatres or sought relief from the heat in the luxurious public baths. Suddenly the earth shook and all eyes were fixed on Vesuvius. A dark column, "shaped like a pine tree," wavered above the crest of the mountain and stretched menacing arms over the doomed city. Another moment and all was darkness. The people rushed madly towards the sea, and down poured the deadly hail of stones, ashes, cinders and boiling mud, covering busy street and stately mansion and marble shrine beneath the pall of death, not to be lifted for eighteen centuries.

And now two-thirds of this buried city are once more open to the light. We may walk through the silent streets and enter without question the mansions of the richest nobles. We may tread the mosaic pavement of the marble baths, take our seat in the orchestra of the theatre, and in fancy participate in all the vocations and avocations of a generation long since passed away.

I had been spending a few days in Naples, quite long enough for the unique variety of life in that curious old city to lose something of the charm of novelty, and give rise to feelings by no means so pleasant. Seen from the water, Naples is certainly beautiful.

The lightly-tinted buildings sweeping round the shore in a wide semi-circle, rise from the water's edge, rank above rank, like the gallery of some great amphitheatre until, far in the distance, the crest of the cliff is crowned by the frowning castle of St. Elmo. The favourable impression of the city thus formed is to a large extent dissipated by a walk through the streets. The churches and public buildings are of little importance. There is a palace or two, a magnificent museum, filled with priceless treasures of antiquity, and one very handsome park. But, taken as a whole, the city is one of huge, ungainly piles of brick or stone, of narrow crooked streets, dark, unsightly lanes and alleys, and lofty tenement houses, swarming with humanity, and fruitful breeding places for pestilence and crime. The Neapolitan character is an odd mixture of good and bad qualities. If on the one hand we are repelled by its low cunning and deceit, we are in a measure attracted on the other by its vivacious good humor. The natives seem to be engaged, Mark Tapley-like, in a reckless endeavour to be happy under all circumstances, and to be quite content, in the attainment of that end, to sacrifice the last remnant of conventional regard for appearances. Here we see, careering down the crowded street, a cart to which is attached an alleged horse, ably supported on each side by a faithful donkey. This unique turnout is closely followed by a similar vehicle in which an ox and a mule have a common interest. Further along the street women are engaged in the performance of household duties, which our Anglo-Saxon notions of propriety have relegated to the back kitchen. From early morning till late at night the incessant clatter continues, whips cracking, donkeys braying, children bawling, peddlers crying their wares, and street musicians grinding out their ceaseless and often discordant strains, until one is willing to endorse, with sober emphasis, the oft-repeated dictum, "See Naples and die."

Under the circumstances, then, it was with no little satisfaction that I threaded my way one fine spring-like morning in January to the railway station and boarded a train for the silent city of Pompeii. Five miles south of Naples we make our first stop at Portici, adjoining which, on the left, stands the town of Resina, built on the lava streams that cover the ruins of ancient Herculaneum. High over all towers the majestic volcano. Very peaceful he looks, with the wreath of smoke about his head drooping

gracefully in the still morning air. But he looked not less peaceful on that memorable day long ago, when he sent the desolating flood of fire down his huge flanks and turned the garden into a desert.

Resina looks very picturesque on its rugged site, embosomed in its fig and orange groves, but, for obvious reasons, it is not a town one would readily choose as a place of permanent residence. Comparatively little progress has been made in the excavation of Herculaneum. The material is very hard to remove, and the difficulty is increased from the fact of another town being built above it. But the treasures of art already brought to light are even richer in proportion to their number than those of Pompeii, and interesting discoveries may yet be expected.

Ten miles further down the shore the train halts at Pompeii. Stepping off at the little station and making our way through the crowd of inevitable beggars, a walk of a few rods brings us to the Porta Marina, the main gate of entrance to the ruins. A ticket is secured here on payment of two francs, and the visitors separate into groups, each group under the conduct of an authorized guide, who is required to pilot his party through the city until all are satisfied, and to ask for no gratuities. By request a guide is assigned us who can speak a little English, and now we are ready for our tour through the city.

The ruins lie in the shape of an irregular oval and occupy the flat summit of a hill a short distance from the bay, and perhaps eight miles from the crater of Vesuvius. When the flood of lava poured over Herculaneum, Pompeii was saved by its isolated position from the same fate, but had to yield to no less certain destruction from the storm of scoria and volcanic ashes.

Following our guide along the narrow streets—few of them wider than twenty-four feet—we have time to notice the deep ruts of the ancient carts, worn in places three or four inches into the solid lava pavement, the stone sidewalks raised eighteen inches above the carriage way, and the stepping stones placed at intervals to enable high-born ladies to pass easily across the streets on their way to circus, theatre, or temple. The houses are all roofless, but the low solid walls of concrete or brick are still standing. Let us enter one of the richest and best preserved of these houses. Passing through the vacant doorway, we stand in a narrow hall or

vestibule some thirty feet in length. On the threshold notice the word "salve," or "ave," in marble mosaic. Leaving this hall, we enter the *atrium*, a fine room, about thirty feet in length by twenty in width. The floor is prettily paved with small blocks of white marble, spotted with red and black. On the walls are handsome frescoes, not blurred and dim with age, but still bright and glowing as when the master of the house first looked on them fresh from the painter's brush. They represent landscapes, baskets of flowers and fruit, and scenes celebrated in history or song. These paintings have never been retouched, except to spread over them a covering of varnish to protect them from the weather. The colours have sunk into the wall, and are as enduring as the hard stucco itself upon which they have been laid.

In the centre of the room is the "impluvium" or cistern. The roof was built sloping to the centre to turn the rain into this receptacle for the convenience of the household. Adjoining this room is the *peristyle* not unlike the *atrium* in general appearance, and lastly we enter the *triclinium* or dining room, where the Romans loved to lavish their highest art. At the further end and extending some distance down each side are the remains of the couches on which the guests reclined while at meals. The tables were left open in front for the convenience of servants. The elegantly carved marble supports for the table still remain, and close at hand is the bust of the owner of the house with his name chiselled on the pedestal beneath. The remains of stair-cases in many of the houses would indicate that second stories were not uncommon, but if so they were built of some light material that could not stand the stress of a volcanic eruption.

A characteristic feature of Pompeian life was the public baths, of which several sets have been brought to light. The Roman bath in its relation to society is fairly represented by the modern clubhouse of one of our large cities, except that the baths were thrown freely open to the public. Their popularity may be inferred from the fact that it was nothing unusual for a patrician to bathe seven times a day. As the bath was a very elaborate process the Pompeian exquisite who sought to keep in with the prevailing fashion must have verged closely on the amphibious in his habits. This surfeit of bathing among the ancients may possibly aid in accounting for the painful indifference to the charms of water among many

of their modern descendants. One set of these baths was probably set apart for the wealthier classes. Here we see the usual pavement of mosaic in black and white marble. The vaulted roof of stone, with opening for a window, shows traces of its once rich decoration in gilding and carving. The various apartments for hot, cold, vapor and swimming baths, with basins, water pipes and other conveniences are in excellent preservation. In one of the rooms is a niche containing a marble basin for washing the hands, on which is inscribed a statement of its cost, a sum equal to nearly two hundred dollars.

From the baths it is only a short distance to the theatres. Of these there were two in the city, one for tragedy the other for comedy. The tragic theatre is situated on rising ground, commanding a magnificent outlook over the Mediterranean. It was seated for about five thousand spectators. The hard lava steps are worn inches in depth by generations of play-goers. Auditorium, orchestra and ticket offices are all open to the sky after the ancient fashion. No modern theatre with tinsel and paper scenery, ever spread before its patrons such a prospect as this. The spectators of the play had only to lift their eyes to rest them on scenes of loveliness that have been the despair of artists in every age.

Islands that empurpled bright,
Floated amid the silver light ;
And mountains that like giants stand,
To sentinel enchanted land.

Imagination pictures the scene when the ashen cloud descended, and the awe-stricken, sensuous throng fled from the mimic play of sentiment or passion, only to encounter the dread reality of death in the storm-swept streets, some few, perhaps, escaping to relate to their children long years after the story of their fair city's hour of doom.

A number of theatre tickets have been picked up, and placed in the museum at Naples. They are cut into different forms, out of bone, or ivory. A tablet with red figures denoted the reserved seats of the patricians; a tiny violin, a seat in the orchestra; a pigeon with out-spread wings, the gallery; while the skull-shaped tickets were appropriately presented to the "deadheads." The ladies seem to have been treated with scant courtesy. They occupied seats by themselves in the gallery, and an officer was appointed whose duty it was to keep them in order.

Not far from the theatre stands the small but beautiful temple of Isis. The Egyptian system of worship had only been recently introduced into the city. The decrees of fashion were arbitrary then, as now, and to worship in the temple of Isis was one of the latest "fads" of the wealthy and indolent upper-ten-dom of Pompeii. Part of the temple with its furnishings is still in good preservation; the entrance flanked by Corinthian columns, the walls tastefully adorned with relief in stucco, the altar for sacrifice, and the image of the goddess, cunningly hollowed out to admit the juggling priest who gave responses to the confiding worshippers. In one of the chambers a priest had taken refuge. His skeleton was found with an axe beside it. He had been cutting his way through the stone wall when starvation or sulphurous fumes obliged him to desist. Lord Lytton has made use of this incident with thrilling effect in his "Last Days of Pompeii." Another priest had evidently resolved to make the most of the situation. While rocks were rending, and columns tottering, and the world seemed passing away in a universal wreck, he coolly collected together over four hundred coins, wrapped them in a coarse cloth, and fled. His useless skeleton was found in the vicinity, still holding in its bony clasp the "mammon of unrighteousness."

New objects of interest are continually coming to light as the work of excavation goes on. We entered a large and pretentious house excavated during the past year which the guide gravely assured us was the property of Nero. We did not venture to question his authority but the flaring pictures on the walls were suggestive of anything but the æsthetic tastes with which that emperor has been credited.

And so we proceed from one point of interest to another, the guide stopping occasionally to point out a sign over a door, an inscription on the wall or anything else of note along the way. We make a brief call at a barber shop, with remains of the chair for customers in the centre, and stone benches along the wall for those who were "waiting their turn." We drop into the bake shops, wine shops and eating houses, saunter through the quiet market place, and look down on the arena of the great amphitheatre, seated for twenty thousand spectators, where gladiators used to fight to the death to gratify a cruel mob.

