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## CHRISTIAN BENEFICENCE.

**A**T last General Assembly the following deliverance, on motion of Principal Caven, was unanimously passed on this subject :—

“Whereas there is urgent need of greater liberality throughout the Church in order to the development of the several Schemes of the Church, and even to the maintenance of the degree of the efficiency already attained ; whereas it is the duty and privilege of all Christian people to contribute towards the support and extension of the Kingdom of Christ as the Lord shall prosper them ; whereas we who enjoy the superior privileges of the New Dispensation, and upon whom the responsibility of carrying the message of salvation to the whole world is definitely laid, should not, at least, fall beneath the standard of giving for the Lord's cause prescribed for the Jewish Economy ; and whereas, notwithstanding the gratifying increase of contributions which we witness from year to year, the duty of adequate and systematic liberality is as yet imperfectly realized :—The General Assembly appoints a Committee on the subject of Systematic Beneficence, for the purpose of bringing, through the Press and otherwise, the important subject herein referred to earnestly and fully before the whole Church, with the view of promoting, on sound and Christian principles, the heartfelt and continuous growth of liberality in connection with every department of the Church's work. Presbyteries and Sessions are requested to co-operate

with the Committee as they shall have opportunity, and especially to assist them in gaining the ear, if possible, of all the congregations and families of the Church."

Following up the spirit of the above resolution we remark :—

#### I.—THE CHURCH NEEDS INSTRUCTION.

Not merely the question of ministerial support—in itself of vital importance to the Church—but the whole question of giving is one on which the pulpit must give no uncertain sound. Christian liberality is a theme on which professing Christians need line upon line, and precept upon precept. Our conviction is that the ministry—probably from false delicacy—overlook the importance which this subject holds in the Word of God to the great injury of the Church. Indeed, few ministers in the course of a long pastorate preach as much as Paul *wrote* on it. And in consequence of this lack of teaching, so many grow up in the Church with narrow, contracted, selfish views regarding the whole question to which the Assembly's resolution refers. Therefore, one of the most practical questions of the present day is—"The Lord's treasury and how to fill it." And if we follow Divine direction, and obey the law of the Lord's house, no monarch will have so overflowing an exchequer, and so large a surplus, as the King and Head of the Church. He is worthy to receive riches. And not only so, but the workman is worthy of his hire. "If we have ministered to you in spiritual things," says Paul, "is it a great matter that we should reap your carnal things?" The Church must revise her present methods and devise more liberal things, for by liberal things shall she stand.

#### 2.—SOME CURIOUS INCIDENTS.

Some congregations and official managers of money are guilty of littlenesses and mean dealings that men of the world would scorn to be connected with. Some of our wealthy churches, when vacant, deliberately lay their account to make money, and, instead of paying anything like a fair proportion of the salary formerly given, pay their probationers the minimum allowed by the regulations of the Church. And the most marvelous thing of all is, they are not ashamed to do it. There is nothing more humiliating than the penuriousness of some wealthy people when called upon to contribute to the Church of Christ.

A typical case occurs to me. A congregation composed of many well-to-do, and some of them even opulent members, gave a salary quite beneath their means ; their minister had difficulty in supporting his large family. After years of faithful service he died, and somehow the people discovered that his successor had a small private income, and they at once reduced his salary, not on the plea of inability, but because they thought he did not need so much from them. But they never once dreamt of treating their physician, or lawyer, or tradespeople in that shabby way, but only their minister. One of our largest city congregations gave their pastor only \$1,200, and when a deputation of presbytery remonstrated, the reply of one of the elders was, "It would be of no use giving him more, for if we were to double it he would give it all away." To which it was replied, "Most men, however, like to have the spending of their own money." A minister has been recently called to a prosperous town charge. The salary promised was \$1,000. Some of his brethren thought it too small, but the representatives did not think it best to increase it for two reasons:—(1) They did not want to make his place too soft at once, and (2) they did not want to hurt the feelings of their former pastor by too great an increase. How very considerate some people are!

We once overheard two gentlemen discussing this subject in a railway carriage. One of them said:—"I have a brother, one of the oldest ministers in New England, who has never had more than \$600 a year, though he has labored long and faithfully; I give a lad of sixteen years of age \$1400 per annum, whose chief duty it is to roll and unroll carpets in the warehouse." The second gentleman replied: "A medical man attended a patient and his fee was more than the whole salary of that patient's minister." "Well," said the first, "this just shows how much more men think of their *bodies* than their *souls*."

A minister in the country has a salary, we shall say, of \$800 or \$900, but the necessities of his field require him to keep a horse, which in addition to his labor, costs him from from \$120 to \$150 per annum, for feed, wear and tear, *i.e.*, the minister is required out of his small income to pay annually toward that congregation's maintenance \$150, while wealthy country farmers give their \$5 or \$10 and expect the minister's wife to take a lead-

ing part in every social or promiscuous expedient resorted to for raising his own salary. I relate a case which actually came before a presbytery. A congregation of one hundred and fifty members—all well-to-do—made a request to reduce their pastor's salary from \$700 to \$550. The pastor was poor and had a large family, and was greatly beloved by his people—so they said—for his talents, piety and fidelity, but they were not able to give him so much. A plain-spoken member of the court rose and said :—"I wish to put this *memorial* into plain English, as the memorialists should have done before they came here. It reads as follows :—"We respectfully ask of this reverend body that they will require of our beloved pastor to contribute of his own substance \$150 per annum for the support of the Gospel in our congregation; for if this is not done, then must one hundred and fifty of our number be compelled to add one dollar each to what is now subscribed, in order to keep the salary at its present rate'" "The prayer of the memorial was granted," is recorded in the presbytery records.

And how difficult to get the little that is promised, as the column for arrears show. At an annual meeting of a congregation a proposal was made to increase the minister's salary from \$500 to \$600. But the pastor sprang to his feet and earnestly pleaded that it be not done, and gave as his reason that "During the previous year he had been run off his feet collecting the little he had, and if he were made responsible for collecting an additional \$100 it would kill him outright." A minister in one of the eastern villages is threatening resignation, and the people feel his ingratitude keenly, for he has actually, during the year, been presented with a *comforter* and a *bushel of dried apples*. In Boston they give the professors in their colleges \$2000 per annum, but the head cook of the leading hotel receives \$4000. Even in that intellectual city the people seem to think more of their stomachs than their heads. Some years ago we met a striking statement in the *Princeton Review*—a periodical usually very accurate. "The cost of the whole ministry in the United States is estimated at \$6,000,000, and the *dog tax* at \$10,000,000." An elder in one of our wealthiest congregations said to me :—"Some of our people think our minister has a good salary—\$2,000. I give that to the foreman in my sugar refinery, and though he suits his place and work well, he can neither read nor write

In his autobiography, Dr. Guthrie writes :—" No profession requires so long, and few so costly an apprenticeship ; which, I may remark, makes it all the more disgraceful that, with preparation so great, ministers should usually receive a payment so small, *starvings* being a better name than *livings* for many of their charges. Some gentlemen pay their French cooks, and many merchants their clerks, a larger salary than he receives who has charge of their souls. and in whom they expect the piety of an apostle, the accomplishments of a scholar, and the manners of a gentleman." A probationer receives less than a day-laborer. I know of one respected minister whom circumstances compelled to resign his charge and to go on the probationers' list, and after six months' of hard work and paying his travelling fare, he had just \$200 left for the support of his wife and seven children. I am glad to say that many ministers are contented to live on a pittance, receiving less than a journeyman mechanic, but their congregations ought not to be satisfied to have it so. We have sometimes thought irony had reached its culminating point at an induction service, or in calls where the form of words is used—" And that you may be free from worldly cares and avocations, we hereby promise a proper support and oblige to pay you the sum of \$500." And, in response to the " real harmonious Gospel call," the wife and six children follow the minister to their new home. And what shall be said of those congregations—some of them financially strong—who will turn off an aged pastor without a dollar after the long day of his ministerial labor is over, eager to cry quits. And so far as they are concerned he may become a beggar? Such a congregation ought to have a pastor sent them from the cannibal islands. Surely it is only common Christian duty to provide for such a pastor as a family provides for an aged father.

### 3.—THIS GRACE A TEST OF CHARACTER.

The grace of giving, or Christian liberality, is a good pulse to show what condition the heart of the Church is in. And you reach a man's character very readily when you have dealings with his pocket. Every age of Church life has had its special test of character. And I verily believe that the test that tries men to-day is the way they use their money, either overcoming

or yielding to covetousness and greed of gain. It will be a sad day for the Church, should it ever come, when no minister will be found—Christ-like—to deny himself all chances of wealth and position, and even comfort, for the sake of the Gospel of the blessed God. But it will be a far sadder day, still, when it will be thought that ministers are the only men that are called on to deny themselves. Why a minister more than an elder? Or why either any more than any other professed believer who recognises Christ's claim upon him and can say, "The love of Christ constraineth me?" Christ is rich to all alike: His law rests on all alike, and a common work and responsibility lies before each. Scripture makes no such distinction, as is too commonly made by the latent feelings of many church members, who act as if one or two in the congregation alone were to exercise this grace. But every one who takes upon him the name of Christ is committed to the whole law of God. How often do we hear it said of one and another, "He might do thus or thus and never miss it." Alas! has it really come to this, that you may spend all the Lord's bounties on yourself and give to the support of His glorious cause only what will never be missed! If we were to judge of many by what they give, we would be left in grave doubt as to whether or not they are entitled to the Christian name. But we believe that in many cases it is the want of enlightenment on the whole subject.

Many professed Christians might learn a lesson from pagans. When abundance of gold was discovered in Japan many years ago, they had a day of public thanksgiving to the gods, because now the people would be able to gild their temples and enrich their places of worship. But when gold comes into the hands of many Christian men they keep it all to themselves. Pagans cheerfully give their talents of silver and gold, while the Christian grumbles while he doles out his dimes and cents; and the day of public thanksgiving because wealth has been discovered to lavish on the agencies of Christ's Church is far off. Yet our test is to fight against greed and to cultivate Christian liberality.

#### 4.—THE CHURCH MUST GROW IN THIS GRACE.

But how is this growth to be secured, and our people made to feel at once the privilege and duty of giving? Shall it not be

by the pulpit being more faithful in proclaiming the law of Christ's house in the matter? The blame in many instances rests with the minister, who never refers to the subject, and by his negative position makes it appear as if the Church had no business with money. But if the minister would rightly divide the Word of Truth, the pulpit must give clear, full and repeated instruction on the question of systematic giving. And next to the pulpit as its noblest ally, are a few earnest, liberal office-bearers and members who preach benevolence through their own practice. What a warmth and zeal it inspires when these manifest a large-heartedness and thus set a healthy example of Christian generosity.

Every one must admit there is room for improvement in the exercise of this grace in all our churches. Even many of those who profess to value and enjoy the ordinances, withhold more than is meet, though there is marked progress in many of our congregations, and some are learning to worship God through the collection as well as in other parts of the service. They have learned that giving is an act of worship, and that the piety of any one may be questioned, no matter how ostentatiously he claims to have reached the higher life, who grudges his small pittance to the cause of God. And more especially if he belongs to a congregation where this duty has been clearly and faithfully laid before the people. Amongst the different subjects for Christian conference it is gratifying to note that systematic giving by weekly, or at any rate frequent offerings, in the house of God is receiving increased attention, and, so far as reported in town and city charges, the weekly offering system works well.

Men must consecrate their wealth as well as themselves. A Baptist brother as he was stepping down into the water to be immersed was reminded that he had better take his watch and pocket-book out of his pockets. He did remove his watch, but on second thought left his pocket-book, remarking, "I want to baptise my pocket-book along with myself." Very few Christians do that. A luxurious, selfish life threatens us as it threatened ancient Greece and Rome. And amid the currents and counter-currents of society, the members of the Church are exposed to criminal indulgence, and the treasury of the Lord is impoverished. Society is binding around its neck a yoke that is

grievous to be borne. We are being robbed by artificial wants, and pay a heavy tax to keep up appearances. And the Church must set an example of self-restraint, and show a wise use of worldly goods. Leading men in our congregations should be marked by strength of character and Christian liberality. We naturally look to them as the anchor to hold the people from drifting in dangerous directions; the warp to hold the web of Christian life and feeling together.

As all geometry springs from a few definitions and axioms, so this whole question can be reduced to

#### 5.—A FEW SIMPLE PRINCIPLES.

(1) It is desirable that the Church in common with every other institution be able to pay her butchers' and bakers' bill.

(2) It is necessary that she should pay her debts in good current coin.

(3) Our people have plenty of money in their pockets if we could only get at it.

(4) If a good case is made out our people usually respond with a fair share of liberality.