But the actual life of the citizens is brought still more vividly

before us by little things, little touches here and there from the vanished past reminding us that these old Pompeians were so very human, so much like ourselves. The ubiquitous school boy with his ready pencil, and the party of more mature years who seeks a short road to fame by leaving his name and address in public places, were quite as important factors in the society of that day as they are in that of our own. Others there were who snatched at immortality in a larger way, by recording that they have erected a certain building or piece of statuary, *at their own expense*. Truly they have secured an immortality they did not anticipate. The character of the people is written all over the city. Their luxury and splendor, their weakness and folly, their vanity and petty jealousy as well as their gross licentiousness have become an open book to all succeeding ages.

In the amphitheatre the scrawls and sketches are so numerous that some wag has left the pointed comment: "It is a wonder, O wall, that you have not long ago fallen into ruins supporting the tediousness of so many writers." In many of the effusions the tender passion comes into prominence, for example:—"If any one can restrain the lover, he may also bind the breezes, or forbid the perpetual spring to flow." Or, again, "Methe loves Christus with all her heart. May Venus be propitious to both, and may they always live happily together."

Notices on the street corners, calling attention to the worthiness of a certain person for public office, are frequent, as, also, notices of entertainments in the amphitheatre, followed sometimes by a phrase equivalent to our "weather permitting." In a shop may be seen a sign to the effect that no idlers and loafers are allowed in the place, from which we may infer—various things.

And now let us enter the museum. There is a small one within the walls, but the great collection of art treasures and curiosities taken from the buried cities is in the National Museum at Naples. It will best suit our purpose if we suppose both these collections to be in one. Among the first objects to attract attention are the skeletons. The method of preserving these fragments of mortality is very ingenious. When a skeleton is found hot plaster of Paris is poured upon it until the mould left by the body is completely filled. The flesh and clothing have disappeared, but the volcanic matter has formed into a compact mould which retains a most

distinct impression of the form which it covered so many centuries ago. Thus a perfect cast is obtained of the body as it was when death released it from suffering. The figures lie in various attitudes all more or less expressive of the last struggle for life. Some are lying on the back, with rigid extended limbs, others have their arms wrapped about the face, as if to keep out the blinding storm of fire. Here is the body of a woman, on whose face we can discern a piteous expression of suffering. Her hands are clenched. The finger nails have pierced the flesh. Notice the fine texture of her clothing, the jewelled ear-rings, the embroidered shoes, and the rings on the delicate fingers. She was a lady of fashion. Her rich casket of jewels was found beside her where she fell when seeking to make her escape. Taking up these broken hints the mind instinctively reaches back into the past and seeks to construct a life history. Standing in the presence of these tortured and twisted forms the bridge of years seems very short. The past comes very near the present. These, too, were men and women, who loved, and sinned, and sorrowed, and died, and their names were soon forgotten. How grudgingly they yielded up their little life—the life that looks so pitifully small across the few intervening centuries. It is an old lesson but not the less true, and we read it here as if traced in letters of fire: "They build too low who build beneath the skies." Toil and plan, struggle and fret as we may, the end is the same for all. "As the one dieth so dieth the other. All go unto one place, all are of the dust and all return to dust again. Vanity of vanities, all is vanity."

Passing farther down the gallery, our attention is called to loaves of bread taken from the bakers' ovens. They are small, round loaves, scored over the top, with the baker's name stamped underneath; charred with fire, or black with age, but unmistakably bread.

Articles of food are numerous. A dessert table is set out with dishes of dates, figs, walnuts and plums, in the exact order in which they were found. The guests had to flee from the table and leave the tempting fruit all untouched. Near by, a pan contains a roast of meat, and, suspended from a hook, is a sort of net filled with eggs, at whose age it would be idle to venture a guess. It is eighteen hundred years at least since they reposed in the larder of the eating-house from which they have been taken. Farther on

is a lady's bronze toilet table. Apparently the life of the Pompeian lady of fashion did not differ essentially from that of the fashionable belle of the present day. At least, we suppose not. Here are the carved combs, the hair pins, the rings for ears and fingers, the curling tongs, the mirror of polished metal, the silken hair net, and lastly, the glass jar of rouge, only half used, the colour still bright and fresh, while the pallid cheek to which it lent its fictitious charm has been eighteen centuries in the dust.

Very frequently objects are seen that cause us to question whether the rolling centuries have brought with them the prodigious advances in the arts that we complacently imagine. We are accustomed, for example, to look upon glass as quite a modern discovery, and to pity the benighted ancients who could not admit the light into their homes without at the same time admitting the wind and the weather. But if they were somewhat sparing of windows in their houses it was not owing to lack of material. The museum contains more than four thousand specimens of glass, from the beautifully designed goblet or decanter to the common window pane, all taken from Pompeii or Herculaneum.

And what about dentistry, the special pride of this wondrous age of ours? Yonder is a complete set of dental instruments. Explanation of their use is quite unnecessary. We have both seen them, and felt their cruel touch before. It is one of those "touches of nature that make the whole world kin." Contemplation of these instruments of torture knits us in closer bonds of sympathy with our long-suffering brother of that distant age. There may also be seen a large collection of surgical instruments, all made from the finest tempered bronze.

A walk through this museum, nevertheless, makes it clearly evident that while in point of beauty and elegance the arts of that day were in advance of our own, they were immeasurably inferior in all that contributes to comfort, utility, and the material benefit of mankind. The acknowledged pre-eminence of the ancients in the refined arts was a natural result of a purely selfish and sensuous existence. Apart from the affairs of state, all thought, and energy and ambition seem to have been turned into one channel, that of pleasing the senses and the imagination. Hence we have no occasion to envy them their skill in fashioning a statue in bronze or marble with a purity and grace that can never again be equalled.

Christianity has lifted men out of their narrow selfishness, given them nobler aims and inspired them to study, invent and plan for the material welfare of their fellows.

But the sun is getting low in the west and we must not linger. Let us now ascend the eastern wall to obtain what our guide calls a "view generale" of the city and surroundings. From this elevated point every prominent building comes clearly into view, and the mellow light of an Italian evening "softens down the hoar austerity of rugged desolation, and fills up, as 'twere anew, the gaps of centuries."

The silence of the place is like a sleep,
 So full of rest it seems; each passing tread
 Is a reverberation from the deep
 Recesses of the ages that are dead.

Close at hand is a sentry box, where we are told a massive skeleton was found dressed in the accoutrements of a Roman soldier. It once enshrined the dauntless heart that flung defiance at all the terrors of Vesuvius, in blind obedience to the iron authority of Rome. Was it but yesterday that the stern Roman cast his glance out over the city, gay with handsome dresses and musical with the ripple of fountains, the "argosies of magic sails" in the harbour beyond? It is with positive effort we realize that we are looking back over centuries that have seen the rise and decay of empires; that the glory of Pompeii is forever departed, and that voyagers from a new world and a new civilization are come to muse among its ruins.

Over there a band of boys and women are busy with their baskets and shovels excavating as, at the present rate of progress, they are likely to be for the next half century. To the right the dark mountain is still lazily pouring forth its dense clouds of smoke. To the left are the olive-clad slopes of Castellamare, the ancient Stabiae, and beyond, Tasso's quaint old city of Sorrento, and a picturesque succession of blue mountains following the margin of the bay, till they seem to melt into the bold shore of beautiful Capri, reposing like a violet cloud far away on the horizon. Scorched and blackened as the landscape is with the fiery breath of the volcano, there are no fairer scenes on earth. What must it have been when through these now deserted streets there poured the throbbing, restless life of antiquity, when the shepherd kept his

peaceful flock on the mountain side, and in its very crater the wild vine wreathed itself in tangled profusion.

The charm is rudely broken by the whistle of a nineteenth century locomotive, and, once more wending our way through the vacant streets, while the last rays of the setting sun are burnishing the moss-grown walls and tipping the broken shafts of marble and porphyry with golden light, we bid the silent city a reluctant farewell.

J. J. ELLIOTT.

Agincourt.

NOTES FROM JAPAN.

IT is a long way from Toronto to Kanazawa, but the KNOX COLLEGE MONTHLY makes the journey regularly and in good form, with none of its natural force abated. There are two other Canadians with me in this inland city of Japan, one in the Canada Methodist Mission, the other in the Government school, both graduates of Victoria College, and the MONTHLY is a welcome visitor to all.

I have thought that a few paragraphs about some of the things we saw and heard during a two months trip northward might be of interest. Our mission school here closes in the end of June and re-opens on Sept. 1st. During these two months the weather is very hot, although the thermometer scarcely ever registers higher than 90 or 92. It may seem strange to call this temperature "very hot," but the peculiarity of the atmosphere makes the heat quite different from that at home. Even in the hottest summer day there, you have a life-giving power in the air which is not found in Japan, especially in the southern parts. This atmosphere has a tendency to make a person languid, and, I was going to say, lazy, which, of course, is the worst of all depressing feelings. This is felt more or less during the greater part of the year, although

quite bearable except during July and August, when one is obliged to slack up a little.

During school vacation we visited the island of Ezo, or Yesso, as it is sometimes called, but known to the Japanese as the "Hok-kaido." The natives of this island are not Japanese but Ainos (I-no). They have a different appearance and speak a different language from the natives of Japan. They are a large strong-bodied, heavily-bearded people, who keep to the custom of tattooing. The black rings and curves around the mouth and cheeks, seen especially on the women, give them a most hideous appearance. The race has been occupying the Hok-kaido in a way somewhat similar to that in which the Indians once occupied Canada. They never seem to have settled to anything definite, preferring their own wild ways and nomadic habits. Gradually they have been driven back, until they are becoming extinct. Very little has been done among them in the way of civilization or teaching Christianity.

A great deal which is wholly foreign has been introduced there, both in the way of living and modes of working. Strange to say, Japan, although boasting of an unbroken line of Emperors for more than two thousand years, is only now getting settlers for the Hok-kaido. Special inducements are offered by the Government to encourage the settlement of the island. One Japanese scarcely ever pushes out alone into a new place and begins work independently, but when a little colony is formed they do very well.

Rice, the staff of life to Japanese, is little grown, but cultivation is done as at home, through the establishment of an agricultural college. This institution has proved to be both secular and spiritual. I might say that Mr. Haight, a graduate of Toronto University, is teaching mathematics there. Some fifteen years ago a foreign professor having to teach "morals" as part of his duty, said he had no text-book on the subject except the Bible. After much opposition he was finally permitted to use it, but the students were strictly charged that they must not believe in Christianity. The consequence was, that within his eight months' stay, a number were converted. They began to hold meetings among themselves, and one of these told me, "we did not know how to hold meetings, but we did it honestly." The work has gone on, and now there is a congregation with over two hundred members,

and one of the first converts as their leader. They do not belong to any denomination, and their leader, Mr. Oshima, is one of the professors in the college. He teaches twenty-two hours per week and holds two meetings with his people. I was at one of their meetings one Sunday morning, and although I knew little that was said, I saw a heartiness about them that did me good.

There is also a Presbyterian congregation, organized but a short time ago, with thirty members. Many of the official classes are Christians, and I think there is but one Buddhist temple in the whole place. Population about 20,000. Kanazawa has, 350 temples, population 100,000.

A Japanese city is packed very closely together, allowing little space for streets. Sapporo is just the opposite, and instead of men and women carrying loads upon their backs, leading a horse with probably twice that quantity on its back, as in Kanazawa, for instance, they use horses and carts as we do. I saw one day a heavily-loaded cart, and instead of the man assisting the horse, he was perched upon the back of the animal with a foot on each shaft and holding an umbrella over his head. There is a newly-completed factory with a five hundred horse power engine, for the manufacturing of all sorts of linen and hemp goods. Not to go into the details of their farming, it is rather amusing to see them working with reapers, mowers, horse-rakes, hay-forks, etc., as there are generally three or four at the work which one man at home does.

As to our journey, we went up the west coast, having to travel thirty-five miles from where we are located, in the Japanese gig, drawn by men—one or two according to the state of the roads—but known as "jin-rik-sha." This took the greater part of the day as there is a mountain to cross. In Fushiki, the sea-port, we spent a night and part of a day. I have seen in the East scores of sea-ports, but only one wharf. The vessels anchor from a half to two miles from shore, according to the depth of the water. Just before going out to the steamer, at Fushiki, about a mile from shore, some two or three hundred children and youth, boys and girls gathered around us (six in all) to see the "Nigin San" (Mr. Foreigners) as they are quite a curiosity there. As we stood in that office door and looked upon those upturned, naturally dark faces, reddened somewhat by the rays of the setting sun, I think I

never saw a more weird-looking sight. We thought of the words : "But when He saw the multitudes, He was moved with compassion on them." If what we saw moves a human heart to tenderness, how must our Blessed Lord have been moved ! Our hearts burn within us to tell them of Eternal life, but our tongues will not make intelligible sounds. We weep as we cry, "O sin, thou curser of the race, O Babel, thou mother of confusion !"

Our steamer was quite a large one, but used chiefly for freight, although there were half a dozen good state-rooms in it. Being a freight steamer, we called at nearly all the ports on the way up. At these ports we saw and heard heathenism in its native condition. As the steamers cannot go near the shore, the cargo is brought to, and taken from them in what they call "junks" or "san-pans" - large flat-bottomed boats. Rice constitutes the chief article of trade from port to port. It is done up in bundles of straw matting, each weighing probably 80 or 100 pounds. From the boats to the hold of the ship or *vice versa*, some sixty or eighty men will be working in groups of four, each group lifting to one higher, or throwing to one lower. So that the group may lift in unison they have a couplet that they sing (?), the first line to get ready, the second to lift. This couplet is as meaningless as it sounds. To hear fifteen or twenty of such groups in and around a ship, each group singing the song to suit its own convenience, is something heathenish in the extreme. When hungry they stop work, open their box of boiled rice and fish, and eat with two small sticks, skillfully manipulated in one hand, as greedily as any ravenous dog. Eating being over, a few whiffs from their pipes fully prepares them for another term at the rice bags.

These poor creatures are a fair sample of a large per cent. of Japanese. Generally speaking, the men can read a little, but the working women can neither read nor write. "Home," as it sounds to us, is little known here, as women are reckoned only as servants. A missionary's business is to let the people "hear" the Word. It is painful to pass through streets every day and know that four persons out of every five met or seen, have never in the true sense heard the "Good News." We are not responsible for their believing, but we are for their hearing. It is cheerful and hopeful to know, however, that "faith cometh by hearing."

As my work, since coming to Japan, is teaching in the mission

school, in connection with the American Presbyterian Board, I have little or no time for studying the language. Last winter I opened a preaching place and took one of the boys from my Bible class in the school to do the work of an interpreter. He understands English fairly well, although one has often to figure up for a considerable time to make out *his* English. I wished to remark, however, the simple, child-like faith of the boy. I generally say "boy," although he is over thirty years of age. Having to support himself, his wife and two children, while in school, by means of a small garden, he fell behind in the winter months with his tuition fees. In June his little crop of foreign strawberries brought him sufficient to clear his liabilities, "and now," he said, "I am thanking God for His goodness." Announcing to him my intention of renting another house in another part of the city, so that we could have meetings in two parts of the city, instead of one, he said, "I have been praying about another place, but I have no money to pay the rent." In my own mind I was contemplating sending him to the theological school as he is now prepared that far.

Being engaged for this year in the boys' mission school here, I asked him one day, "Mr. Atoji, what do you intend doing next year?" After a few twists of the head, peculiar to Japanese, he replied, "I think God will teach me next year what to do; now I do not know." How truly is this "walking by faith!" Without being dictated to by others, he has his regular rounds among a few unsaved ones, endeavouring to lead them to the Saviour.

What is the number of Knox graduating class for '91? or where are those of '90? There is a text, supposed by some to be thread-bare, but which is new and full. I wish to repeat again, this text, as it will bear ten thousand repetitions, not as my words nor as my request, but as the voice of Jesus, wearied, as it were, with long delay. Hear the voice proceeding from the throne of the Highest by way of China, Corea or Japan. Do not be disappointed, the words are, "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations baptizing into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the age."

ROBERT HARKNESS.

Kanazawa, Japan.

CAPITAL PUNISHMENT.

DURING the past few weeks a good many people have given considerable attention to the subject of capital punishment. It has been very strenuously argued that the infliction of the death penalty by the State is wrong, and that the practice of putting murderers to death should be abandoned. What has been said and written in favour of this view seems to warrant an attempt to state the reasons on which the right of the civil authority to deprive the murderer of life rests.

The question, Is it right for the State to inflict the death penalty? contains, strictly speaking, two questions: Firstly, Is the life of the murderer justly forfeited? Secondly, Is the State authorized to take away the forfeited life?

Is it right that the slayer of his brother man should be punished with death? This question, I submit, must be answered in the affirmative for reasons which I proceed to give.

The Bible teaches that murder deserves the death penalty. It was said to Noah (Gen. ix. 6), "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." That this law was not intended to be temporary but permanent, is indicated by the facts, that it was given to Noah as the second head of the human race, and that there is nothing temporary about the reason given in the last clause of the verse quoted. Wherever there are descendants of Noah, and so long as man bears the image of God, this law is valid. Repeatedly in the laws of Moses is the murderer declared to be worthy of death. Or, if New Testament authority be asked for, to say nothing of Christ's declaration, that He came not to destroy the law, Paul clearly recognized the fact that some offence deserves death, when he said, "If, then, I am a wrong-doer, and have committed anything worthy of death, I refuse not to die." (Act xxv. 11). And if any offender deserves death as punishment, surely it is the slayer of his fellow.

The authority of the Scriptures is unmistakably on the side of those who maintain that a murderer ought to be put to death. On the same side is the only less weighty authority found in the general consensus of human opinion on this subject. Without claiming

for the affirmation, "Capital punishment for murder is right," the position of an intuitive moral principle, the fact that Pagans and Mohammedans and Christians have, almost universally, acted upon the conviction that the infliction of the death penalty on the murderer is required in the interests of society and for the protection of the innocent, furnishes very convincing evidence of the rightness of this practice.

The opponents of capital punishment, then, have to set aside the teachings of Scripture and the common opinions of mankind, before their position can be established. Is it unkind to remind them that one moment of squarely facing the arguments against their contention is worth a year of indulgence in maudlin sentiment.

The second question remains to be answered. Granted that the murderer ought to be punished with the loss of his life, is the State invested with the right to inflict this penalty? In the newspapers and in at least one pulpit, it has been contended that God alone, and not the civil authority, has the right to execute the death sentence.

A very few words will suffice to show the erroneousness of this contention. In the law concerning murder given to Noah, it is distinctly declared, not only that the blood of the murderer shall be shed, but also that it shall be shed by man. And no evidence is needed to prove that if the divine sentence is to be executed by human agency, the proper agency is not that of individuals, but of the State. Any possible doubt on this point is set at rest, when Paul speaks of the authority to bear the sword as being given by God to the magistrate. (Rom. xiii. 4). To bear the sword is, unquestionably, to have the power of life and death.

I do not go into the statistical argument to show the evil results flowing from the abolishment of capital punishment. The purpose of this article is to direct attention to these two points :

1. The teachings of the Bible and the opinions of mankind, make clear the intention of God that the murderer should be punished with death.

2. The State is the Divinely appointed agency for carrying out this clearly indicated intention of God.

J. McD. DUNCAN.

Tottenham.

DR. BEHREND'S ON PHILOSOPHY OF PREACHING.

ONE who has read any of the annual lectures on Preaching, previously delivered in Yale University, will naturally expect Dr. Behrends' lectures on the same subject to be homiletical, dealing with the rhetorical presentation of gospel truth. But in this he will be disappointed as these discuss mainly the matter of preaching, and the form only so far as it is regulated by the matter. All that is proposed in this paper is merely to present such extracts from the lectures as may enable a student to understand their main design, and also to make such critical remarks as may lead to a correct estimate of their doctrinal and homiletical value.

The first two lectures, which have for their subject the Philosophy of Preaching, are the most important in the book, and with these alone we shall deal at present. At the outset, it is shown that the preacher must have faith in the ministry as a divine institution, and in the message it has to deliver. This will produce confidence and earnestness that the world must respect. It is idle to claim for the pulpit the august dignity of a divine institution; for such a claim can be substantiated only by the eternal necessity, and the essential rationality of its sphere. It is not enough for some men to insist, with whatever honesty and emphasis, that God has called them to preach; unless their message compels an audience, and produces conviction of its divine origin and intrinsic worth the world will look upon its prophets as misguided enthusiasts.

But surely Dr. Behrends would permit one to rely on the testimony of Scripture in favour of a stated ministry. And surely a minister does not depend entirely on his success in drawing crowds, however desirable this may be, as the only valid proof of his call to be a preacher. He may have an inwrought conviction in his own mind that nothing can shake. Many eccentric men and demagogues are able to compel an audience; while the most devoted ministers may not have immediate, visible success. The saying "One sows and another reaps" is often verified. There may be deep religious

The Philosophy of Preaching. Yale Lectures for 1890. By A. J. F. Behrends, D.D. Toronto: Upper Canada Tract Society.

movement without ostentation; and there may be superficial religious excitement which soon passes away without leaving any permanent impression.

But the main question discussed is: What is the mission of the Christian preacher? What should be the ultimate aim of his endeavours? The purpose of this enquiry is to bring out distinctly the final cause of all preaching in view of which it is seen to be a rational unity amid all the forms it has assumed, and in whose attainment it should find its perpetual inspiration and its final reward.