Therefore, let our ministers tell their people plainly that the Gospel must take possession of a man's pocket as well as of his heart, and that it will always do the former when it has truly done the latter. We like to hear of men feeling for Christ in their pockets. But it is a difficult matter to persuade many that Christ spoke the truth when he said, "It is more blessed to give than receive." We have Christians (so they call themselves) who have the heart to go to church from one year's end to another, and never offer to contribute to any department of Christian work. If they put a copper on the plate that is the amount of their giving. It would appear, also, that many of our congregations are chargeable with gross selfishness; they spend almost all on themselves and forget the claims of the Church at large. But no congregation can be selfish and continue to prosper, any more than an oak tree could continue to grow in a tub. It is an interesting but humiliating study to look over our congregations and see what some of them are doing for the Schemes of the Church. The little sums contributed seem more like what some well-to-do elder might be supposed to give to his wife to



do a little shopping of an afternoon. And many of our women spend more on a cloak, a seal-skin jacket, a dress, or even a bonnet, than some of our *presbyteries* give in response to the urgent appeals of the Church to carry on some grand department of her work. And yet these are the responsibilities and monetary obligations which her very successes are creating. Let her look in any direction she pleases and she sees nothing but work; the fields are already white, and her most urgent needs are men and money. Many a congregation becomes restive under the application of what the Word of God says on the duty of giving, and are like the old woman who had just been listening to an earnest appeal by a minister who had chosen as his theme the subject of giving as the Lord hath prospered us. She was heard to say to a like minded neighbor as both were leaving the church together, "If ther's an ill text in a' the Bible that body is sure ta get hold o't."

Our Church is financially strong, many of whose members are our wealthiest citizens. We have great financial power lying latent, and the only thing to be regretted is, that it is so very latent. Withholding more than is meet has always been a sin in the Church, and men need to be warned against it as much to-day as ever. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." But to rob God brings heavy judgment. "Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

. *Sarnia*

J. THOMPSON.

## THE SONG OF SOLOMON.

### II.

I N my last article, I gave a few brief arguments for the inspiration and spirituality of this portion of the Old Testament. My present purpose is to show the same thing by calling attention to the great Christian graces that permeate the entire Song. These are Joy, Peace and Love—the very qualities for which the Gospel of the Lord Jesus Christ was given to establish in the human heart and in the world.

The last of these graces, I shall consider in a third article. The first two, I will now briefly present:—

(1) Joy stands in the foreground, because this is a *song*—yea, a *nuptial song*! From beginning to end, the poet's frenzy flows out upon the swelling tide of that ineffable delight which is inseparable from true courtship and holy wedlock. Laying hold on such human experiences, the poet conducts us, at once, to a contemplation of the higher matrimonial union of the soul with Jesus Christ; and, through the Holy Spirit's aid, to a participation in that joy which is unspeakable and full of glory.

This world was made for song, laughter and holy merriment. When the foundations of the earth were laid the morning stars sang together. As a sinless being, man had in his bosom a harp of a thousand chords, giving forth music without a discord. Paradise was a complete cadence. All was righteous, and righteousness is harmony, sweetness, joy. That this should always be was the divine purpose. God is not the author of dissonance. Tears and groans come not through the will of our Heavenly Father. It was sin that brought sorrow, by throwing out of harmony all the chords of the soul. True, there is joy in sin. But of what quality is it, and whither does such joy tend? Let the drunkard's home tell us the nature and destiny of the merriment of unrighteousness—let the infidel's studio speak—the gambler's haunt—the criminal's cell—the rogue's lurking place—the house of darkness—the sinner's deathbed—the lost soul's limbus! Where Satan is there can be no truly joyous heart; neither can there

be the sweet strains of happy voices. The Evil One puts thorns into our roses—mud into our silver vases—sadness into our laughter—bitterness into the heart—death in the poor immortal soul!

The only thing that can restore true harmony to man is his wedlock with the Christ of glory. In the morning of the Incarnation, the lofty angelic announcement was:—"Fear not; for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David, a Saviour which is Christ the Lord" (Luke ii. 10, 11). Since that great Bethlehem birth, the sun has shone with a brighter light—the stars have twinkled with a milder and sweeter brilliancy—the flowers have flamed with a choicer hue and emitted a richer perfume—the birds have sung with a clearer note—the wild beasts of the forest have given forth a gentler chorus—the lamb and the lion have grown more friendly—dirges have had less lamentation—funerals less melancholy—the grave less hopeless—the future world less doleful and less dreaded! A new joy has been in the human soul and a new song on the lips! All praise to the sovereign grace of God! All glory to the blessed Son of God! "The fruit of the spirit is joy!"

But the unbelieving world knows but little of this joy. It only comes into the heart when sin walks out of the heart. The soul in maidenhood can have no experience of such Heaven-born delight. There must be a courtship and a nuptial union with the King of glory. The penitent sinner, as a bride in the beautiful needlework of meekness, contrition and faith, must, with gladness and rejoicing, be brought into the King's palace (Ps. xlv. 14, 15). This is the glorious thought which, in highest metaphorical language, is worked out in the Song of Solomon. Everywhere throughout this poetic allegory, setting forth the supernal grandeur of free grace, we hear the psaltery and harp, the timbrel, the loud cymbals and high-sounding cymbals of nuptial joy!

(2) Peace. We cannot understand thoroughly the Christological purport of Canticles until we know the figurative sense in which the names of the two leading characters are used. The first of these is "Solomon." The word is from "salom," the Hebrew for "tranquil," "pacific," "giving peace." True to this etymology, we find the statement of the Lord regarding Solo-

mon, prior to his birth—"Behold a son shall be born to thee (David), who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon (Peaceable), and I will give peace and quietness unto Israel in his day" (1 Chronicles xxii. 9). In verse three of the first chapter of the Song, we read:—"Because of the savour of thy good ointments thy name is as ointment poured forth." In olden times the lavish use of spikenards signified good-will, restfulness, peace. To say that a name is as ointment was to say that Solomon signified peace or a dispenser of restfulness and good-will. In this portion of Holy Writ, therefore, the word Solomon is used, not in a literal, but in a symbolic sense. It could, of course, be employed in no other way and yet have any force in a poetic allegory. Its metaphorical meaning is—Peace-Giver—Prince of Peace. At once we see the person signified. It is the Heavenly Solomon—the Lord Jesus Christ. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called the Prince of Peace," (Isaiah ix. 6). "Glory to God in the highest and on earth peace among men in whom he is well pleased," (Luke ii. 14). "Peace I leave with you, my peace I give unto you" (John xiv. 27). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for he is our peace" (Eph. ii. 13, 14). Thus we see that Jesus Christ our Lord is the real Peace-Giver—the Solomon of the Song of Songs.

The other chief character in this drama of sacred things is "Shulamite" (vi. 13). In the Vulgate the translation is "Pacifica," that is, one in the possession of peace. The Hebrew root, "salem," guarantees this rendering. It means living in *peace* or friendship. In short, as Solomon signifies peace-giver, Shulamite stands for *peace-receiver*. And such is the Christian. He has accepted and is in possession of the peace of God which passeth all understanding. In the first verse of the Song, we find an earnest petition for peace:—"Let him kiss me with the kisses of his mouth." This prayer is to Christ for His kiss of *reconciliation*. From this anxious state of the awakened soul, the poet moves forward through a series of striking religious experiences, until the *peace-seeker* stands forth a *peace-receiver*,

Then it is that the symbolic name appears :—" Shulamite " (vi. 13.) It would have been a mistake, on the part of the writer, to have used this term earlier in the Song, while, as yet, the bride was not in full and permanent possession of a sure salvation., This she was not, as a closer reading of the allegory will show until the period covered by the last three chapters.

With this correct understanding of these symbolic names, Solomon and Shulamite, what a flood of light is poured forth on this nuptial poem. No longer is it a mere human production of erratic diction and wild fancy. It is Holy Writ—*inspired ; spiritual ; Christological.* Here we behold the Gospel of grace and truth—Jesus Christ, the world's Saviour, giving peace and joy to all who will earnestly seek Him.

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## THE RELATION OF BIBLICAL THEOLOGY TO SYSTEMATIC THEOLOGY.

THE following remarks have been suggested by a perusal of a symposium published nearly two years ago in the *Old Testament Student*. Five questions regarding the place of the Bible in the theological seminary had been sent out to "men of the highest reputation in the ministry and in religious journalism," and the answers were printed. The fifth question had to do with the relation of Biblical Theology to Systematic Theology. But some of the contributors so plainly understood the term, Biblical Theology, in an unusual sense, that the editor deemed it needful to republish Cæhler's definition of the science. It may be profitable, therefore, to explain the term and to discuss briefly the relations of the two disciplines under consideration to each other.

Cæhler understands the theology of the Old Testament to be the historico-genetic delineation of the religion contained in the canonical writings of the Old Testament. Weiss defines the theology of the New Testament as the scientific representation of the religious ideas and doctrines contained in the New Testament. Obviously, these two definitions are in essential agreement, and they indicate very clearly the scope of the science. The name might, of course, be given to that *whole* division of theological science which has to do specially with the Bible, and hence is not altogether appropriate, but other names which have been suggested, such as Biblical Dogmatics, or History of Old and New Testament Religion, are not less objectionable, and the usage decides in favour of the term employed by Cæhler and Weiss.

Now, this is a science which rests upon the most thorough grammatico-historical exegesis of the whole Bible. Such an exegesis brings out three facts.

1. The truths of our religion were revealed with growing clearness and fulness. The Bible is not "a mere word-book nor a compendium of doctrines, but a nursery of growing truths. It is

not an even plane of proof-texts without proportions or emphasis or light and shade, but a revelation varied as nature." The doctrine of the Messiah, for example, will be found to begin with a very general promise of a seed which should bruise the serpent's head. In preaching, that promise should of course be considered in the light of the completed revelation, but to those to whom it was first given it did not even tell whether the seed was to be a single person or not. Only as time went on, and circumstances made it desirable, was this seed more and more fully defined. Gradually it was shown to be personal, of the stock of Abraham, of the family of David, etc., until at length the person and work of the Redeemer were fully described.

2. There are various types of doctrine in the Bible. The manifoldness of its form is conditioned not only historically, but also individually. It was written by holy men who spake as they were moved by the Holy Ghost, but the Spirit did not interfere with the individuality of the human authors. One man is naturally more fitted to apprehend one aspect of truth, another looks at it rather from another point of view. God took advantage of this fact in the construction of His Word. Hence there is, *e.g.*, a Pauline type along with a Johanne, a type represented by Isaiah as well as a type represented by Jeremiah.

(3) The truths of the Bible are related to one another in a very complicated manner. A doctrine is taught here in one connection of thought, there, in another. It is thus shown that threads run as it were from it not to one doctrine only but to many.

Accordingly there is need for a historical science which shall represent these facts. This science is Biblical Theology. It exhibits the variety rather than the unity of the Bible. Laying aside all those descriptions of the natural and social condition of the people which have no immediate bearing upon religion, it seeks to get hold of all "the threads by means of which a doctrine is connected with other ideas and doctrines," and "to delineate the Biblical religion according to its progressive development and the multiplicity of the forms in which it appears." It is easy to see that it bears to Biblical History, a relation somewhat similar to that which the History of Doctrines bears to

general Church History. It is evident too, that such a science is quite distinct from Systematic Theology, if indeed Systematic Theology be "the development into an all-embracing and self-consistent system of the contents of the Divine Revelation and its subsequent elucidation and defence." But though distinct these two sciences are very closely related.

(1) Biblical Theology furnishes a most complete justification for the existence of Systematic Theology. A science must be able to give a reason for its existence. Systematic theologians claim on behalf of their study that it is a necessity of our nature to systematize our knowledge, that "the eternal realities, which if the Gospel be true underlie theology, are actually related forming one whole" etc. Now all such reasons assure that the Bible is not "systematic" in form. But this may be more or less true. If, however, no truth is stated in all its comprehensive fulness in any passage and if no passage shows any doctrine in all its relations to other doctrines, the Bible must be less rather than more "systematic." Biblical Theology shows that this supposition is a fact. Its results increase, therefore, the necessity of exercising our natural desire for systematic knowledge.

(2) Moreover Biblical Theology will give great assistance in the construction of the theological system. It furnishes a storehouse of facts which are needed; it is the natural presupposition of Systematic Theology and if it be used as a basis, it will greatly enrich that department of religious knowledge.

It will decide the number of doctrines which must be admitted. It shows how some doctrines which were only of temporary validity were in the course of time superseded by others, how some statements of doctrine which were adapted to an early age, were replaced by fuller and more perfect revelations. It aims to bring to the light every doctrine of God, and all of these which are universally true must find a place in our system. It is not difficult to believe that a less scientific method may have missed some Biblical truths, but if the Bible is our rule of faith, none of its truths may be neglected.

It will decide too, the measure of prominence which must be given to each doctrine. The history of the Church and its controversies with error have rendered certain doctrines very prominent in its symbols. And naturally the symbols of the various



branches have not given prominence to the same doctrines. But a truly scientific system must give to each doctrine a space proportioned to the prominence which the method of Biblical Theology shows that it possesses in the Bible.

Moreover, it will render the exposition of doctrine more accurate and complete. It is not to be supposed that the great outlines of any fundamental doctrine will undergo change, nor that the great systematic theologians of the past have given grossly inaccurate or incomplete expositions of doctrine. Unwittingly, perhaps, yet substantially, they have used the true method. But by the use of the results of Biblical Theology, these conclusions so far as they are true, will be placed upon a more secure foundation and so far as they are erroneous will be corrected. It is evident that only by the historical method of study can we reach the greatest conformity with the Bible in our statements or embody every detail of its truths.

Again it will change the plan of marshalling the proof-texts. A mere list of passages will be succeeded by a succinct account of the history of the doctrine under consideration. This method has been already adopted with good results by Dorner, but unfortunately he foregoes to a great extent its advantages by making the religious consciousness rather than the Word of God the norm in his "Dogmatic Investigations."

Once more, it will settle the method of framing the skeleton. Several methods of dividing the material are at present in use, but some of these seem to have been brought from without. The skeleton ought on the other hand to grow out of the material. All the doctrines given by Biblical Theology with all the relations which it shows that they sustain to one another must be taken into consideration and the inductive process must be put in operation.

Such a science deserves to hold a high place in the estimation of every student of the Bible. Such a place many already give it. An eminent minister of Scotland, the author of a valuable hand-book on the Life of Christ, the Rev. James Stalker, of Glasgow, believes it to be at present the most interesting of the Theological Sciences. It is interesting in itself; it is interesting, too, by reason of its contributions to other branches of Theo-

logy, even to apologetics. There is reason to fear that it is all but totally neglected in Canada, and if these remarks lead any to examine its claims, the purpose of their publication will be completely served.

Londesboro.

D. M. RAMSAY.

### INSPIRATION, THE LETTER AND THE SPIRIT.

“CLEAR your mind of cant, Sir,” said the celebrated Dr. Samuel Johnson to his admiring biographer, Boswell. The sage of Bolt Court said what is easier to say than to do, shown in his own as in the case of many men before and since. Cant is cannot with an added sham ; put “ing” to the end of it and it would represent the image of the thing—untrue—feigned—hypocritical—abortive—in a word—no thing—but an imitation.

There is a prevailing opinion, loosely entertained, that cant and canting has mostly if not entirely to do with religious matters. To many a canting hypocrite would mean a long-faced, ostentatious member of the Church—a religious Pharisee with a Judas whine. But it is not strictly accurate. Religion has no monopoly of cant ; the Pharisee is not the exclusive property of the Church. It is found in every age, in every clime. Hypocrisy is indigenious in the soil of the human heart, and is the same in the sinner as in the religious professor.

There is political cant and commercial deception ; literary theft and scientific humbug ; social hypocrisy and sham patriotism ; medical deceit, legal *finesse* and newspaper mendacity, so that “things are not what they seem.” In every direction, doubtless, the optimistic philosopher would discover “the soul of good in things evil” in this element of our common humanity, as in everything else ; yet we must sorrowfully confess that the trail of the serpent is over it.

The father of lies is the legitimate parent of cant wherever it

is found ; but it should not be forgotten that its worst phase is apt to be shown in religious matters. If " a knave's religion is the rottenest thing about him " it must follow that it is an imitation of the best, demanding subtle, adroit, persistent care on the part of the actor. There may be an added self-deception on one hand, or a self-assertive impudence on the other ; but the *imitation* must be kept up to the end or it amounts to nothing. So that every sincere, good and well-disposed man or woman may take comfort from the thought that the counterfeit proves the genuine, the sham the real ; and that from time immemorial the evil apes the good. Satan will caricature the Diety, change the truth of God into a lie, and worship the creature more than the Creator. To be " full of fair seeming " is the heritage of fallen humanity.

Many thoughtful people, serious and reverent both in spirit and by education, have frequently been pained at the manner this has been pressed upon their attention from various quarters. The effort to bring about a great reform—a great work of grace—to evangelize the world—may we not add, to save souls, especially with the so-called working classes—has brought strange things to our ears. Who has not been pained to hear vague religious theories ventilated—inaccurate statements of theological truth—gross carelessness in the use of Bible language—partial one-sided presentations of spiritual things—garbled quotations of the Scriptures, texts torn from the context, often misquoted, and made to do duty in the wrong place—all this coupled with an audacity and dogmatism, a self-assertion and fluency, an apparent egotism and total obliviousness of anything wrong, either with the speakers themselves or their style. Sometimes, too, attempts at wit that made matters worse—less of that even of the right kind than of sound teaching—that it is little wonder it has been denounced as *flippant cant*, the righteous indignation of outraged, reverent religious feeling rising in its wrath to condemn unsparingly such use of the Bible as the worst possible form of flippant cant. But after all what is the difference between one kind of it and the other. Is not solemn cant just as bad ; is it not quite possible that the solemn whine is worse even, really more dangerous, than the flippant conceit.

The question would then be as to the use and abuse of the

inspired volume—the meaning we attach to the word inspiration—our interpretation of Faith and its object—the foundation of Protestantism—the basis of our civilization. Assuming that our readers are acquainted with the range of theological literature on this subject, we will ask them to consider for a moment the statements of one who is, to say the least, *outside*, and who therefore cannot be regarded as biased in any way. We refer to the well-known author John Ruskin. In his volume "Time and Tide," letter 8th, on "Things Written," he writes:—"All the theories possible to theological disputants respecting the Bible are resolvable to four, and four only." (For the sake of those who have not the volume at hand we give the extract entire, though it is rather long).

"The first is that of the comparatively illiterate religious world; namely—that every word of the Book known to them as 'the Bible' was dictated by the Supreme Being, and is in every syllable of it His 'Word.' This theory is, of course, tenable, though honestly, yet by no ordinarily well-educated person.

"The second is, that although admitting verbal error, the substance of the whole collection of books called the Bible, is absolutely true, and furnished to man by divine inspiration of the speakers and writers of it; and that every one who honestly and prayerfully seeks for such truth in it as is necessary for salvation will infallibly find it there. This theory is that held by most of our good and upright clergymen, and the better class of the professedly religious laity.

"The third theory is, that the group of books which we call the Bible were neither written nor collected under any Divine guidance securing them from substantial error; and that they contain like all other human writings false statements mixed with true, and erring thoughts mixed with just thoughts; but that they nevertheless relate on the whole faithfully the dealings of the one God with the first races of men, and His dealings with them in aftertime through Christ; that they record true miracles and bear true witness to the resurrection of the dead and the life of the world to come. This is the theory held by many of the active leaders of modern thought in England.

"The fourth and last possible theory is, that the mass of religious Scripture contains merely the best efforts which we hitherto

know to have been made by any of the races of man towards the discovery of some relations with the spiritual world ; that they are only trust-worthy as expressions of the enthusiastic visions or beliefs of earnest men oppressed by the world's darkness ; and have no more authoritative claim on our faith than the religious speculations and histories of the Egyptians, Greeks, Persians, and Indians, but are, in common with all these, to be reverently studied, as containing the best wisdom which human intellect, earnestly seeking for help from God, has hitherto been able to gather between birth and death. This has been for the last half-century the theory of the leading scholars and thinkers of Europe.

“ There is yet indeed one farther condition of incredulity attainable and sorrowfully attained by many men of powerful intellect ; the incredulity—namely—of inspiration in any sense, or of help given by any divine power to the thoughts of men. *But this form of infidelity merely indicates a natural incapacity for receiving certain emotions, though many honest and good men belong to this insentient class.*” [The italics are mine.]

Now we are in no sense bound to accept of what Mr. Ruskin says either as final, or strictly accurate in estimate or classification ; and I only italicised this last to call attention to the much neglected fact of the blindness, not only moral and spiritual, but in everything else, of the completely infidel mind ; and to ask the reader to think for a moment of the value he would attach to the opinion of any one who was blind in regard to any matter requiring the use of vision, the infidel estimate either of himself or of anything else. Dealing with the other four we can dismiss the first and last, for we have nothing to do with them here. It would then resolve itself to the consideration of the second and third, the relationship of the one to the other, not critically, but on general principles.

It is difficult to see how the verbal element can be wholly discarded in a matter so vital as the appeal we are accustomed to make to the inspired volume. All earnest men have felt this. The Bible has been to many of them the Word of God, the infallible rule of faith and practice ; with an inspiration that lies even deeper than the words themselves, being the words of Jehovah the God of the whole earth, addressed to his sinful erring

children. They should therefore be measured by their relationship to Himself, judging the one by the other, ever remembering that He is the ever-living One, God over all blessed forever, and forever blessing the children of men. Our appeal must be therefore to the Scriptures themselves and not fluctuating human opinions; and we therefore find in them, as in everything else, an impulse to strive after a higher degree of perfection—of Divinity, if you will—that is everywhere the great law of human progress.

“No prophecy of the Scripture is of any private interpretation.” Prophecy does not mean what is commonly understood by it, namely, mere prediction. In the Bible it means inspired teaching. The teaching of the Prophets was not always prediction. They spoke as they were moved by the Holy Ghost; and this language, garnered in the sacred volume, becomes vital with the breath of God and the store-house of all who read.

Many examples might be given, but two will suffice by way of illustration, not perhaps the most important, but certainly suggestive. In Hebrews xiii, 5:—“For he hath said, I will never leave thee, nor forsake thee.” Now where is it said? First of all to Jacob on his way to Padan-aram, Gen. xxviii, 15. Secondly to Israel joined to Joshua, Deut. xxxi, 6; Joshua i, 6. Again to Solomon as uttered by David, 1 Chron. xxviii, 20. And last by Isaiah, in chap. xli, 17. On this the apostle rests his exhortation, that we may boldly say:—“The Lord is my helper, I will not fear what man shall do unto me.” The inspired writer does not hesitate to take that promise, originally given to the poor wanderer, and catching the breath of inspiration, trace it through the Church to the nation; and finally, in Isaiah, to a number greater than ever belonged to any one nation at one time, to become the heritage of that innumerable company that no man can number, gathered out of every nation—applied in the letter, limited to a few; applied in the spirit, not to persons but to conditions; not to men as individuals but to the state they are in; to all wanderers and pilgrims; to outcasts longing to return; prodigals who have become sane; in a word, to humanity. The promises given to the meek, belong to the meek; to the humble, what belongs to humility. “They who are of the faith are blessed with faithful Abraham” in an ever-

increasing stream of benediction that broadens and deepens till it returns to the bosom of God from which it issued. We take another example from Romans xv, 3, "For even Christ pleased not himself, but, as it is written, the reproaches of them that reproached thee fell on me"—thus quoting from the 69th Psalm, evidently spoken by David of himself, with no thought of any other—a natural and touching exposition of human grief, of a good man's trust—but read in the light of historic fact, what a revelation it becomes! Had the verse applied only to David then it had been of private interpretation—limited, special, particular. Applied to Christ, in the light that streams from Calvary, every thought, every verse in the entire Psalm, becomes luminous with the light of incarnate Deity. Unite with this the element of human suffering, the sacred symbol of the world's sorrow—the Lamb of God bearing human guilt—the innocent sufferer treading the wine-press alone—the bursting of that mighty heart broken with grief, and behold the balm of hurt minds, the triumph of patient suffering, the victory of faith, the only true personal explanation to the mystery of life, the talisman of history, the first *complete note* in the song of ultimate victory.

We may be pardoned for quoting the beautiful thought of a strange thinker and writer in confirmation: "What a benign figure is the God-man! What a soothing balm for all the wounds of this life are his words! What a healing fountain for all human suffering was the blood which flowed on Calvary! The white marble gods of the Greeks were bespattered with this blood, and they grew *sick* and *died* from inward *awe*." "Eternal praise is due to the symbol of that suffering God, the Saviour with the crown of thorns, the crucified Christ whose blood was, as it were, the healing balm which flowed into the wounds of humanity." And He is still travelling in the greatness of his strength mighty to save. The testimony of Jesus is the spirit of prophecy; and whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope.