The theory of those who maintain that preaching should not only be evangelical, but evangelistic, is that the preacher is simply a herald, and the substance of his message is the proclamation of the free forgiveness of sins, and the heritage of eternal life, through the mediation of Jesus Christ. In obedience to this gracious assurance, men are to repent of their sins and to believe on Christ. Under this theory it is shown that preaching becomes hortatory; that its tendency is to discount systematic training in Christian intelligence, and to make numerical increase the standard of ministerial efficiency—its converts being counted, not weighed. Its ammunition is speedily exhausted and it can live only by frequent change of place. It is admitted that it is suited to pagan communities, to the degraded masses of nominal Christendom, and to those whose pride of reason and self-righteousness resist and resent the claims of the gospel. But it is said to restrict the operation of the Spirit within the lines of evangelical Christendom, and make the pulpit the throne of eternal judgement.

Sharply contrasted with the evangelistic conception of preaching, is the evolutional. It assumes that the religious life is germinally and potentially present in every human soul. It substitutes culture and development for conversion. It addresses every man as a son of God, and an heir of heaven, and endeavours to stir within him the recognition of these prerogatives. The burden of the sermon thus becomes "You are saved," not "Flee from the wrath to come." With such a basis the sermon could be nothing else than a gentle, persuasive appeal to the inner man. Nor can it admit any exception. It addresses the emotions, not the conscience. It fails to recognize the evil of sin and the need of regeneration and justification.

Shall we combine the two? Shall we say that preaching should be both evangelistic and educational, that it should aim at both conversion and edification? This would divide an audience into saints and sinners, and thus destroy the unity of discourse, and produce mental confusion and distraction. No mortal man is competent to work along these parallel lines with equal balance and effectiveness.

But,—supposing I have stated correctly the substance of Dr. Behrends' views—the question is here pertinent, What has become of the evangelical that he named and made no further reference to? It contemplates both conversion and edification. And it does not destroy the unity of preaching, as it need not separate the audience into two classes, because the same truths convert and also edify. The gospel is both milk to babes and strong meat to full grown men. All the evangelical truths that lead to conversion, tend also to promote sanctification. Thus the evangelical possesses the very quality, for the want of which the Doctor rejected both the evolutional and the evangelistic.

We shall now consider his definition of the mission of the Christian preacher. To it he attaches supreme importance. It is "reconstructed manhood." It is impossible to do justice to this in the limited space at my disposal. His idea may be fairly, although adequately, stated in a few words. The preacher is to endeavour to induce men and women to lead truly godly, pure, and unselfish lives. He is to labour to promote their welfare, especially in this present world; leading them to lay hold on that eternal life which may be enjoyed in the present state. This brings preaching as a mighty reforming power into living contact with all the social evils that afflict mankind. This is to build up and extend Christ's kingdom on earth. This is the preacher's work that is to reconstruct manhood, to bring back the golden age, to fill the world with righteousness and peace, and to fulfil the glowing predictions of the Apocalypse. If this be accomplished, there need be no anxiety in reference to a future state, of which our knowledge is imperfect. We must be saved in this world. All the preacher's labour is for men in the flesh, not for disembodied spirits. Thus the preacher's work will command the greatest possible respect; and he will see the immediate fruit of his labour.

The general definition of the preacher's mission is intended to suit preaching in all ages from the time of Noah, at least. It all tends to reconstruct manhood ; and this may reconcile us to the fact that the preaching of the Lord and his apostles was so long delayed, as the reconstruction of manhood was going on from the earliest times. It is maintained that this makes prominent the necessity of a godly and righteous life here ; and that it removes the mercenary views and aspirations of those who profess to exercise faith in Christ in hope of obtaining eternal life as a reward.

There is no doubt that this is a partial view of the preacher's mission. It does not do justice to the frequency with which future life is promised, especially in the gospel ; and to the earnestness with which the preaching of the gospel is inculcated. It does not do justice to the truth so often presented in Scripture that the regeneration of mankind is to be effected by the universal diffusion of the gospel, and the outpouring of the Holy Spirit on all flesh. The mercenary view referred to may be corrected by showing that salvation is of a moral nature, consisting in restoration to God's favour, to fellowship with him, and to true holiness. Such a reward does not foster selfishness, but godliness and righteousness.

Still the Doctor's theory emphasizes certain things that we are too prone to overlook. It is presented with much enthusiasm and eloquence ; and it has evidently inspired him with zeal and courage in the fulfilment of what he considers his mission.

Social duties should be enforced, not merely by natural and worldly, but by spiritual and evangelical, motives. Yet they ought not to fill any large or overshadowing place in preaching. This should be mainly occupied with the glorious gospel of the blessed God, and its heavenly truths and requirements ; and with these subordinately as its subordinate, though indispensable, fruits. Such is the uniform course of the New Testament preachers ; such is the most effective way of preaching morality. It makes the tree good : so the fruit must be good.

J. J. A. PROUDFOOT.

Knox College, Toronto.

THE MONTREAL CONVENTION.

HALF a century ago the secular colleges in Canada and in the United States almost deserved the epithet "godless." Clubs of various kinds flourished on the avowed basis of admiration for certain leaders of anti-christian thought. Thomas Paine was the hero of hundreds of students. No such thing as a praying band was known. If they existed and their memory has lived we have never heard of it; and it can certainly be said that the earnest Christians in these institutions were far and away eclipsed and overshadowed both in numbers and influence.

The change came gradually for a time. Various centres received a religious enthusiasm and it was fanned by the Spirit of God. John K. Forman, in 1884, made a pilgrimage of the colleges. Now five thousand three hundred names are enrolled as Volunteer Foreign Missionaries. Moreover there is that influence in student public opinion, those Y. M. C. A. halls sacred to manly Christianity, the wider influence of the missionary zeal, which reaches no one can say how far.

The latest evidence of this change is found in the convention held in Montreal, Nov. 6th. It was purely Canadian, but several gentlemen from across the line were present and aided in many ways. Delegates were present from Nova Scotia, Quebec and Ontario, nearly a hundred in all. Those from outside the city were entertained kindly. Luxurious houses, cheerful hearths and Christian kindness combined to make their stay pleasant. A social reception at the beginning and a drive around the city were added. Altogether the impression was so good that each foreign delegate left with regret and with the desire and hope of soon returning.

The sessions of the convention were as many as possible—three a day; two for business and the reading of papers; one, generally in the evening, when outsiders came and spoke. To outline in any way these meetings would be tedious. A report of some of the speeches and papers, which were sectional or local, would be out of place here. But some of the thoughts and all of the enthusiasm would be wholesome if only they might be communicated.

Dr. MacVicar, Principal of the Presbyterian College, Montreal, presided at the first meeting. It was a social reception. The city Y.M.C.A. band played sweet music. Flowers in bloom decked the tables. The seats were well arranged to allow for promenading. The young ladies were pretty and sociable. The refreshments toothsome. The chairman was most hearty. An hour of promenading and chatting, then order was called. Principal MacVicar welcomed all the visitors to the city and to the halls of the College over which he presides. He spoke of the class of young people who became students as the best of the nation, and thus prophesying the certain influence they would afterwards exert, impressed the need of gaining them to the cause of truth and firing them with principles and zeal of action. Missions, in his opinion, were the chief end of the Church, the missionary the noblest man. No one can devote too much time to piety. *Bene orasse bene est studuisse.*

After the applause subsided Sir Wm. Dawson addressed the meeting. He narrated a chapter of his early life in which he and others had sent the first missionary from Canada to a foreign field. The missionary was Dr. Geddie and the field New Hebrides. The missionary's work is grand and everyone can be a missionary. Each Christian can shine as a light in a dark place, or defend the cause of missions before the world, or help send someone else, or best of all, go himself.

After a vigorous appeal to the volunteers present from Mr. Cossum, the travelling secretary of the Alliance, farewells were said for the night and all went home; first, however, strongly fortifying themselves by consuming some of the elegant refreshments which were served in the library.

Next day, Friday, was full of Indian summer delights. The sunshine was warm and not sultry, the breeze, blowing freshly from the water, was bracing. The mountain, Montreal's heart's pride, with the last yellow leaves fluttering from its naked trees, seemed calmly majestic as it stood just behind the College lawns. Early were the delegates found praying for a blessing. Business rapidly, sensibly, discussed was put aside after an hour.

Then the real missionary business began. Most appropriate at first was a summary of the past year's events in regard to foreign missions by Mr. McKinnon, of MacMaster Hall, Toronto. Political conventions and Sultan's decrees have tended to check the ravages

of slavery. The banner long since trampled and soiled has now some new blood stains; Kenquian and his associates have fallen. But yet all along the line has been triumph. New countries opened up to Christian effort have been occupied. In many places revivals of power and stability have been inaugurated. At home eloquent tongues and facile pens have pleaded earnestly the divine cause. Funds are pouring in. Volunteers marshalling. The possibility appears that in this generation the world may be in reach of redemption. The hopeful watch-word of student missionary fort may perhaps be realized.

Then a Knox man, W. R. McIntosh, read one of the best papers of the convention, its subject was "The Volunteer at Home." He must in various ways keep firm his decision. He should prepare himself by mental training spiritual learning and specially by a study of his intended field as to its language, climate and customs, of apologetics and of medicine. He must not neglect his duty at home; his fellow-students first claim his attention; let him try to influence them for good in every possible way.

One of the most interesting papers was by Mr. Chas Vessot, a French Canadian, upon mission work among his own people. He spoke with authority. From undeniable experience and out of a full heart he told of their ignorance, how, afraid of the priests, they dare not draw the conclusions that naturally follow from the well-known fundamental rules of grace. The remedy is education. Open their eyes that they may see. Send the children to school. Protestantism has its foundation stone on light. Let the beams of Heaven's Sun illumine the darkness and all will be freedom and rejoicing.

We cannot speak thus in detail of all the instructive speeches and essays. Medical missions were discussed and lauded. A suggestive theme was "Money and Missions." Miss Hendric grappled well with the problem of "Woman's Work." The women of the Church since the time when one of their number, tremblingly bold, peeped into the vacant sepulchre, have had a destiny second to none. The wails of Zenana widows and ignorant harem slaves call loudly for them. They have gone, are going in throngs, but the supply does not begin to fill the demand. The old want is felt. More workers; more money. "How can they hear without a preacher, and how can they preach except they be sent?"