It is this *under current* of divine power that breathes forth the life of God in every part of the sacred volume, and marks the collection of books we call the Bible to be no longer *a* book, but

*the* book that sends forth the breath of the Divine word. The Jews, who thoroughly appreciate the value of precious things, knew full well what they were about when, at the burning of the second temple, they abandoned to the flames the gold and silver implements of sacrifice, the golden candle-stick, even the breast-plate of the high priest, adorned with precious gems, and carried with them the Bible. That was the truly precious treasure. They had been called the people of the Spirit; they bore with them the breath of the Spirit. They had been the witnesses to a spiritual God for centuries, amid abounding idolatry, and that mighty river of spiritual power that flows throughout every part of the Old Testament, either in type or symbol, in prediction or precept, in sacrifice or ritual, in law or history, culminates in the divine love incarnate in the suffering Saviour. God is a Spirit: they that worship him must worship him in Spirit and in truth. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. So that every part of Holy writ is saturated through and through with the *personality* of the Divine man,—the fulfilment of his own words, "I am come that they might have life, and that they might have it more abundantly."

The vineyard of the Jewish people brought forth the ripest cluster: the garden of Palestine blossomed into the rose of Sharon, and humanity received its holiest and best ideal personality in the type of perfected humanity—the Lord Jesus Christ.

There is for us then only the one course to pursue, namely, the judicious adherence to the *complete* inspiration of the Bible. This can be honestly maintained and consistently acted upon without insisting on the absence of verbal error. The Bible is consistent with itself. What is stated as fact remains unalterably true, and to the careful student there is manifest a surprising continuity of representation in every part of it. Had it been free from verbal error it had not been the Bible. The Bible is for man, for imperfect man, and everything about it is mingled with humanity. It has a work-a-day and unassuming look. Like the sun that warms us, like the bread that nourishes us, salt, without prescribing how much, and yet it is filled with kindly blessing from end to end.

Moreover the Bible is full of Christ. He is not only shadowed



forth in the Messianic Psalms, but in every Psalm; not only in the evangelical prophet, but in every prophet. His Spirit breathes forth in every chapter; in the precept as well as the promise. One need not search for recondite meanings and fanciful interpretations of mysterious types. Infinite harm has been done to the cause of truth by expositors in this direction, however pious and well-disposed. A clear case of perverted ingenuity—not only fanciful and sentimental, but misleading and dangerous. Christ is the Alpha and Omega of revealed truth. Every part of it is yea and amen in Him. There is a Pantheistic element in the divine bard that displays itself in the "Logos" that binds Genesis to John and his Apocalypse. And that Word must forever remain as the infallible rule of faith and practice. I fear a strict adherence to this rule would seriously conflict with much that is accepted in certain quarters. Men too often come to the Bible, not for light and guidance but with some pet theory of their own, for which they seek confirmation strong as proof of Holy writ. The enthusiastic advocate of female preaching who was asked what explanation he would give to certain texts in the epistles of Paul answered, thoughtlessly perhaps, but readily, "Oh, I do not agree with Paul there." He simply voiced a sentiment that is too common and alas, not easily removed. Worse in matters more vital to religion than a good woman's comment upon the sacred volume. But the cure is homœopathic in its nature. The Bible carries within itself the panacea: it is the true purifier, and we have too many unhealthy remedies. Moreover it is the spirit and not the letter that we must insist upon. "The letter killeth, the Spirit giveth life."

The superficial thinker, the fluent talker, the conceited smatterer in Bible knowledge will very likely be flippant. There will be "tattling busybodies, speaking things which they ought not." But self-satisfied respectability in solemn Phariseism selfishly indolent, clothed in pedantic sham, serious as an owl and about as wise, is not altogether satisfactory either.

But the Bible is the one effective inoffensive check in both directions. A better understanding of what it means will serve to correct mistaken notions in regard to the right of private judgment, and a broader interpretation of its ever living adap-

tability to the needs of humanity, let us hope, believe and pray, will lead to the river of life whose streams make glad the city of God.

A Jewish priest, who lived at Jerusalem two hundred years before the Christian era, writes as follows, and we close with his beautiful words. They are as true to-day as then :—" All this is the book of the Covenant of the Lord, namely, the Law which Moses commanded as a precious treasure to the house of Jacob. Wisdom floweth therefrom as the waters of Pison when it is great, as the waters of Tigris when it overfloweth in spring. Instruction floweth from it as the Euphrates when it is great, and as the Jordan in the harvest. Correction cometh forth from it as the waters of the Nile in autumn. There is none that had made an end of learning it. There is none that will ever find out all its mystery, for its wisdom is richer than any sea and its word deeper than any abyss." Surely we may add, " For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you."

*Paris.*

W. WYLIE.

## SACRAMENTAL WINE.

WE stand face to face with an active propaganda to banish wine, as commonly used, from the Lord's Table. The W.C.T.U. avows this as one of the main objects of its existence. It duly chronicles, from year to year, the number of congregations that have been won over to the use of "unfermented wine." In the ninth annual report of the Ontario W.C.T.U., recently given to the public, it is stated that upwards of 300 congregations in this Province have abandoned their former usage and adopted this reform. The agitation has already disturbed the harmony of a considerable number of congregations and bids fair to break the peace of many more. This Society is spreading itself over the land. Through the circulation of tracts and the publication of articles denouncing the prevailing usage of the Church, the minds of many are being unsettled or prejudiced against the wine commonly employed.

There is much to favor the innovation. The zeal and activity of the Christian ladies who have made this movement peculiarly their own, are large factors in its favor. The work of rescuing inebriates in which they are engaged is worthy of all praise, and, justly, has the hearty sympathy of the best in all our congregations. Their efforts to guard these reformed drunkards from the danger which they believe lurks in the communion cup naturally commends the movement to many whose hearts are with them. The strong current of temperance sentiment that happily prevails throughout the Dominion also favors their agitation. The evil which alcohol has wrought in our land and the abhorrence of it, begotten by the exposure of the mischief wrought, has prejudiced very many strongly against its use under any circumstances whatever. To such the movement for the removal of the wine of commerce from the Lord's Table falls in naturally with the current of their thoughts and feelings. It seems to be a part of the great temperance movement in which they are so ardently embarked.

How shall we meet the agitation? Shall we yield to the pressure put upon us? Shall we, for the sake of peace, substitute for the wine which the Church has long used as the symbol of our Lord's blood some one or other of the grape syrups or raisin preparations recommended to us? There are some who apparently are doing so? They regard the matter as one of very minor importance. They have given it little attention and see no grave issue at stake. The current is strong. The pressure comes from a quarter that is peculiarly difficult to resist. Opposition is sure to beget misunderstandings and give occasion for reproaches. The simplest solution is the acceptance of the reform. We are far from attributing all the changes in attitude which are taking place to such motives. Among the converts there are no doubt those who have carefully investigated the subject before abandoning the common usage of the Church, but there are manifestly more who are falling in with a prevailing current without adequate consideration of the ground on which they should act or the issues that are involved.

Whatever course we may be led in the end to pursue, we should at least act intelligently. Here, if anywhere, the ministry should lead and not follow. The whole matter turns ultimately on questions of scholarship in which our special knowledge and training give us great advantage. It is singularly inappropriate that the leadership in such a movement should be taken by those who are least qualified to ascertain the character of the original institution, the practice of the primitive Church and the principles involved in the proposed innovation. To yield to ignorant pressure on the one hand, or entrench ourselves unreasoningly behind the use and wont of the Church are alike unworthy. The changed attitude of the public mind regarding alcoholic liquors and the present agitation leave the faithful ministers no option. Investigation of the grounds on which the practice of the Church rests is imperative. Not till we have ascertained for ourselves the teachings of Scripture, the usage of antiquity and the considerations which should guide us in such a matter, are we in a position to meet intelligently the demands that are made upon us. There is no safety but in strict adherence to the ordinance as originally observed. The history of innovations in this domain is full of warning. The pleas which have deprived the people

of the cup in one large section of the Christian community, and in another have entirely set aside the observance of the Lord's Supper are quite as specious as those that are now employed to foster departure from the immemorial usage of the Church.

Let me premise here that the question at issue between those who advocate the use of "unfermented wine" and "the churches that tenaciously persist" in treading in the old way does not involve the question of the propriety of the use of the adulterated, fortified or spurious wine sometimes placed on the Lord's Table. Much has been said, in this discussion, to excite abhorrence of the compounds that are substituted for wines and palmed off on the public. All this is beside the question. No one defends their use. They are obviously improper. If the banishment of such compounds from sacred use were the object of their crusade they would encounter few enemies. In this land, where pure native wine in every way suitable for the purpose is easily procurable, there is no excuse for the carelessness that defiles the Lord's Table with a spurious wine that is justly offensive and that mars the symbolism of the holy ordinance. The attention directed to this matter by the agitation for "unfermented wine" has served a good purpose so far as it has applied a corrective to this abuse.

The objections that are urged against the use of wine, properly so called, at the Lord's Table, are based on two grounds—a humanitarian and a scriptural. It is asserted that the use of wine is fraught with peril to those who participate, especially to reformed drunkards, and therefore should be abandoned. And it is asserted that the use of wine in this sacred ordinance has no warrant in the Scriptures—nay, is contrary to the language and example of our Lord in the institution of the rite and should be laid aside.

We propose in this article to examine these objections. They stand on different ground and will receive different consideration from the intelligent Christian. If it can be shown that wine, as usually understood, was not used at the institution of the Supper and was not the element designated by our Lord and employed by his immediate followers, that should be accepted as conclusive against it. That is the proper ground on which to determine the issue and nothing beyond this should be asked. On the

other hand, the intelligent Christian will refuse to modify an ordinance which he has received from his Master, in obedience to humanitarian considerations, however strongly these may be urged, implying as they do, when intruded into this sphere, that a state of things now exists which was not contemplated when our Lord instituted the memorial, and that were He in our circumstances He would guard His followers against a danger to which He has inadvertently exposed them. We might content ourselves with the examination of the objections based on Scriptural grounds, but for practical purposes it is desirable that we should cover the whole area of controversy.

1. The first objection, then, is based on the alleged danger of the use of wine to those who participate in the sacred memorial, especially to those who are reformed drunkards.

This objection lies at the bottom of the whole agitation. It is the real ground on which it proceeds as an aggressive movement. It emanated from the extreme wing of the temperance reformers who speak of alcohol anywhere and in any quantities as a poison and everywhere and on all occasions as deleterious. It would lead us too far aside from the main object of this article to enter on the discussion of this view. The reflection which it implies on the knowledge and wisdom of our Lord, granting that the prevailing usage is well founded, and the motive with which it furnishes these reformers to modify the ordinance and get rid of the obnoxious element, are too obvious to need further elucidation. The many excellent people who are embarked in this movement do not seem to be aware of the very dangerous ground that they occupy, or that the mode of their advocacy is calculated to undermine the faith of those who are carried away with it, in the authority of Scripture and the divinity of our Lord—that at bottom it is thoroughly rationalistic.

But to address ourselves to the objection. It proceeds on a grossly exaggerated estimate of the danger involved. The writer has admitted a considerable number of reclaimed inebriates to the Lord's Table, and has stately administered the Supper to more. He has known such fall under the power of the old appetite again. But in no case has he been able to trace the fall to this cause. In no case have those with whom he has had to deal found difficulty or danger in the wine of the Lord's Table.

Nor yet has he come into personal contact with any brother in the ministry whose experience is different in this respect from his own. Numbers, with whom he has spoken, of advanced years and large opportunities, who have admitted many hundreds to the Lord's Supper, and administered it to many thousands, bear the same testimony. He does not deny that cases of the kind referred to can be adduced and substantiated. But he does venture the assertion that they are so few in number and so exceptional in character as to cut the ground from beneath the humanitarian plea on which this agitation so largely proceeds.

Granting, for the time, however, that danger does lurk in the communion wine cup, is it greater—is it even so great as that to which the reformed man is daily exposed, in the solicitation of old companions, in passing his old haunts and in the smell of liquor which assaults his nostrils on the street? Is it proposed to protect him from these temptations? Is that reformatory work carried on on the right lines which only produces weaklings who must be guarded at every turn? Tests and trials of the reality of their reformation and of the strength by which they are upheld are inevitable. They are strewn along the path of daily life and cannot be escaped. To those who partake of the Lord's Supper in faith and as an act of obedience to Christ it presents, to say the least, no peculiar temptation.

But beyond this the proposed remedy is  *futile*. If the danger involved be such as represented, and if the practice of the Church is to be modified in obedience to such considerations as they adduce, the remedy must be found in some measure much more radical and effective than any which they have yet ventured to propose. The agitation proceeds upon the theory that the only source of danger lies in the alcohol of the wine employed, and that when it is removed the danger has vanished. Is it so? So far as there is danger the larger part of it still remains. Have the advocates of "unfermented wine" forgotten that their wine as well as that of commerce appeals to the eye, that its aroma appeals to the nostrils and that its taste appeals to the palate? All these are associated with former indulgence and are calculated, whether alcohol is present or not, to reawaken the old appetite. The elimination of one element from the wine does not obviate the danger. They who imagine that they have found an effec-

tive remedy for this evil in "unfermented wine" simply allow their abhorrence of alcohol to blind them. That the use of "unfermented wine" does not reach the root of the matter in the few and very exceptional cases in which this element in the Lord's Supper is a stumbling-block, let the following statement from a pastor, elicited in a recent controversy, testify. In describing the case of one of his flock he writes:—"He dare not taste the wine for fear of his appetite for liquor breaking beyond all bounds; and that on one occasion when he was present as a non-communicant the faint smell of the wine coming to him across the church almost drove him frantic. He has since absented himself from church on communion occasions, and declares that no one knows the daily battle he fights with his passion for liquor, that after six years refuses to die. He has stood firm all that time, is a regular church-goer, a good citizen, and his word I have no reason to doubt. I may add that *we use non-fermented wine.*"

It is manifest that if the practice of the Church is to be modified to meet such cases as this the reformers must go much farther than they have yet proposed. Their remedy is futile to meet the very cases for which it is designed. Nothing short of withholding the cup from the laity with the Roman Catholics, or totally abolishing the ordinance with the Quakers, will supply them with the radical remedy that they are groping after.

*Port Hope.*

(*To be concluded.*)

W. MITCHELL.

### IN THE QUIETNESS OF LIFE.

IN the quietness of life,  
 When the flowers have shut their eye,  
 And a stainless breadth of sky  
 Berds above the hill of strife;  
 Then my God, my chiefest Good,  
 Breathe upon my loneliness;  
 Let the shining silence be  
 Filled with Thee, my God, with Thee.



When the fields of thought are still,  
 After words have been all day  
 Busy with their noisy play,  
 Vexing Reason's patient skill ;  
 After all the mirth is dulled  
 And the questioning is lulled ;  
 Let the shining silence be  
 Filled with Thee, my God, with Thee.

When the tired Soul is freed  
 From the smarting touch of sense,  
 And above the vague suspense  
 Glows a peaceful holy creed ;  
 When the trust of all God's things  
 Covers us with kindly wings ;  
 Let the shining silence be  
 Filled with Thee, my God, with Thee.

When the Will bends low and meek  
 On the cold white altar stair,  
 Sharing what the angels share  
 When they look and cannot speak :  
 When in shading of the eyes  
 Faith obtains its richest prize :  
 Let the shining silence be  
 Filled with Thee, my God, with Thee.

When a Hope eternal stands  
 On some hallowed soundless height  
 In transfiguration light,  
 Touching heav'n with lifted hands ;  
 Soften Thou the piercing ray,  
 Lest it burn my life away :  
 Let the shining silence be  
 Filled with Thee, my God, with Thee.

Thou Ideal Loveliness ;  
 Shine amid life's troublous storm ;  
 Let Thy calm harmonious form  
 Be the solace of distress ;  
 And when toil is left behind  
 Comes the Sabbath of the mind,  
 Let the shining silence be  
 Lost in Thee, my God, in Thee.

—H. Elvet Lewis.

## Missionary.

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### THE APPARENT WASTE OF MISSIONS.

[THE Presbyterian Church in Canada has not been without discouragements in mission work. Our enterprises have not all been signally successful. Men and means have been sacrificed. There are those ready to cry, "Why this waste?" Rev. Dr. A. T. Pierson, editor of *The Missionary Review*, deals with this very important question in the following article published here by request]:—

Few things have been more disheartening to friends of missions than the seeming fruitless sacrifice of most precious lives, in connection with both home and foreign fields: and to those of faint heart and of feeble faith this has been a crushing blow. Hundreds of consecrated laborers have died in the very process of acclimatation, scarcely having arrived on the foreign field; many have succumbed to disease, through privation, exposure, exhaustion; again, some have fallen a prey to cruelty and violence, like Bishops Patteson and Hannington.

It is not well for us to take counsel of appearances, in the work of the Lord. We have our marching orders, and it must be quite enough for us to obey them. The inscription over the graves of the brave Spartans, at Thermopylae, by Simonides, was, "Go stranger, and tell the Lacedæmonians that we died in obedience to their laws." Our Lord's precious assurance covers this ground: "There shall not an hair of your head perish." And in nothing does He show his approval of this work more than in preventing or compensating waste of precious talents and lives. What to us at the time appears waste, He may see to be the best expenditure and most economical in the end, like the seeming waste of precious seed, which, falling on the earth, and dying, nevertheless brings forth fruit, thirty, sixty, even an hundred fold.

Let us look at a few examples of this so-called waste. On February 6, 1812, the Old Tabernacle Church, Salem, Mass., might have been seen crowded, students from Andover Seminary and Phillips Academy walking sixteen miles to be there. What was the attraction? Five famous ministers—Woods, Spring, Griffin, Morse, Worcester—were ordaining five men—Judson, Newell, Nott, Hall, Rice—for the foreign mission field. Even Dr. Dwight had told Nott it was “rash;” but not so did that band of consecrated men regard the offering of their lives to foreign missions; and two women, Ann Haseltine Judson and Harriet Atwood Newell, joined the rash enterprise. The audience looked on with deep interest; the house was full of sighs and tears; the interest was so deep and intense that it betrayed itself, now in silence and now in sobs. There began this apparent waste—sending such men and women to pagan and heathen lands; withdrawing such gifts and graces from the field at home. Before the Caravan and Harmony left the wharf the compensation began, and may especially be noted in three particulars:

1. The American Board had its birth. 2. The Monthly Concert received its grand impulse. 3. Such examples of consecration begat similar devotion in others. Parents, young men and maidens, even little children, felt the contagion of such enthusiasm, and other “Samuels” and “Josiahs” were raised up in Israel to take the place of these devoted and heroic souls.

Samuel J. Mills died on mid-ocean in the service of Africa, and Nott broke down during the first year of acclimation. Follow to their chosen field, India, the rest of this little pioneer band. How hopeless seemed work among the Hindus! Henry Martyn compared the conversion of a Hindu to the resurrection of a dead body. At the outset they were met with the opposition of the East India Company, and at the same time followed by a fire in the rear. Read the arguments of Sydney Smith, in the *Edinburgh Review*, against Foreign Missions. With pungent satire and merciless invective he argued that there would be: 1. Danger of insurrection among pagan peoples; 2. Want of success—obstacles would prove insuperable; 3. Present inevitable misery of converts; 4. Danger of simply destructive effect, pulling down without building up; and that, 5. The virtues of

the Hindus were superior to those of most Europeans, etc. By such lampooning as this he proposed to "rout out the nest of consecrated cobblers," represented by Wm. Carey. Mr. and Mrs. Newell, by permission, sailed for the Isle of France—*i.e.*, Mauritius, 480 miles east of Madagascar; and Harriet Newell died on the Isle of France, and was buried there. Her dying utterances were: "I have no regret that I left my native land for Christ. It was in my heart like David to do a work for God, and my desire is accepted by the Lord." What a brief record was hers! At 17 she mourned over the pagan world; at 18 went forth as Newell's bride; at 19 died a stranger in a strange land, "before she found rest for the soul of her foot." Mr. Nott said of the effect of her death, a half century later, it was one of the "providential and gracious aids to the establishment of the first Foreign Mission and strengthening of the purposes of survivors." The alabaster box was not broken in vain! Leonard Woods wrote her life. It has been widely circulated, and has made many a missionary. Its simple story of a heroic self-sacrifice drew tears from a million eyes, and incited hundreds to a like devotion to Christ and souls. "No long life could have so blessed the church as that early death. "The effect may be traced in many ways. Take one instance—the town of Smyrna, on the Chenango River, in New York. It had no church, minister or Sunday-school, and never had enjoyed a revival. The Memoir of Harriet Newell fell into the hands of one woman in that town, and there began a revival in her heart, then her house, then that region; two evangelical churches were its immediate fruits, and men and women were born again who have become heralds of the Cross. Dr. Bartlett well suggests that the influence of that lonely grave on the Isle of France is greater than that of the world's great captain at St. Helena. Samson's death brought more disaster to the foes of God than his life had affected; may it not be that her death was a greater blessing than her life would have been? The box of precious ointment was indeed broken on Jesus' feet, but the house was filled with its sacred odor, and the perfume is not yet lost.

Mr. and Mrs. Judson and Rice changed their views on the outward voyage, and became Baptists. What a trial to Hall and Nott! A division of sentiment and of labor resulted. Yet

even this was not waste. From this sprang another enterprise with over 100 churches and many thousands of converts in the Burmese Empire. The wonderful work among the Karens may all be traced to that apparent disaster—a division among workmen. For ten months Hall and Nott were in suspense at Bombay, and were twice ordered to leave India—by the East India Company. Mr. Hall made a final appeal, but bade the Governor adieu; and just on the eve of expected departure, they were permitted to remain—and India was open! Soon, joined by Newell, they began the struggle with Hindu vice and iniquity and idolatry, with a venerable superstition walled about by caste, false science, false philosophy, false history, false chronology and false geography—among a people so corrupt and depraved that the Hindus themselves charged that the first chapter of Romans was written by the missionaries to describe their case! And yet look at the results in India to-day.

It was a hard field; there was apparent waste of time and energy—even so late as 1856 the total conversions in the missions was but 285, after a period of about 43 years; but in the next 6 years the number of conversions was double that of the previous 40.

Mr. Bissell has well said, of the East Indians, that the Hindu is sunk in ignorance, knowing nothing worth knowing, and deluded in that. The caste system is so divisive that the touch or shadow of a Mahar is pollution to a Brahmin, and so rigid that funeral rites are performed over a convert to Christ; the idolatries which prevail dull the mind and sear the conscience; the cruelties which abound make the life of an animal more sacred than that of a man; superstitions without number mislead and delude the people, and build asylums for dogs and cats, while not a poorhouse is to be found for human beings. In one province of Ceylon are 550 temples, with the most ensnaring idolatry and sensuality. Yet there have been wonderful triumphs even in India. By confession of intelligent and influential natives, "Christianity is true and will ultimately prevail." The income of the temple at Tirupuranam fell off forty per cent in four years, according to the report of a Brahmin. In 1870 twenty different castes were represented among church members. There had been a long period of preparation, but there was a

rapid development towards its close. The practical refutation of the arguments of Sydney Smith was furnished in the facts of missionary history. When his sneers are forgotten, "the nest of consecrated cobblers" will still be remembered. Six hundred missionaries, and more, lie sleeping in India, beside as many more that still live to emulate the consecration of Harriet Newell. The faith of Judson was heroic. When asked, "What prospect of success?" he replied, "As much as that there is an almighty and faithful God." "If a ship were ready to convey me anywhere I would rather die than embark." "I know not I shall live to see one convert, but I doubt not God is preparing for the conversion of Burmah to His Son."

Another instance of seeming waste was that of Henry Obookiah (properly, Obukahai), a native of the Sandwich Islands, who came with Captain Brintnell to New Haven, an exile from his own land. Rev. Edwin W. Dwight found him weeping on the steps of Yale College, in loneliness, and with a desire for education; and Mr. Dwight became his tutor. In the autumn of the same year, Obookiah came into contact with Samuel J. Mills, who befriended him, till he found his way to the grammar school at Litchfield, and then to a foreign missionary school, opened by Dwight, at Cornwall, Conn. There he, with four other Hawaiian youths, prepared to carry the gospel back to his countrymen. Nine months later he died! "To what purpose was this waste?" Being dead, he spoke more powerful than he could have done while living; for the interest which found in him its nucleus, and which the story of his life intensified, drew legacies, prayers, tears, offerings of money and of life, to the cause of God. Two years afterward a mission band was ready for the Sandwich Islands, numbering 17 members; and on October 23, 1819, the brig *Thaddeus* left Boston for the shores of the Hawaiian group, with the missionaries on board.

Awful was the condition of those Sandwich Islands! The people lived in virtual nakedness and were "not ashamed;" but it was not from virtuous innocence. The King came to Mr. Ruggles's house in a nude state, and, being informed of the impropriety, came next time in silk stockings and hat!

Polygamy and polyandry were both common, and the exchange of husbands and wives was customary; so were the

strangling and burying alive of two-thirds of the infant children. Human sacrifice was practiced ; a strangling cord is now to be seen at the Missionary Rooms in Chicago with which twenty-three victims are known to have been strangled. Thievery was encouraged even by kings and chiefs ; gambling and drunkenness were characteristics of the nation. Licentiousness was so common as to awaken no shame. The system of caste, known as "Tabus," worse than East India caste, made it death for a common man to let his shadow fall on a chief. The tyranny of a government that had no firmer basis than such a civilization may be imagined but cannot be described.