Messrs. Cossum and Mead knew nothing else but missions. Often

they spoke and well. Fresh from the business sessions of the International Executive Committee, their advice was well timed. Overflowing with the desire to see many accompany them on their fast hastening departure, the enthusiasm they kindled did not only sparkle but flame. News they brought of organizations of district alliances in provinces not situated conveniently to the central body ; also of a grand convention to be held next spring in Ohio, most central point of North America, where hundreds, perhaps thousands, are to gather in conclave about this work. The Alliance endorsed it by forthwith appointing delegates. Then the history of the five thousand so far was instructive. They are preparing ; very few have fallen away. They are calling to the societies for means to send them forth. Many are determined never to stay at home but somehow to make the journey across the broad sea and settle in the distant land.

On Sunday night, in the American Presbyterian church, at the final meeting, after an eloquent sermon on John i, 51, these gentlemen in turn gave addresses. The clock neared ten but no one wearied. The old, old story is the sweetest. No loud blatant talk provoking a howling enthusiasm was given. But forcible convincing Biblical arguments and conclusions were numerous presented. Mr. Cossum's history of the movement he is identified with, being new to the city people and of absorbing interest to the students, awoke earnest attention. Mr. Mott following with vivid pictures of the unevangelized world's need, with quotations of our Lord's plain words, with soul-searching appeals not only sustained the attention but carried it upward to a culmination. The best eloquence is that of quiet earnest conviction and that alone was employed. The crowded house were a unit in sentiment for one evening at least.

Now what use are conventions? So many ask. They look from a distance very much like a mechanical means of inspiration. What matter of the means if the inspiration be sincere? Warmth is the result of numbers in touch, friction generates dissipated heat, contract a salutary warmth. No one who believes in missions and who understands the significance of the apostles' assemblies and congregational gatherings should oppose alliances and conventions. And certainly no one however sceptical who has attended such a meeting as gathered a fortnight ago in Montreal retains any longer a doubtful opinion as to their good effect upon those attending. When the

double whistle of the locomotive announced our adieu we all hoped that each year might witness as representative a gathering, as earnest Christian sympathy and as firm and well-founded determination to send the gospel message round the world. The colleges are the proper recruiting places for foreign soldiers. Young people of both sexes are wanted, and these of educated brains and well balanced sense. These are best found as a class in the corridors of learning. And nowhere do ambition's heights allure so profoundly as in the dreams of a student. Some dream of the applauding multitude before the rostrum. Some of literary fame. Some of noble patriotism. Some of service to God's truth at home. But most brilliant and stable of all are those whose crowning glory is the Master's approbation, and the divine approval rests most benignly on a life which has been saved through losing, where earthly jewels have been counted worthless as compared with the white stone upon which a name is written which no man knoweth saving he that receiveth it.

J. W. M.

THE HOME MISSION DIFFICULTY.

I am glad Dr. Robertson and yourself are discussing the difficult problem of our Home Mission supply, although you seem to be looking in opposite directions. Will you allow me to put in an oar, and show at least that I appreciate the importance of the subject. It is, I believe, the gravest problem before our Church to-day.

1. In the first place, I would say that it is high time we got rid of our conservatism and did something, and, if that failed, try again. How long would business men stand idle before a problem that affected financial success? Are the interests of the Church of God less sacred? We are so desperately afraid to touch existing institutions! It would seem that a college curriculum is as sacred as the Confession of Faith, which we dare not touch, although everybody admits that some changes would be advantageous. If we once came to feel that inactivity is unfaithfulness to our trust, we would take a hold of the difficulty and solve it.

2. With you, I cannot see that the expropriation of the month of October from the collegiate year for Home Mission use would be an advantage. It is true the month of April is not good for Home Mission work, but it is not good for college work either. It is a languid time of the year. The best use to which it can be put is to allow students to spend it in resting after the examinations, visiting friends and getting to their fields. If not, the month of May will be so used, and the month of May is often as good, or nearly as good, as the month of October. Exchanging May for October would be of so little advantage to the Home Mission work that it is not worth while disarranging the present order for it.

3. I cannot agree with you that the time has come for the extension of the college year to seven months. While a high standard of education is good and desirable as an instrument in the Lord's service, yet we may best serve the Lord in certain conditions by a lower standard. The lay preachers of the Methodist Church—and their standard was low enough—served the cause of Christ in past days better than a smaller number of highly educated men could have done. They took possession of the field and held it until better men were provided, then their work was done. What we want now, and will want for the next generation, is men reasonably well qualified to take possession of the field and hold it, and surely

the six month sessions of the past have turned out men competent for that. We can get along with as good for some time to come.

4. I am persuaded that the proper solution of this question is a summer session. Last summer about one hundred students could not find employment in the mission field. Whilst others were preaching, they were idle. Why not let them employ their summer months in study and preach during the winter? We would thus have our mission stations continuously supplied, and not lose, every winter, as we do now, a great part of the work of the previous summer. But how is it to be done? Well, we have six colleges; is it not possible to utilize one in that way, or let them take it turn about. But the colleges will not agree! They have not been tried. Our colleges have the interests of the Church at heart. Let the Assembly ask them to arrange for it, and it will be found that such loyalty to the Home Mission work of the Church exists in the colleges that they will try, and succeed too. But can Professors stand two sessions' work in the same year? The summer session need not be so long as the winter one. Say four months, and perhaps some of our professors can get along on two months' holidays. I know a faithful Professor has hard work but a man of average health should not require six months' holidays in the year. Two months in the year might suffice. Many of us never get that much, and work fourteen hours in the day. But, after all, it is not fair to say they have six months' holidays. They preach almost as often as some pastors, and take a leading part in all Church work. Everybody knows how much their services are appreciated in the pulpit and Church courts. The Church is justly proud of such men. But the question is whether these men would not accomplish more for the Church by preaching less and teaching more. The strength now expended in the pulpit and general Church work would provide a four months' session, and, without doubt, greatly to the advantage of the cause.

But, should the colleges be immovable and the summer session deemed impracticable, then let the Presbyteries prescribe summer work for their idle men, give them an examination in the fall, and send them out to preach in the winter. That would not be as good for the students as attending lectures, but many a good man has been educated in that way in the past that has served the Church ably and well. Many of our students would to-day accept the disadvantage for the sake of the cause, and help the cause by so doing. It seems lamentable that red tapeism, or any other ism, should keep men idle and fields vacant. It is not what business men would do.

R. P. MACKAY.

Parkdale.

THE COLLEGE SESSION.

It is well that the question of asking the Assembly to change the college year, so that students may remain in the mission field until the 1st November, has come up early ; for it is a case in which to "hasten slowly," is peculiarly the course of wisdom.

No one can fail to sympathize with the Home Mission Committee in the object it has in view, and all who are conversant with the facts, will agree that to substitute October for April in the student-missionary's term of service would be of advantage to the mission work.

But the cost is to be carefully reckoned. Any present advantage, even to a work so vital as Home Missions, is purchased too dearly, if at a cost of impairing the educational standard of the future ministry. No argument is needed to show that a thoroughly educated ministry was never more required, than now and here. The pulpit in Canada addresses a public of high general intelligence. The half-educated minister is discounted at sight, unless he be a man of rare natural gifts. The defence of the faith requires an ever widening reach of knowledge. The great social problems clamouring for settlement, demand intelligent treatment at the hands of the ministry. The burning controversies in regard to the Word itself—its inspiration, the authorship and contents of its books, ought to be familiar ground to students of Theology. The Church will be held to firm anchorage not less by sound learning than by fervent spirituality.

There can be no doubt that the proposed substitution of April for October, would, in the case of Knox and Montreal colleges, at any rate, mean the mutilation of the college year. The affiliation of these institutions with the University of Toronto and McGill College, is, as is well known, quite intimate. The courses overlap through a system of options. The students taking advantage of these options, and the men in the preparatory course, would find their work thrown into confusion by arriving at college, a month after some of their classes had begun.

The proposal to add April to the present six months session, I heartily approve. What with examinations and the Christmas vacation, but little more than five months really remain for lectures. An additional month would doubtless be hailed as a boon by the professors, and all earnest students. Three sessions of six full working months each eighteen in all

—does not seem to be an excessively long period for initiation into the numerous and varied subjects comprised in a theological curriculum. The necessities of the Home Mission field may, perhaps, justly delay for a time the lengthening of the session. But it can only be for a time. In the meanwhile the Assembly will probably hesitate to derange the work in the colleges referred to by ordering the opening to be deferred till November.

R. D. FRASER.

Bowmanville.

THE EDITOR'S BOOK SHELF.

The prospects for a rich literary harvest this season are good. The leading publishers in Britain and America announce a goodly number of books in the several departments, for which the knowing ones are eagerly waiting. Students of theology, clerical and lay, will not let the grass grow under their feet if they keep up with their leaders.

Turning to the new books on the Shelf, the one claiming first attention is *The New Apologetic*,* by Dr. Watts, of Belfast. The author is well known on both sides of the Atlantic as a vigorous polemical writer and an uncompromising defender of Confessional theology. As a man, he is genial and warm-hearted; as a theologian, he is never so happy as when brandishing his shillelah. When he is in good humour, no one could be more gentle; but when his blood is up, woe to the man that treads on the extremities of his theological garment. He takes sure aim and hits heavy and often. At such times his nationality comes out; wherever he sees a head he hits it.

Dr. Watts studied theology in Princeton under the older Hodge, and is one of the best representatives of that school. If, as Prof. Campbell

The New Apologetic; or, the Down-Grade in Criticism, Theology and Science. By Professor Robert Watts, D.D., LL.D., Assembly's College, Belfast. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1890.

seems to think, Hodge's system is a camel with a very ungainly and inconvenient hump, Dr. Watts did not find it out, for he swallowed it, hump and all, as easily as he would an oyster, and he has been subsisting on it ever since. Like Dr. Patton, the quality of his fibre first became known to the Church through a heresy trial. His all-prevailing logic on that occasion won for him the confidence of the Irish Assembly, and he was made professor of Systematic Theology in the Belfast College.

To say that Prof. Watts is a man of great ability, a great scholar, a logical thinker and a powerful defender of the faith, as he conceives it, is to say what every reader of current theological literature knows. And to say that his theology is deductive rather than inductive, scholastic rather than Biblical, is to say what Dr. Campbell and not a few others say about his greater master, Charles Hodge. It is not our business to settle these vexed questions. Let the theological professors see to it themselves. What we are concerned about is the standpoint of the author of "The New Apologetic."

His standpoint is that of the dogmatic theologian. He has a fixed system, which he feels in duty bound to defend. Hence he has little sympathy with the new school of Biblical theology, and is, to a degree, disqualified for passing judgment on their work. "The New Apologetic" is designed to expose the weaknesses and inconsistencies, the heresies and unbelieving rationalism, of what the author is pleased to call "the new Scottish school," to undermine their foundations, and to destroy public faith in their trustworthiness as guides in matters of faith. Considerable space is given to the venerable speculations of Bushnell and Barnes, to the more recent works of Newman Smyth, Principal Tulloch, Momerie, and others living and dead; but it is against the Free Church professors, Bruce, Dods and Drummond, that the attack is mainly directed. Indeed, the Free Church of Scotland has given Dr. Watts considerable trouble. Years ago P. f. Robertson Smith's Pentateuchal speculations made "The Newer Criticism" necessary. Then Drummond's "Natural Law in the Spiritual World," and others of that sort, began to lead people astray, and "The Reign of Causality" was put on the scent. Drummond is still an offender, but Bruce and Dods are joined with him as ringleaders in the "New Apologetic."

To follow Dr. Watts through the thirteen chapters of his work is stimulating, but a detailed report would be tiresome and profitless. At first blush we were inclined to think our author's title somewhat misleading. We had thought of the new apologetic so earnestly desiderated and longed for, as on the way, but not yet arrived. There have, indeed, been workings toward a new apologetic, sporadic efforts, ventures, suggestions; and

the Free Church professors, especially Bruce, have done their share; they have blazed a few trees here and there, indicating a way out of the woods. But the new apologetic is still in the future. It is coming, however, and Dr. Watts, reading the signs of the heavens, has taken time by the forelock and attempted to prejudice, by anticipation, the public mind against it.

But the title is of minor importance. Of the substance of the work we do not speak at length, for the simple reason that, while much that Dr. Watts says is true, and some of his charges against the authors criticized well founded, his point of view is unfavourable and his spirit hostile. A critic must always be just, and, if his position is strong, he should be generous. Dr. Watts is never generous; sometimes he is scarcely just. If Dr. Bruce taught what Prof. Watts says his "Kingdom of God" teaches, he would be, as he himself confesses, "not only a heretic, but a fool." If Dr. Dods denied the inspiration and authority of Holy Scripture, the divinity of Jesus Christ and the reality of the Atonement, as Dr. Watts alleges, he would be a traitor more execrable than Judas. If Prof. Drummond, whose "Greatest Thing in the World" is misrepresented, ridiculed, abused and condemned in eleven vigorous pages, prostituted the supreme grace of Love, as Dr. Watts explicitly states, using it "as a veil to hide the insidious attempts of this new Scottish school to Germanize and rationalize the theology of these lands," he deserves our author's awful condemnation as one of "those who pervert the Gospel of Christ."

We do not undertake to defend this new Scottish school against the "down-grade" accusation of men so eminent and honoured as Dr. Watts and Mr. Spurgeon. Dr. Bruce is, doubtless, often mistaken, Dr. Dods imprudent, and Prof. Drummond illogical. Dr. Watts, it may be, is always correct, cautious, logical. But had we to choose, we should follow the former, with all their faults, rather than the latter, because their spirit is generous, believing, Christ-like. Their earnest desire is to do what the Disruption worthies did before them, to redeem theology from the abuses of the Church, and to emphasize, in a materialistic age, the spirituality of religion. The Christian spirit saves the one, the rabbinical spirit kills the other.

From a literary standpoint, the one fault we would find with Dr. Watts' new book is that it savours too much of a compilation. The several chapters were evidently prepared at different times and for different purposes. Some were college addresses, some magazine papers, and some newspaper articles. Hence, while the same spirit of hostility to the new movement breathes everywhere, there is considerable repetition, a lack of unity, and here and there meaningless sentences. For instance, on page 176, in

charging Dr. Dods with repudiating a certain theory of inspiration, he says :—"In the recent sermon, judging from the report given in the *Scotsman* of the 30th ult., he has not dwelt so much on the question of the Divine inspiration of Scripture. All that is reported is the following," etc. This "recent sermon," reported on "the 30th ult.," was delivered more than a year before the present volume was published. "The 30th ult." smacks too much of the newspaper; it is too ephemeral for cloth covers. Then, too, is Dr. Watts so guileless as to judge a man from a newspaper report, especially when that man is Marcus Dods and that newspaper the *Scotsman*? Such ignorance of the ways of the world does not sit well on so experienced a controversialist.

Apologetics seems to be receiving its full share of attention just now. Not so much in the way of systematic treatment as in a new apologetic spirit pervading much current literature. And it is a healthful spirit; not narrow and negative but generous, genial, positive. In illustration, take a daintily got up booklet put on the Canadian market for the holiday trade—*Christianity and Some of its Evidences*, by the Hon. Oliver Mowat. This is in several respects a remarkable production. We read through its ninety pages at one sitting and with increasing pleasure and thankfulness. It is remarkable for its clearness and conciseness of statement, its firm grasp of fundamental truths, its cogency of reasoning and its charitable tone. But most of all is it remarkable as the production of a layman, a lawyer, a politician, the Premier of Ontario, one to whom law and politics have been supposedly all-absorbing, and literature and theology but by the way. It is plain, however, that Attorney-General Mowat has given much careful attention to questions of religion and theology. He says himself that in early life he studied the Evidences of Christianity very carefully, and came to believe that Paley and Keith demonstrated as nearly as possible the positions they undertook to establish. Not long ago he set himself to study the subject of Evidences in the light of recent changes, before his intellectual faculties should begin to show diminished vigour and with the advantage of half a century of mental training in the discharge of judicial, professional and legislative duties. The result he stated in a lecture delivered in Woodstock and now published in a neat little book after the style of the English edition of Drummond's "Greatest Thing in the World."

**Christianity and Some of its Evidences*. An address by the Hon. Oliver Mowat, Premier of Ontario. Toronto: Williamson & Co., 1890.

Mr. Mowat would be the last man to say that there is anything new in his lecture. Of course it will be new to many readers. One newspaper suggested ignorance as the reason why ministers do not more frequently adopt the line of argument here presented. Mr. Mowat lays no claim to originality. He consulted authorities, examined witnesses, weighed evidence. But the same course is open to any student; and any student who is at all familiar with such writers as Luthardt and Row, any student who has given any attention to Apologetics, will not find himself on new ground when he reads Mr. Mowat's lecture.

But although it travels over familiar ground it is deserving of careful study on the part of students of theology and Christian people generally. Its standpoint is the true one—Jesus Christ, the founder of Christianity, His life, His spirit, His influence. Its method is good. Its spirit is earnest and devout. We do not outline the argument as everyone who is sufficiently interested to read these sentences will procure a copy of the book. That it may have a very wide circulation will be the desire of every well-wisher of Christianity.

But a book of much greater value than either Dr. Watts' or Mr. Mowat's, fresher, more scientific, more comprehensive, one to which students of apologetics will turn with expectancy and from which they will not turn away disappointed, is *The Evidence of Christian Experience*,* by Prof. Lewis F. Stearns, a copy of which, fresh from the press, is now on the Shelf. The book consists of ten lectures, on the Ely foundation, delivered to the students of Union Theological Seminary, New York, early in the present year. The subject is so important because almost entirely neglected in traditional apologetics, and because emerging into particular prominence at the present time; and the method of treatment by Prof. Stearns is so thorough and satisfactory that nothing less than a careful study of each lecture will do justice to the book. At present we can do no more than touch on a few of the distinctive features.

In the first lecture, the Evidences of To-day, an outline survey is given of the changes that have taken place in the form and method of the Evidences during the present century. The rise and fall of Deism, the apologetics of Butler and Paley, philosophical and theological revolution consequent upon the movement beginning with Kant and culminating in Hegel, the subtler attacks of evolutionary science, the searching examina-

*The Evidence of Christian Experience, being the Ely Lectures for 1890. By Lewis French Stearns, Professor of Christian Theology in Bangor Theological Seminary. New York: Charles Scribner's Sons. Toronto: Presbyterian News Co. 1890.

tion of documents and the questioning of the authenticity and credibility of Scripture writings by the modern schools of historical and scientific criticism, the failure of the old and the call for the new apologetic—all this is reviewed briefly but intelligently. Prof. Stearns notes the close connection often existing between orthodox theology and contemporary unbelief, *e.g.* the common acceptance of the doctrinaire conception of the Bible and Christianity. He accepts the view on this question stated more fully in "The Chief End of Revelation," making the distinction, which Dr. Bruce also makes, between Divine Revelation and its literary record. This distinction between Revelation and the Bible, however unimportant or even objectionable to the systematic theologian, is not only allowable but necessary in apologetics.

Having surveyed the field the lecturer states his purpose: The exposition of the argument from Christian Experience; showing the scientific value of the evidence upon which the Christian believer relies; meeting the attacks of unbelief directed against the supreme claim of Christianity, by the proof which the individual believer and the Church have in their own experience, that the Gospel is indeed the power of God unto salvation.

In the second and third lectures the necessary philosophical presuppositions, theistic and anthropological, underlying the evidence of Christian experience, are carefully examined, and the ground-work of the apologetic established.

The third lecture, on the Genesis of the Evidence, is most important, as in it the distinguishing features of the book are brought out. It traces the history of an unconverted soul, as God's redemptive grace in Christ enters it, takes possession of it, and transforms it; and shows how this redemptive transformation is the ground of the highest and most cogent proof for the truth of Christianity. All this is done with rare skill, and the strictly scientific method is never departed from.

The fifth lecture, the Growth of the Evidence, deals with Sanctification and the apologetic value of its evidences; the sixth with Verification of the Evidence; the seventh with Philosophical Objections; the eighth with Theological Objections; the ninth and tenth with the Relation of the Evidence to other Evidences.

After carefully reading several of these lectures and glancing hurriedly over the others we are convinced that this book is one of the most important contributions made to Christian apologetics during recent years. It is on entirely new lines. No text-book deals with the department of Christian experience. Hodge and others touch it incidentally. It is gaining prominence in current periodical literature, in the pulpit and in a few pro-

fessorial chairs ; but never before did it find systematic expression as a scientific apologetic. To ministers this book will be of especial value. Their work must be largely apologetical. They are set for the defence of the Gospel. In the pulpit and in pastoral work they must meet opposition, solve perplexities, enlighten and strengthen faith, and, at times, face the spectres of the mind, the doubts that arise in their own souls. In the midst of such work the minister asks, What is the great fundamental evidence upon which our Christian faith rests, and how can this be so brought into relation to the other evidences that they may be most effective in strengthening faith and overthrowing unbelief? As furnishing an answer we heartily commend Prof. Stearns' book. He appeals to the certainty of the Christian, founded on evidence that satisfies the profoundest cravings of his own reason, positive and rational, and he vindicates the scientific value of this evidence by putting it in the forefront. We commend it all the more heartily that Professor Thomson, from what he has seen of the book, concurs in our favourable opinion. It will be found to be a most valuable and timely work.