"Probably none of you will live to see the downfall of idolatry," said Rev. Mr. Kellogg to Mr. Ruggles, the morning before he left home. But God had greater purposes than man could imagine. On March 31, 1820, the Thaddeus reached Hawaii, and on arrival the missionaries found idolatry no more existing ! The old religion had been discarded for its burdensomeness. The king himself had dealt to the old superstition a fatal blow, and the high priest had used his influence to complete its overthrow !

The missionaries began work at once, with the Hawaiians whom they had brought, Hopu and Honoree, as interpreters. The first baptized native was Keopuolani, mother of the king. Her bravery dispersed fourteen sailors, who had threatened the missionaries, and in 1824 broke the spell that hung over the volcano Kilauea, defying the goddess Pele by hurling stones into the crater and worshipping Jehovah on the very edge of the crater. Others of "Cæsar's household" were among the early converts, and the missionaries had encouragement from those high in office to press forward the work of evangelization. There was in the year 1828 a great revival—2,500 inquirers at one time—so did God bless their work ; but even before this, as early as 1824, the chiefs agreed to recognize the Sabbath, and the Decalogue as the basis of government.

The government, led on by the missionaries, prohibited women visiting the ships, and the missionaries encountered opposition and persecution from vile sea captains ; but they continued to work on with faith in God until the victory came.

The revival in 1828 began simultaneously in the islands of

Hawaii, Oahu and Mani. Then in 1838 a revival of six years' duration followed—one of the most remarkable known since Pentecost! From 1838 to 1843, 27,000 additions were made to the churches. Mr. Coan himself baptized 7,000. Up to 1863, fifty thousand had been received into the churches. In 1864, 45 years after the sailing of the ship, the islands became recognized as Christianized, and were admitted into the family of Christian nations. And so the Sandwich Islands became a missionary nation, yielding "seed for the sower, as well as bread for the eater; a harvest whose seed," etc., "was in itself after its kind." In 1850 there was formed the Hawaiian Missionary Association, to carry the gospel two thousand miles further to the south-west to the Micronesian group and neighboring islands. It was just 33 years from the sailing of the Thaddeus, when this new movement started, seven native Hawaiians joining the band, and in the harbor at Honolulu there was a similar departure as from the Long Wharf in Boston.

Let us now turn for further illustrations of apparent waste to Turkey—the key of Asia—and look for a little at the Harpoot mission field. About the year 1857, Messrs. Wheeler and Allen followed by Mr. H. N. Barnum and wife and Miss West, introduced self-governing, self-supporting, self-propagating faith into the midst of the irrepressible Turks. The fundamental principles of their work were these: 1. To ordain elders in every church; 2. To give a native pastor from the people to each native church, who should be chosen and supported by the church itself, and, 3. To make the church independent of missionary control. The main dependence was on the Bible, read, preached, sung. The wonderful power of the Bible was demonstrated, as is shown in "Ten Years on Euphrates," Mr. Wheeler's charming tale of the mission. In 1865, these native churches were organized into an Evangelical Union, with a thorough system of Christian activity, Bible distribution, Education Society, Home and Foreign Missions, and church erection. In fourteen years there had been formed 18 churches, 10 of them independent, with some 70 out-stations and 112 native preachers, etc., and all this at a cost of perhaps \$150,000—less than the cost of many a single church edifice in our cities!

Let us glance at China, with its 350,000,000 souls; that



"Gibraltar of Heathendom," which may yet become its "Waterloo." In the February issue we called attention to some obstacles there found—a language apparently invented by Satan to exclude Christianity, with 43,500 words in the official dictionary, and complications innumerable and embarrassing, with a strange earthliness that left no terms for spiritual conceptions; here the worship of ancestors is rooted in the popular heart, and the sum of \$180,000,000 is annually spent on idolatry; with a licentiousness tainting the very homes, etc. The "Father of Missions in China," Robert Morrison, made boot-trees through the day, and studied from 7 p.m. to 6 a.m. At Canton, in 1807, he might have been found in the warerooms of a New York merchant, with long nails, queue, and native costume. He ate, slept and studied by day, and with his brown earthen lamp by night prayed in broken Chinese. After seven years he gave the Chinese the New Testament entire in the native tongue, and baptized his first convert. Three years later, he and Milne issued the whole Bible. The character of Milne resembled that of Morrison. He had spent his evenings praying in a sheepcote at his humble home, while ready to go as hewer of wood or drawer of water, if he could take part in God's work on heathen soil. But what were one or two missionaries among three or four hundred millions? It was like the five barley loaves and two fishes among five thousand; yet they brought what they had to Jesus, and, under His blessing, what a miracle of multiplication took place!

Look at Persia. The pioneer was Henry Martyn, the "scraphic." In less than a year after his arrival, the Persian New Testament and Psalms were prepared in part to distribute to this people. Broken in health he started for England, and now he sleeps in Tocat; but his work has not fallen to the ground. His Persian New Testament is still serving Christ, in his place. Justin Perkins left in September, 1833, for work among the Nestorians, having been tutor at Amherst. "We shall soon throw that man overboard," said the Captain. Thirty-six years later he was still at work. Dr. Grant left medical practice at Utica, N.Y., to go to Persia, with his accomplished wife. The protection and early popularity of the mission are due to him. He studied Turkish and Syriac, gathered a Sunday-

school of 50 scholars, and set in motion many evangelizing agencies. Mrs. Grant, highly educated, was the pioneer of female education in Persia. At 21 she spoke French and read Latin and Greek, soon wrote Syriac and spoke Turkish. The Christian world, hearing of Mrs. Grant's dying at 25, said again, "To what purpose is this waste?" No words can express the feeling produced at and by her death among the Nestorians. The bishops said, "We will bury her in the church," and they tore up the floor to give her a sepulchre in the sacred place! But her death disclosed the power of the gospel as even her life had never done; and so it was of Dr. Grant's death and memory.

Young Stoddard, the astronomer, turned from the study of the stars to point others to the Star of Bethlehem.

Fidelia Fiske, leaving a teacher's chair at South Hadley, went abroad to found another "Mt. Holyoke" school in Persia. Thirteen years after, she sat down at the Lord's Table with 92 sisters who had been brought to Christ in her school. In the year 1845 there was a revival both in the boys' and girls' school, and the very breath of the school became the breath of prayer. Deacon Guergis, the "vilest of Nestorians," at this time visiting his daughter, in full Koordish dress, was greatly incensed at her conversion. She pleaded with him, and, raising his hand to strike his daughter while she prayed for him, he was seized with deep conviction, suddenly, on the heels of violent scoffing; his conversion was distrusted even by Miss Fiske, but it proved genuine. For ten years his one work was telling of Jesus, and his dying exclamation was "Free Grace!"

Wonderful revivals have followed, "God visiting every house" with salvation. Miss Fiske never saw such scenes even at South Hadley as she saw in Persia. Was this waste?

Many other similar instances might be added. We believe when the last day shall make its revelation, it will be found that Wm. A. B. Johnson's seven years at Sierra Leone will be found to have accomplished results as great as an ordinary life of seventy years, and that even such sudden and disastrous martyrdoms as those of Bishops Coleridge, Patteson, and James Hannington will be found to have purchased the way to the South Sea Islands and the interior of the Dark Continent, with the blood of a human heart.

## ON THE WAY TO CHINA.

THE following letter from Rev. Jonathan Goforth to the MONTHLY will be read with interest. It was written on board the S.S. "Parthia," at Vancouver, dated February 1st:—

We enjoyed the magnificent winter sights along the great Canadian highway to the Pacific. But readier pens than mine have described it. Arriving at Winnipeg at one o'clock on Sabbath afternoon, we were hospitably entertained by the ever-faithful friend of Knox College, Rev. Dr. King. The Dr. took us to Knox church Sabbath School, where we addressed the children for a few minutes. Then we went to the Y.M.C.A. rooms where, every Sabbath afternoon, Mrs. Watt, Dr. King's sister, superintends the Chinese work, and I had an opportunity of speaking to the finest lot of Celestials I have ever seen. Afterwards I gave a mission talk to the Y. M. C. A. Bible Class; and in the evening advocated the claims of missions before a large congregation assembled in Knox church.

Leaving Winnipeg at 10.30 a.m. on Monday, we reached Portage la Prairie about noon. Here we were warmly greeted by W. L. H. Rowand, who looks none the worse for "roughing it" in a North-West mission field. He was followed almost immediately by Mrs. McLeod, Master Donald McLeod, another lady, and Miss Wight, who had in charge two little Indian girls. These kind friends appeared on the platform loaded down with the good things of this life for hungry missionaries. Soon we said good-bye and sped westward.

The sun set, rose and set again, on the boundless prairie. What a vast heritage! Let us see to it that our Church shall ever be foremost in carrying Life's Bread to these hungry thousands. We have enough for these and much to spare for Asia's starving millions. Daylight came on Wednesday morning when we had climbed high up among the Rockies. It was our fate to pass through this wild wonderland while a snow storm screened all from view. At 5.30 a.m., Thursday morning, we pulled up

at Lytton, 156 miles from Vancouver, in a pouring rain. Further progress was out of the question. Land and snow slides had blocked the way for fifty miles ahead. Next day we dug our way through several land-slides and reached North Bend, twenty-seven miles nearer Vancouver. Here all the passengers were kept at C.P.R. expense. We cannot speak too highly of the uniform kindness received from all the officials of this road. They appear to count it a privilege to accommodate passengers in ever conceivable manner. We arrived at Vancouver four days late ; but as the boat has been held over from January 30th, we are not inconvenienced on account of delay.

While waiting at North Bend on Sabbath we held forenoon and evening services in one of the first-class coaches. They were well attended and apparently much appreciated. Very little mission work is done along this road, from Calgary to Vancouver, among the hundreds of men who find employment as snow-shovellers, trackmen, etc. Our Church does none. Should we overlook this important and very difficult work? Can no man be found ready to give his life for the salvation of these men? He would need more than ordinary aptitude for handling men, and should be so supported that he need never take any but voluntary subscriptions from them.

Another field opens here. The Chinese are numbered by the thousands. They are, as Duff would put it, a fragment detached from the great block of 400,000,000 across the Pacific. These starving strangers have come to our shores. The Master speaks of being a "stranger;" then comes the "inasmuch." As we, therefore, value the "Come ye blessed," we must treat these strangers not with abuse but in the love of the Gospel. One of our college mates, J. S. Mackay, now gone to his reward, set us the example. He, no doubt, shortened his time on earth in his zeal to lead these lost ones to Christ.

We were very warmly welcomed on our arrival by Rev. Messrs. Thomson and Scoular, and had a good union mission meeting last night.

We soon bid adieu to Canada and our many friends and go to China, resting in the assurance of 2 Chronicles xiv. 11. Our Church has largely entered into the mighty effort to push the conquests of Messiah's kingdom at home and abroad. With-

out boasting, we claim to lead the van among the religious bodies of the Dominion. We hold this place of vantage through the splendid statesmanship and effort of some who must shortly quit the campaign. Let us seek the baptism of power that we may relieve those now failing in the forefront of the fight. "All things are possible with God;" but our King also says that "Nothing shall be impossible unto you." Nothing! Not, even the avoidance of a deficit in Home Mission Funds, nor a great increase in both Home and Foreign Funds. Let us cast ourselves into this struggle and court the secret of apostolic power.

*Vancouver, B.C.*

J. GOFORTH.

## Correspondence.

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### KNOX COLLEGE ALUMNI ASSOCIATION.

*To the Editors of Knox College Monthly:—*

PERMIT me briefly to call the attention of members of the Alumni Association to the meeting which is to be held on the evening of Wednesday, April 4th. As several matters of importance are to come before the meeting, the committee desires that the attendance should be large and representative.

The following subjects among others will be presented:—

I. KNOX COLLEGE MONTHLY—Its present position and future prospects.

II. Reports from Rev. J. Goforth.

III. The Library—its necessities and how to meet them.

IV. Reports from Presbyterian Associations.

V. Representatives on College Senate—Result of Election.

VI. Loyalty to our Alma Mater.

(a) Its maintenance among graduates.

(b) Its development among students.

At the last regular meeting held in October, the Association adopted the following regulations for the election of representatives on the College Senate:—

(1) The Association shall nominate annually three representatives to the Senate subject to appointment by the General Assembly.

(2) All Alumni who are ministers in the Presbyterian Church in Canada shall be eligible for such nomination.

(3) The election of those to be nominated shall take place at the annual meeting in ——— of each year, or at such other time as may be appointed at the annual meeting.

(4) The election shall be by ballot on printed voting paper, which shall be signed by the person voting.

(5) Alumni who are ministers in the Presbyterian Church in Canada, and have paid their annual fees as members of the Association, are entitled to vote in such election.

(6) Members entitled to vote may send in their voting papers to the Secretary within two weeks previous to the meeting at which election is to take place.

The committee earnestly requests all members of the Association to send in their voting papers on or before March 21st.

Railway certificates for reduced fares together with a programme of meeting will be forwarded to each member in due time.

As the Association has now a representative on the Foreign Field, a journal under its auspices which is second to no other magazine in the Dominion, and stands upon a basis stronger than in any period of its past history, every effort should be put forth to make the approaching meeting a success. Questions of vital importance to the interests of the college come before us. The work can only be done by each Alumnus recognizing his own individual responsibility, and bringing with him to the meeting, enthusiasm, determination, and the realization that to advance the interests of the college is to advance the work at large.

*Toronto.*

G. E. FREEMAN, *Secy.*

## Editorial.

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### THE ALUMNI ASSOCIATION.

No intelligent person will question the wisdom of college graduates organizing for the purpose of advancing the interests of their *alma mater*. Who should stand by a college if not her own sons? Who should be so willing to make sacrifices in her behalf? And by taking counsel together and uniting their efforts, graduates may carry to successful issue enterprises that would otherwise be failures. Princeton's prosperity is due not a little to the *esprit de corps* of her students and graduates. They are Princeton men the world over. Class-mates never lose sight of each other. Therefore Princeton is strong. So should it be with every college graduate. We lose respect for the man with whom it is otherwise—the man who takes all he can get during his college course and then buries himself in his own work, however important. An active interest in college affairs on the part of graduates is good for the men, for the institution and for the Church. And an alumni association deepens and directs this interest.

There are dangers, too, connected with such an association. In Church and State the tendency of the present day is towards organization. Men with common interests combine for mutual assistance and protection. The danger lies in the tyranny of the organization as seen in the industrial unions and ecclesiastical organizations that have become wheels within the wheel, each polling a "corporate vote." Hence the curse of the Hierarchy. But the same thing is possible in collegiate matters. Men may have their loyalty to the Church limited by their loyalty to their college. Questions may be viewed and decided according as they effect their *alma mater*. The measure of support given a man may be determined by the seal affixed to his college diploma. Men may vote as graduates of an institution who themselves condemn Rome for being an *imperium in imperio*. But a corporate Catholic vote is no worse than a corporate college vote. All cliques and rings are inimical to the interests of the Church.

There is little danger, however, of the Knox College Alumni Association becoming an *imperium in imperio*. "The Knox vote" would



sound strange. The greater danger lies in the lack of organization on the part of Knox men. They are said to be lacking in *esprit de corps*. With them the Church is first, the College second. They have yielded many a point for the sake of peace, and the College has suffered. Many of them support all colleges alike, as being institutions of the Church.

The Alumni Association, although having a nominal existence for a number of years, is only beginning to exert its influence. Within the last two or three years rapid strides have been made. The bond of union to the College has been strengthened. Large enterprises have been undertaken by the Alumni. They sent out the first college missionary. They conduct a monthly magazine, published throughout the year. Their next move will be in the interest of the library. There is no ground whatever for complaint.

The attention of the Alumni is called to the letter from Mr. Freeman, Secretary of the Association, on another page. On reading the programme there outlined it will be seen that subjects of great importance will be presented for discussion at the April meeting. Programmes, railway certificates, etc., will be sent to all graduates, and a good, rousing meeting may be expected.

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#### REPRESENTATION ON THE SENATE.

WE have been asked to call the attention of graduates of Knox College to the question of representation on the College Senate. As explained in Mr. Freeman's letter, the Alumni Association have now the right to nominate three of their members to represent them on the Senate, subject to appointment of the General Assembly. Ballot papers, with the names of those nominated at the last meeting of the Association, have been sent to all voters. It is necessary that these be returned to the Secretary before the date specified. As explained, members not named on the ballot paper are eligible for nomination and may be voted for. It is hoped that every graduate will attend to this somewhat important matter at once. The results of the election will be made known at the Alumni meeting.

## Reviews.

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THE HIGHER CRITICISM. By REV. F. R. BEATTIE, PH.D., D.D.  
Toronto: William Briggs. 1888.

This is a neat pamphlet of fifty-six pages, containing a paper originally read before the Brantford Ministerial Alliance. The alternative title, "Modern Critical Theories as to the Origin and Contents of the Literature and Religion found in the Holy Scriptures," more fully expresses the purport of the work. The term Higher Criticism, as the author points out, is applied to that science which examines the several books contained in the Canon of Scripture, in order to determine their authenticity and genuineness. This necessarily is a science of a historico-critical character, having a thoroughly legitimate sphere. This work, however, confines itself to the views of a certain class of critics in that field, who certainly are ready enough to arrogate to themselves exclusively the position of exponents of Higher Criticism, but whose claim even the title of a work should hardly seem to recognize. More particularly, though not exclusively, the author has in view that theory of the Pentateuch, associated with the names of Graf, Wellhausen and others, according to which it is composed of a number of distinct narratives, which first took form in different ages.

The work is written in a clear, easy style, and though it is necessarily very brief on each point, yet the brevity does not lead to obscurity. The subject is divided into four sections, in which successively are contained a short history of the movement, an exposition of its principles and methods, a critical examination, and an estimate of its import and results. In the exposition of the principles of advanced criticism, the author emphasizes the doctrines of Hegelian philosophy, the denial of the supernatural, the rejection of inspiration, and the theory of a natural evolution in the religion of the Bible, as presuppositions underlying the methods of the critics. He is careful to point out that a number of the school professedly refuse to accept some of these presuppositions, though he considers that they do so at the expense of consistency and logic. This, however, we think is open to question. The fact that such principles are held by many advanced critics does not imply that the whole system is necessarily bound up with them. Many scholars attach a measure of validity to some of the conclusions reached, who would utterly repudiate any sympathy with rationalistic views. The fact of inspiration, and the reality of the supernatural in the Bible are rather conclusions logically reached after Higher Criticism has done its own proper work, than presuppositions whose denial or avowal should influence its method.

In examining the theory the author presents three general considerations arising out of the presuppositions alleged to underlie its method. Another general consideration deals with the relation of this method to the accepted canons of historical criticism. A brief test by these canons leads to the conclusion that the critics do not conform to them in any consistent way. These general considerations are followed by an outline of several special features bearing on the theory. As a result of the enumeration of these, the author arrives at the conclusion that tradition, Scripture testimony, the authority of Christ, and other Scripture facts and inferences all favor the opinion that Moses wrote the Pentateuch, and that the legal and ritual system of the Jews arose in his time.

What has been variously called the orthodox and traditional view is not, however, necessarily the alternative to that of advanced criticism. If the latter were in every particular false it would be apt to fall at once by its own weight. Its only service to evangelical truth and Biblical learning may not be simply the negative one of concentrating so much of the learning of Christendom upon the Scriptures. In the light of an earnest, advanced Christian scholarship it may be found to contain germs of truth also, which need but to be disintegrated from the false to make the cause of truth so much a gainer thereby.

*Toronto.*

R. Y. THOMSON.

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A DICTIONARY OF CHRISTIAN BIOGRAPHY, LITERATURE, SECTS AND DOCTRINES DURING THE FIRST EIGHT CENTURIES Edited by WM. SMITH, D.C L., LL. D., and HENRY WACE, D. D. London: John Murray. Toronto: Williamson & Co., 1887.

This may justly be designated a great work, not only because of the number and value of its volumes, but the labor by which it has been produced. It consists of four ponderous volumes, each containing, on an average, one thousand pages. The first volume was issued in 1877; the second in 1880; the third in 1882, and the fourth in 1887. They are all printed on good paper, in clear type and bound in cloth. The veteran editor, Dr. William Smith, whose hands have not for a moment been out of bibliographical work since entering the field in 1840, has in this last labor, like Hercules in his last, accomplished the greatest task of his life. He gave to classical students in 1840 his "Dictionary of Greek and Roman Antiquities, Biography and Mythology." His "Histories for Students"—Greek, Roman and Sacred—came in close succession one to another. "A Dictionary of the Bible" in three volumes, followed in 1868. At varying intervals a "Dictionary of Greek and Roman Geography," an "Atlas of Biblical and Classical Geography," and later a "Dictionary of Christian Antiquities" in two vols. Then comes (1877-1887) this wonderful "Dictionary of Christian Biography."

This work is co-ordinate in regard to the time and field it covers, with Dr. Smith's "Dictionary of Christian Antiquities," and is really a continuation of his "Bible Dictionary," from the point at which that work closes. The reasons given by the authors for breaking off the

work at the age of Charlemagne is because "the reign of that monarch forms a recognized link between ancient and modern times."

In treating the disputed doctrines and opinions of the period, the editor deals with them from a purely historical point of view, that so he may give an impartial view of what was believed, thought and done in the early ages of Christianity. Discussions which have since arisen on doctrines belonging to those early times are not, therefore, treated in the light of modern opinion, but in that of the time to which they belonged. This is just and fair.

The work brings together, as it claims to do, "a more complete collection of materials for the ecclesiastical history of the period, with which it deals, than has hitherto been produced either in England or abroad." It makes good use of the collection of original documents made by the great foreign scholars—Boronius, Tillemont, Culier, and of later French and German scholars. It gives special and careful attention to the Fathers of the Church. It also brings before us the names of many of their great cotemporaries, pagan emperors and writers as well as Christian, who exerted directly or indirectly an appreciable influence on Christianity in their day. Besides, the work contains some specially rich and valuable information concerning local Churches, *e.g.*, England, Scotland and Ireland, which hitherto have not been much examined or used.

The work is in many respects an admirable and valuable one. It does more in the way of independent and original research, as to the materials for the history of the early Church, than has been heretofore attempted by English scholars. On this account it will do much to remove the reproach sometimes cast on Protestant learning, *viz.*, that it is lacking in fulness, independence and originality of matter and treatment. There are few works extant with which we can compare it to help us in forming a correct judgment of its merits. Those known to us, most closely resembling it, are the cyclopædias of Herzog and Wetzler. These works are foreign, treat their subjects at great length, and omit much that we regard valuable. Dr. Smith's "Christian Biography" excels in bringing before us a large number of the early Christians, though sometimes giving us but a few lines, yet bringing out some historical point at which the person touched the age or time in which he lived. It also gives statements of opinions and of discussions in a much more perspicuous and less prolix manner than do any of these German cyclopædias.

There is, perhaps, no better guarantee of the real worth and reliability of such a work than is found in the character of the men who have produced it. We venture to say that in ability, scholarly attainment, high Christian and literary character, no nobler band of scholars have ever united in giving to the world a like work. For more than ten years about one hundred and fifty of the most eminent scholars, clergymen, professors, lecturers and literary men, mostly English, have labored on this work. The Archbishop of Canterbury, the Bishops of Chester and Worcester, Dean Plumtre, Canon Freemantle, Dr. Solomon, Regius, Prof., Trinity College, Dublin, Canon Stubbs, Prof. of Modern History Oxford, and Rev. Charles Hale, lecturer in Ecclesiastical History, King's

College, London, are among the number. Dr. Wace, Principal of this last named College, has been most of the time co-editor with Dr. Smith, and has freely expended his learning on the work. In fact, the list of honored and titled names who have shared in the work is a marvel. Perhaps the most wonderful name of all is that of Dr. Smith himself, senior and principal editor. He superintended and directed all the work from the beginning, and certainly is a man of immense and varied learning, as well as of great practical knowledge. His active mind ranges with equal freeness over the fields of classic, historic and sacred literature. Hence the numerous works he has issued to help students and advance learning have all been of great value. This last great effort to furnish Christian students a complete biographical cyclopædia of Christian antiquities, we pronounce a complete success, in that it makes great advances in furnishing a more comprehensive knowledge, both of the subject and matter of Church history.

*Toronto.*

JAMES LITTLE.

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THE WORKS OF WILLIAM SHAKESPEARE. Edited by HENRY IRVING and FRANK A. MARSHALL. With notes and introductions to each play by F. A. Marshall and other Shakespearian scholars, and numerous illustrations by Gordon Browne. Volume I. Toronto: J. E. Bryant & Co. Edinburgh: Blackie & Son, 1888.

The works of Shakespeare excite a perennial interest. Anything connected with the great playwright attracts the attention of an ever widening circle. Almost every year, as it passes, adds something to our knowledge of the poet and his works. For example, from the recent discovery of manuscripts at Stratford-on-Avon may confidently be expected important additions to the knowledge which we have of the life of Shakespeare and the composition of his plays. Numberless editions of Shakespeare have been published since his works were first collected in the folio of 1623. The last one announced is the "Bank-side Shakespeare," which gives the original text in parallel columns with the text of the folio above referred to. While this will probably be of the most recent editions, the one of most value to a scholar, the ordinary reader of Shakespeare will be delighted with "The Irving Shakespeare," the first volume of which is offered to Canadians by John E. Bryant & Co. This volume contains "Love's Labor Lost," "Comedy of Errors," "Two Gentlemen of Verona," "Romeo and Juliet," and the first part of "Henry VI."