Prof. Stearn's book, while it deals with spiritual facts, pious feelings and experiences, statements of doctrine and the like, does not aim at edification or doctrinal instruction. Standing next to it is a new volume by a Canadian minister, the purpose of which is to edify believers, kindle feeling and stimulate thought—*Our Father's Kingdom*,* by Rev. Charles B. Ross, of Lachine.

The chief title seems somewhat misleading ; the book is more accurately described by the secondary title. It is, as the author states, "Lectures upon the Lord's Prayer delivered in the usual course of my pulpit ministrations." As such they are excellent. There is not, indeed, anything particularly fresh in thought or striking in expression. But the thought is good and the expression not void of literary grace.

Were we to examine each of the twelve lectures critically, points of difference would doubtless appear. For instance, in the lectures on "Thy kingdom come," a pessimism manifests itself with which we have little sympathy. Of course, there are social and political enormities. Of course, the world is worldly ; and the Church—it may be that

In this age
We need another Hildebrand, to shake
And purify us like a mighty wind.

**Our Father's Kingdom: Lectures on the Lord's Prayer.* By the Rev. Charles B. Ross, M.A., B.D., Presbyterian Church, Lachine, Canada. Edinburgh: T. & T. Clark. Montreal: W. Drysdale. 1890.

But, unless we have misread history, the times are not less hopeful than of yore. To be sure this pessimism is associated, as it so often is, with premillennial views of Christ's coming and kingdom—the world waxing worse and worse, present means of grace a failure, this dispensation closing in a great catastrophe, all opposition vanquished, and the kingdom established by the personal return of the Lord to reign with His saints for a millenium on the earth. This notion determines Mr. Ross' standpoint and colours all his thought. It is not offensively present, however, and those who differ most strongly from the author, or take but the meagerest interest in these vexed questions of eschatology, may peruse this little book with pleasure and spiritual profit. As an exposition of the Lord's Prayer it must take a second place ; but a worthy second to those few that are first is no mean distinction.

Professor Campbell's long expected work on the Hittites, * his *magnum opus*, is now ready and offered to the public. The two volumes are before us, by far the weightiest, most learned, and most valuable books on the Shelf. First of all let us speak in terms of unqualified praise and admiration of the publishers' part of the work. Canada may not have much to boast of in the way of fine book-making ; but whatever success she achieved in the past is equalled, if not excelled, by Williamson & Co., in their thoroughly artistic make up of Dr. Campbell's book. The paper, letter-press, binding and general style of the work, would do credit to any American or British house. This certainly is matter for congratulation, and the Canadian public should mark their appreciation. It is discouraging to find it necessary or advantageous for Canadian authors to have recourse to American or English publishers, when they have anything of special merit to offer the public. That the composition, presswork, binding, etc. of "The Hittites," were done by a Toronto firm, will do much to raise the standard of book-making in Canada.

But it is of the author's, not of the publishers', work that we should speak. Dr. Campbell tells us at the outset that this book "embraces the results of patient and laborious researches extending over a score of years." It is scarcely more than a week since it was laid on the Shelf, during which time we have read several chapters through, glanced over others, passed by on the other side of pages crammed with unheard-of names, were

* The Hittites: Their Inscriptions and their History. By Professor John Campbell, M.A., LL.D., Presbyterian College, Montreal. Two Vols. Toronto: Williamson & Co. 1890.

pulled up here and there by beautiful full-page and double-page plates of hieroglyphic inscriptions—now groping for the Ariadne clue, now following eagerly the romantic story, at one time a contemporary of Abraham, at another one of a marauding band bent on plunder and bloodshed—in Edom, in Egypt, in Palestine, in America—colonizing Mexico, building mounds in the Mississippi valley, swinging the tomahawk or drawing the bow of an Iroquois or fierce Dacotah—a Hadad, a Paseach, a Job, a Jabez, a Saul, a Gautama Buddha, or an Asoka—but everywhere, from Egyptian Syene and Elephantine, to the snows of Lapland, and from Hebron westward to the Fortunate Isles and eastward to Mexico—everywhere and always a Hittite.

Professor Campbell's book consists of two parts. The first part contains an account of the discovery of the monuments and the processes of decipherment. A translation is given of all the Hittite inscriptions, now read for the first time, with grammatical analysis and historical and explanatory notes. This certainly cannot be called light reading; but the author's hope "that any reader possessed of ordinary scholarship may, by means of the plates and text, follow it at every step and verify or criticize its results," is not without foundation.

The second part of the book gives an extended historical sketch of the Hittite people, based on materials furnished by the Egyptian and Assyrian monuments, by the Greek historians, and by tradition. Dr. Campbell regards the Hittites as "in many respects the greatest of ancient peoples," and traces of their presence he finds everywhere in the East, in Peru, in Mexico and northward to Alaska. The chapter on "The Hittites in America" is of especial interest.

It is quite impossible in so brief a review, to give any idea of this prodigious work; and in view of the scholarship, the special qualifications, the enormous toil and patient research which Professor Campbell brought to the study of the subject, and to the production of this monumental work, it would be unpardonable presumption on our part to express any opinion. None but specialists in this department of study, and very young students, who have not cut their wisdom teeth, will venture to sit in judgement on Prof. Campbell's theory or conclusions. But criticism will come, and adverse criticism may be expected from very high authorities. Our author's method of interpreting the inscriptions, and his historical estimate of the Hittites themselves, will be rejected by not a few reputable students of philology and ethnology. There are those who will charge him with building a great ethnological argument on a very meagre and uncertain philological basis; and there are those who will dispute the claim of the Hittites to any important place in history.

But these are questions for scholars. Ordinary readers whose knowledge of the Hittites has been picked up from Scripture references, current periodical literature, Wright's 'The Empire of the Hittites' or from Sayce's excellent little handbook in the "By-paths" series, will find Professor Campbell's book by far the most exhaustive study of the subject, and, while written by a scholar who has been honoured by a dozen learned societies, home and foreign, quite within the reach of any well educated English reader. The author claims the merit of him who believes that no science need transgress the limits of his mother tongue to find its adequate expression.

We hope to put Dr. Campbell's book into the hands of a scholar who has given special attention to the questions involved, and who, at an early date, will give Canadian readers a careful critical estimate of the merits of the work.

The Rev. Dyson Hague, in his recently published book, *The Protestantism of the Prayer Book*,* takes very strong ground in defending the Anglican Prayer Book against all charges of anti-Protestant tendencies. His object is "to demonstrate the essential Protestantism of the Book of Common Prayer, and to give to loyal Churchmen a series of reasons for their honest attachment to the Church of England." There may have been a "long felt want" which this book will supply. If there are those outside the Anglican Church who look askance at the Prayer Book as a feeler of Rome—and there are such folk—and if there are those among Churchmen who read ritualism and sacramentarianism and Romanism into the Liturgy or Articles—and there are such—Mr. Hague's work will not be in vain, if he removes the prejudices of the one or arrests the Romeward movement of the other. The author is an ardent Churchman and, we should judge, an Orangeman. He loves his Church. "Dear Church!" He holds to her Prayer Book, its prayers, services, Articles, as the bulwark of her Protestantism, and he calls on all loyal Churchmen to stand fast against the Popish doctrines and Popish practices slowly but surely making way into the Church for which Ridley and Latimer died. There is much need for Protestant Churchmen to call a halt. We distinguish between things that differ, and care little for harmless art and æstheticism in ornamentation and worship. But the horns and hoof of

The Protestantism of the Prayer Book. By the Rev. Dyson Hague, M.A., Rector of St. Paul's Church, Halifax. Toronto: The J. E. Bryant Co. 1890.

Romanism are not artistic. It would be too much to suppose that Mr. Hague has cleared up all the phrases that suggest, if not Romanism, at least, compromise; but he has done good service, and Anglicans will be none the worse if they give heed to his words.

While we are at it, suffer a few sentences on another anti-Romanism publication received on the same day as the preceding—*Archbishop Lynch's "Answers" Reviewed*,* by Rev. T. Fenwick. The Book Shelf is nothing of a controversialist. It never rests while Fulton, Chiniquy, ex-priests, escaped nuns, or any of that ilk, is within sight. In its code cleanliness is next to godliness. Mr. Fenwick's book, so far as we have seen, does not give any startling exposure of convent life; it deals rather with doctrinal errors and literary blunders. The late Archbishop and his works occasioned the waste of bottles of ink and reams of paper by Mr. Fenwick. Years ago "T. F." became familiar to newspaper readers, and always suggested "Popery." But the good Archbishop is gone, with all his heresies and bad grammar, and the book now before us is a last shot. Hundreds of people will read it and be interested, delighted and, doubtless, instructed. We pass it on to them.

After long service in the ministry, the Rev. Mr. Cleland has retired from the active duties of a pastoral charge, but does not spend his time idly or unprofitably. Part of it he has devoted to the preparation of a history* which betrays no diminution of intellectual vigour, which, on the contrary, is written in a clear forcible style, and in which are not merely condensed the leading particulars recorded at length by Reid, Killen, Witherow, and others, but also the leading events in the history of the Irish Presbyterian Church, since these authors wrote, up to the present time. His history is designed for readers on this side of the Atlantic, many of whom, it may be supposed, know but little of the struggles, sufferings, progress and position of the Presbyterian Church in Ireland, and of the great extent to which American Presbyterianism is indebted to this Church.

*Archbishop Lynch's "Answers to Questions and Objections concerning Catholic Doctrine and Practices" Review. By Rev. T. Fenwick, Elder's Mills, Ont. Toronto: Presbyterian Publishing Co. 1890.

* History of the Presbyterian Church in Ireland, for readers on this side of the Atlantic. By Rev. William Cleland. Toronto: Hart & Co. 1870.

In the first three chapters of his book, Mr. Cleland gives sketches of the civil and ecclesiastical history of Ireland from the earliest times, to the reign of James I. ; referring among other matters to the labours of St. Patrick, of whose Presbyterian principles evidence is furnished ; to the authority and warrant to subjugate Ireland which was given by Pope Adrian IV., to whom, therefore, belongs the credit or the blame of subjecting Ireland to English rule¹; and also to the unwisely conducted and ineffectual attempts made in the reigns of Henry VIII. and Elizabeth, to bring the whole Irish people into conformity with the Prelatic Church of England.

It was in the reign of James I. that the foundations of Presbyterianism as it now exists in Ireland, may be said to have been laid. About that time, the whole population of Ireland was little more than half-a-million, of whom only a handful were Protestants. Large tracts of land in the province of Ulster having been forfeited by the rebellion of Irish chiefs, Protestant settlers were invited by James to cross the channel, and occupy the vacant lands. Large numbers of Presbyterians with a few ministers from Scotland came over, and thus were introduced into Ulster, not merely a pure religion, but the benefits of temporal prosperity. "The long reign of disorder and desolation, of rags and wretchedness, of imprudence and want was over. The whole province thrilled with the pulsations of a new life, and like a giant refreshed by a long sleep, awoke to run a race of unwonted prosperity and progress."

The Presbyterians of Ireland were not the chief sufferers from the great Popish massacre of 1641 ; Prelatic persecutions had compelled many of them to return to Scotland, and the Episcopalians were thus left to suffer the most from the Jesuit-inspired murderers. Unfortunately, the prelatists, untaught by their own sufferings, when they regained strength in Ireland, renewed their persecuting policy towards Presbyterians, who, during and since the reign of Charles II., have suffered more from prelatism than from popish persecution. All this, however has been overruled for good ; and Mr. Cleland has shown how, as one result of the treatment they received in their native Ulster, large numbers of Irish Presbyterians emigrated to America, laid the foundations, and contributed most largely to the growth of the great Presbyterian Churches in this continent.

It is to the credit of the Presbyterians of Ireland, that in the great struggle for civil and religious liberty in the reign of James II. they took a very prominent and effective part. They were among the foremost to welcome the Prince of Orange on his landing in England in 1688, and, in the famous defence of Londonderry against the forces of James and the

French. They, as compared with the Episcopalians, were fifteen to one among the brave soldiers who manned the walls of the maiden city whose successful resistance contributed very largely to the establishment of King William on the British throne. Of all these events, Mr. Cleland gives an interesting, indeed, a thrilling narrative.

Interesting accounts are also given of the introduction of the Secession and Covenanting Churches into Ireland, of the expulsion of Arianism from the Synod of Ulster under the leadership of Dr. Henry Cooke, the great champion of orthodoxy; of the union of the Secession Synod with the Synod of Ulster; of the remarkable revivals in the seventeenth and in the present century, of the endowment and disendowment of the Presbyterian Church; of missions to the heathen, to Jews, and to Roman Catholics; of its assistance to Presbyterian Churches in the continent of Europe and the British Colonies in all parts of the world; of its literary and theological colleges, and of the present position and prosperity of the Church as compared with its position in former times.

In the closing pages of the book, reference is made to the sneering question put to Lord Castlereagh in the English House of Commons: "What is Presbyterianism?" and to his reply:—"It is *Protestantism double-distilled*." "The question, (says Mr. Cleland) was rightly answered "from a religious point of view; but from a political, it might be answered "by saying that it is *Loyalty double-distilled*. No section of the population of Ireland, have been more ardent and active in supporting the "revolution settlement of 1688, and in maintaining the interests of the "British Government in the island; and yet no section of the people of "Ireland have been more unkindly treated. Still, in spite of intolerant "parliaments and adverse influences from other quarters, the Presby- "terian people of Ireland have kept toiling away in the province, improv- "ing its agriculture, building up its trade and commerce, establishing and "multiplying its manufactures as well as other industries, until to-day, in "all the elements of substantial property, it is quite on a level with any "other part of the empire, and much beyond any other province of "Ireland. All the while they have been loyal to the faith their forefathers "carried with them, when they first settled in the country, and to-day "they have the grand satisfaction of knowing that at no former period in "her checkered history, was their beloved Church in a more healthy and "flourishing condition than at present."

Very creditably have the enterprising firm, who have undertaken the publication of this volume, done their part, and on this account, as well as on account of its valuable contents, it is well entitled to be extensively circulated, not only on this side, but on both sides of the Atlantic.

The fiercest light has been turned upon Darkest Africa, and public attention is directed to the great and perplexing problems of African colonization, civilization, education and evangelization. Hence the call for information. Every scrap of news relating to the newly found continent is eagerly read. Uganda, made sacred for ever more by the life and labours of A. M. Mackay, whose biography is now in the hands of English readers and will soon reach Canada—Uganda is rapidly advancing to the first place in public attention. It is Imperial England's latest charge. The manners and customs of the people, as well as their history and the wealth of their country, are of intensest interest just now. It is for this reason that *Life in Uganda*,* by Rev. Robert P. Ashe, is a timely publication. This little book consists of several chapters from the author's large work, "Two Kings of Uganda," and is devoted almost entirely to the manners and customs of the people. It is well written, and may be depended on.

Ashe's little book had scarcely passed off the Shelf when the one missionary book of the year, the only one deserving of a place beside Paton, presented itself. It is *Mackay of Uganda*.† Books have been coming in on us in shoals, and but little time or space is left for late arrivals. But the title, "Mackay of Uganda," was not to be resisted. There were not many of its 480 pages left when we laid it down.

A. M. Mackay was one of earth's great ones. He was a son of the Manse. His father was Free Church minister in an obscure parish in Aberdeenshire. About the time of his birth, 1849, in three neighbouring manses, Keig, Inch, and Auchindoir, three other Aberdonians started on their way to usefulness and fame, Robertson Smith, W. G. Elmslie and Robertson Nicoll.

The first thing that attracts attention in this book is the etched portrait of Mackay: a Scotch face, honest, brave, fearless. Then comes the biography: boyhood in Aberdeen; life in Edinburgh and Berlin, during which time he studied engineering and was being prepared for that strange and unexpected life which lay a little farther on; then came the call for missionaries and his determination to go to the heathen as an engineering missionary, his acceptance by the Church Missionary Society and his arrival in Uganda.

**Life in Uganda: Imperial England's Latest Charge.* By Rev. Robert P. Ashe, M.A., F.R.G.S. London: Sampson, Low, etc. Toronto: Upper Canada Tract Depository. 1890.

†*Mackay of Uganda.* By his Sister. With Portrait and Map. New York: A. C. Armstrong & Son. Toronto: Presbyterian News Co. 1890.

Of his life in Africa, from the time he first set foot on its pitiless shore until fourteen years afterward he fell a victim to its fever, only his own letters can tell. The loneliness of a pioneer missionary, the contradictions, the failures, the despair, the passion, the death—who can tell this story! But his name will not be forgotten. Savage tribes tamed will tell their children of the white man who faced death, and cruelty worse than death, to tell them of Jesus. Life in the Uganda will yet be sacred because Mackay gave his life up for its salvation. And when the roll of this century's heroes is made up, Africa will send four names—David Livingstone, Robert Moffatt, Alexander M. Mackay, Henry M. Stanley. Since the days of Livingstone no man has done more to redeem the African, and make it possible for him to be a man, than A. M. Mackay.

We can do no more this month than notice briefly this biography, which consists very largely of Mackay's correspondence arranged with skill by his sister. It should find a place in every Sabbath school library. It will take the place among Christmas presentations held last year by Paton's *Life and Stalker's "Imago Christi."*

Two volumes of Canadian poetry have just made their appearance, *Pine, Rose, and Fleur de Lis*,* by Mrs. Harrison, and *The Song of the Exile*,† by Wilfred S. Skeats. Mrs. Harrison is well known in Canada, her *nom de plume*, "Seranus," having a high place in the roll of Canadian *litterateurs*. Many of her poems have appeared in periodical literature. The present attractive collection is sure to meet with much public favour. French Canada supplies scenes and subjects and the Villanelle is therefore the most fitting measure. Mrs. Harrison's forty-four villanelles, each completed in nineteen lines, are all very carefully done. This is believed to be the largest collection of villanelles from one pen yet published in consecutive form. Ballads and sonnets give a pleasing variety. The quality of Mrs. Harrison's verse is good. There is the genuine poetic ring about it. Space forbids quotation. One word as to dress, it is beautiful. Hart & Co. really deserve credit for their taste. The printing, French old style type, is very artistic; and the binding, silk finished parti-coloured cloth, is unique in its way and tasteful.

Mr. Skeats' *Song of the Exile, Visions and Miscellaneous Poems* reads smoothly. The sentiment is good and the expression at times felicitous.

**Pine, Rose, and Fleur de Lis*. By S. Frances Harrison. Toronto: Hart & Co.

†*The Song of the Exile*. A Canadian Epic. By Wilfred S. Skeats. Toronto: Hart & Co.

HERE AND AWAY.

The Editor's Book Shelf stole a march on this department and took possession of our space.

Our little say will keep until next month, when the atmosphere will have been cleared of typhoid germs.

Good friends throughout the country were alarmed at the reports of the typhoid outbreak in Knox College. Calm yourselves. The danger is past.

What was the cause? Nobody knows. The sewers and the plumbing have been examined and renewed, and everything is being done to discover the cause and also to perfect the sanitary arrangements of the building. No explanation of the recent outbreak of fever has been discovered.

The dozen or more students who were victims are all recovering and will be ready for work at the opening of next term. The fever was of a very mild type, if indeed, in some cases, it was typhoid at all.

Turning now to more congenial subjects we call attention to two open letters in this issue, touching our remarks made last month on the change of the college session. Mr. Mackay brings up the Summer Session solution of the difficulty. Mr. Fraser supports our own view. We had been waiting for a statement from a Home Mission representative. That may come later on.

How would the professors vote? The Knox professors would, to a man, support Here and Away. "Leave us October and give us April," is their answer. In January, we hope to give the answers of a number of the professors in the other colleges. But any reasonable views, from any reasonable man, will receive consideration and find expression in the MONTHLY.

Biblical Theology is making its way to a leading place in the ideal theological curriculum. A few weeks ago the Edward Robinson Chair of Biblical Theology was created in Union Seminary, New York, and Dr. Chas. A. Briggs made first professor. This is really Doctor Briggs' strong department. Dr. Francis Brown will make a good successor as Professor of Hebrew. The day is coming when Knox and other Canadian colleges will have chairs of Biblical Theology. It cannot be much longer delayed.

We have the MSS. of a number of fine articles in our drawer. The MONTHLY is looking hopefully into 1891. One of the most important articles we have ever received is now waiting for an opening, "The moral and social organization of Education," translated from the French by Professor G. D. Ferguson, of Queen's University, Kingston. Another strong and timely one is from Dr. Daniel Clark, on "Hereditary Taint." George Adam Smith's second volume on "Isaiah" will be on hand in a few days and will attract considerable attention: an article by Prof. McCurdy, reviewing the two volumes, will give readers not only an estimate of Mr. Smith's work, but an insight into modern Isaianic problems. Dr. Middlemiss will discuss the very important question of "The Interpretation of Scripture Translations." Other articles will follow from Principal MacVicar, Principal King, Professor Ross. There will be no lack of good matter in the MONTHLY for 1891.