Too much cannot be said of the beauty of this new edition. It is a work of art and will gladden the heart of all who like their bookshelves to be filled with beautifully bound books. The printer and the binder have left nothing to be desired, while the numerous illustrations are finely conceived and exquisitely drawn.

The plays are arranged very conveniently for those who wish to read them aloud, whether in public or private. Passages are carefully marked which could not properly be read or which are not essential to the

stronger action of the play. There are three introductions to the plays. "The Literary History," "The Stage History" and "Critical Notes." The finding of any passage is rendered very easy by the index to acts and scenes at the top of each page.

We sincerely hope that the Toronto publishers of this exquisite edition of Shakespeare's imperishable works will be successful in their effort to introduce it to Canadian readers and admirers of the Bard of Avon. It is certainly high time for publishers in this country to set before themselves a higher standard of mechanical and artistic excellence. If the publishers of "The Irving Shakespeare" succeed in stirring up a rivalry among their fellow-publishers, we may expect more handsomely bound and printed books, and those who have set up the higher standard will deserve the gratitude of readers.

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SUNDAYS AT BALMORAL. By the late VERY REV. JOHN TULLOCH, D.D., LL.D. New York: A. D. Randolph & Co. Toronto: John Young, Upper Canada Tract Society. 1887.

This little volume contains twelve sermons preached by the late Principal Tulloch before Her Majesty the Queen, at Balmoral. These sermons will amply repay careful perusal. They are beautifully simple in their language and arrangement. There are to be found in them thoughtful, earnest, reverent expositions of important Scripture truths. An enumeration of the topics will show that there are in this little book contents on which, under the guidance of its gifted author, a dozen spare half-hours may be profitably spent. The topics of the sermons are as follows:—1. "Christ and the Higher Nature." 2. "Loving Kindness." 3. "Christian Agnosticism." 4. "A Harvest Sermon." 5. "Christ the Only Source of Religious Life." 6. "Eternity and Mortality." 7. "The Past and the Future." 8. "The Things that are Excellent." 9. "Individual Responsibility." 10. "Practical Religion." 11. "The True Nature of Religion." 12. "The Ideal of the Church." Among all these discourses it is safe to say that most Christian readers will linger fondly over the one on "Loving Kindness." It is a singularly beautiful meditation on Jer. xxxi. 3;—"Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." In a note appended to this sermon the editor, a son of the author, says: "The text from which this sermon was preached has a sorrowful and sacred association for the author's family. The words, "I have loved thee with an everlasting love," occupied a prominent position in the room in which my father died, and many a time during that terrible night did the weary eyes of the watchers wander thither in search of comfort." One can scarcely wonder at an excellent sermon being preached when the text must have been so constantly before the preacher's eye and engraven on his heart. No one can fail to derive pleasure as well as profit from reading these twelve discourses. The volume is elegantly and strongly bound, and the printer has done his best work. A good portrait of Principal Tulloch forms a suitable frontispiece.

THE CRISIS OF MISSIONS. By REV. ARTHUR T. PIERSON, D.D. New York: Robert Carter & Bros. Toronto: John Young, Upper Canada Tract Society. New edition. Cloth, \$1.00. Paper, 35 cents.

This fascinating and stimulating book was fully noticed in this department on the appearance of the first edition. And we take it up again simply to say that a cheap edition has recently been issued. The "Crisis of Missions" is too well known even now to require any critical review. Its clear, compact sentences contain volumes of information in few words. Its graphic descriptions, splendid style, intense glow, fire and dash, make it the book to awaken interest in the great cause of missions and stir to passionate enthusiasm a sluggish church. Sessions and Missionary Committees wishing to educate congregations to intelligent liberality would be more than repaid were they to keep on hand quantities of this book for free distribution. Two or three copies of the cloth edition should be in every Sabbath school library, even at the expense of the "Gates Ajar" series and a few of the pious, second-rate novels.

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### Here and Away.

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"WHY burns thy lamp so late, my friend?"

EXAMINATIONS begin on March 27th; College closes on Thursday, April 5th,

GEO. BALLANTYNE, '86, Camilla, and J. J. Dobbin, '87, Mono Mills left their cards last week.

J. E. BROWNE, '87, did not remain long in El Paso, Texas. He was in California a few weeks ago.

THE offices of Rev. Dr. Reid, Agent of the Church, have been moved from Church Street to 15 Toronto Street.

TWO old Knox men have recently been settled in Toronto Presbytery, Rev. J. W. Bell in Newmarket, and Rev. A. U. Campbell in Queensville.

THE academic part of the closing exercises will be held in Convocation Hall in the afternoon; the evening meeting in Cooke's Church.

THE programme for the evening meeting in connection with College closing, in Cooke's church, will include an address by one of the professors, another by H. R. Fraser, representative of the graduating class, and another by Rev. Dr. Kellogg.

IN reply to enquiries from friends throughout the country, the editor wishes to say that the publication of the Colonial Correspondence will be continued in the April number of THE MONTHLY.

THINGS have been somewhat lively around our Treasurer's office of late. As nearly all old subscriptions expire with the April issue, remittances are coming in from the unpaid. Conscience money is always welcome. The driftwood of the last month will help to keep the fire burning.

THE efforts of the promoters of the Queen's College Jubilee Fund, have been abundantly successful. Subscriptions for the \$250,000 have been received. Principal Grant expects to leave soon for an extended trip, possibly round the world, for the benefit of his health. He has not been able to carry on his college work this session.

THE students have turned their backs on all the frivolities of this world. The hum of industry, "the sound of the grinding" is the only music heard. There are certain prizes within sight, more substantial than the pliant myrtle and olive, and the racers, with tightened belts and firm-set teeth, are making a last bold dash.

THE attention of students and ministers is directed to this month's advertising pages. We endeavor to keep new and valuable books before our readers. Booksellers have discovered that readers of THE MONTHLY are the best book buyers and are anxious to make their advertisements as interesting and attractive as possible.

QUITE a number have taken advantage of the offer made last month of *The Missionary Review*, edited by Rev. Drs. A. T. Pierson and J. M. Sherwood, price \$2.00, to all MONTHLY subscribers, new or old, for \$1.50. This offer is still made. Any one sending \$2.50 to D. McGilvray, Knox College, will have both magazines sent for one year. The *Review* is without doubt the best missionary periodical published.

"It is thundering all around the sky" in favor of the Library. The authorities are considering the question of increased accommodation, and during the summer vacation improvements will probably be made. Friends throughout the Church are interesting themselves in raising funds for the purchase of books. One gentleman has signified his desire to be one of ten to give \$500 each for endowment. Where are the nine? The Alumni will discuss the whole question in April.

THIS is the season of the year when "your vote and influence are respectfully requested." The elections in the Literary Society took place on Friday, 2nd inst. As there was no contest for the Presidency excitement did not run very high. Everything passed off pleasantly, and a good committee was elected. The annual reports presented showed the Society to be in a flourishing condition, all accounts paid and a good balance on hand. The business manager of the MONTHLY reported the state of the magazine's finances, and urged the members to earnest effort in the matter of extending its circulation. The editors' report emphasized the benefit to be derived by the preparation for publication of one good article during the year. They expressed their desire to see a taste for writing cultivated by the undergraduates.

THE General Committee elected for next year is as follows:—President, Geo. Needham; 1st Vice-President, M. C. Rumball; 2nd Vice-President, John Robertson; Critic, John Crawford; Recording Secre-



tary, P. J. McLaren ; Corresponding Secretary, J. M. McLaren ; Treasurer, James Drummond ; Secretary of Committees, John McNair ; Curator, H. R. Horne ; Councillors, John Little, Wm. Ross, W. A. Bradley ; Business Managers of the MONTHLY, John Crawford and W. A. Bradley ; Editors, J. McD. Duncan, M. C. Rumball, T. Nattress, T. R. Shearer, J. McP. Scott and H. E. A. Reid.

TORONTO people have much reason to be grateful to those organizations who bring distinguished preachers and lecturers to the city. During the college session students have frequent opportunities of hearing the most noted men of the day. On March 20th they will have an opportunity of hearing one of the first orators of New York. Rev. Dr. Charles F. Deems, pastor of the Church of the Strangers. Dr. Deems is regarded as one of the ablest orators in America, and on this, his first visit to Toronto, every student who can "raise the dust" should hear him. He lectures on "Trifles" in Association Hall, under the auspices of the Men's Missionary Society of Old St. Andrews, the proceeds to be devoted to mission work in Asia Minor.

RAISING funds for college endowment or similar objects is usually a slow business. First a smart trot down the avenue; then a little jog along the gravel highway; and then comes the dead pull through the mud-holes or the country cross-roads. It is one thing to make speeches before wealthy and sympathetic city congregations; hand-to-hand dealing with the rank and file throughout the country is another. Those who have had anything to do with the raising of funds for any such enterprise will enjoy the story told of a farmer who went duck hunting, but the gun flashed in the pan, and declined to shoot. "So I started back to the cabin thinking I'd have to wait another day for duck. I got 'bout half way up to the cabin when I heered a little rumblin' in the gun, an' I thought mebbe she'd go off yet; so I crep' back to the stump an' took aim at that flock o' ducks agin, an' waited plumb fifteen minutes, when bang she went, and killed every one of them. Slow fire, that gun, did you say, stranger? Yes, she war slow, but she war drestle shure."

TORONTO has had a liberal share of entertainments this season. Of church socials and concerts there is an abundance every winter. But this season brought a larger number of the better class of lecturers, humorists, readers and reciters. Of the professional readers Mrs. Scott-Siddons and Mr. Geo. Belford are old favorites. Mrs. Siddons, as in past years, illustrated the gullibility of a cultured audience, and the success attainable by a lady reciter with a fair face, splendid figure richly costumed, winsome ways, a good voice, and withal an adept at the art of flirting with an audience, notwithstanding her manifestly inadequate conception of her selections and her utter failure as an interpreter of the author. Mrs. Siddons is pleasant to listen to, but if reading has anything to do with the communication of truth, she is not a true reader. Mr. Belford was, perhaps, the best reader of the season. Miss Agnes Knox, a young Canadian *débutante*, a graduate of Philadelphia School of Oratory, appeared before a good audience in Association Hall on Monday evening, 5th inst. She is on the fair way to success,

has many things in her favor, and, unless spoiled by the graces taught in the schools, will yet excel Mrs. Siddons, not only as a reader, but also as a pleasure-giving performer.

ONE of the great wants of our day is a man to write selections suitable for public reading. What a chestnut the average professional's programme is! Graduates of certain schools of elocution and pupils of certain teachers are easily known by their choice of selections. Who, that is interested in this subject, has not been bored with time-honored selections, repeated in the same hall by pupils of the same school. Years ago we got "Brutus" and "Mark Antony," with an occasional "Spartacus" or "Rienzi." Then came "The Curfew," "The Creed of the Bells," "The Last Hymn," "The Maniac," etc. These are still served up if the bill of fare is meagre, and some people seem to relish them notwithstanding their mustiness. Now-a-days we get a few of the old-timers, and are certain of a tune on "Rubenstein's Piano." This crazy old yarn has been told so often that a good many Toronto people could wish that the celebrated pianist had never known the difference between a piano and a straw-cutter. "Ruby" is the Philadelphia trademark. Their sample orators are nearly all stamped with it. This parrot-like drill on certain selections has been the ruination of many students of elocution.

DR. SEXTON is doing Canada again. The country papers contain notices of his brilliant oratorical feats and his great victories over one-eyed infidels. The doctor is so well known in the large cities, especially in Toronto, that ministers and churches give him a wide berth. He came here from England several years ago with a loud flourish of trumpets as the great defender of truth, and, Goliath-like, defied the mightiest men in the ranks of the enemy. He knocked out Spencer, Huxley, Darwin, Stuart Mill, one by one, to the astonishment of the gaping crowd and the amusement or disgust of those who knew anything about science and philosophy. But knocking down men of straw soon became a tame show, and the doctor now seeks applause and lucre in the country villages and cross-roads. His new wrinkle is a public debate with Charles Watts, a would-be agnostic. An alleged theologico-scientist of uncertain ability and orthodoxy, and an alleged infidel of the wind-bag stripe, disputing about a subject which neither of them understands, should be nearly as entertaining as a good dog-fight in a backyard. The interest of orthodox theology would be advanced were Dr. Sexton boxed up with all his degrees and titles and medals and all his "eloquent and brilliant lectures" and shipped back to England, all expenses paid by the shippers. Canada has done her share in supporting him.