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# Knox College Monthly

## AND PRESBYTERIAN MAGAZINE.

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MILTON, APRIL, 1895.

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GENERAL.

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DRUMMOND'S "ASCENT OF MAN" AND  
CHRISTIANITY.\*

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**I**N his Lowell Lectures Professor Henry Drummond tells us

"An evolution theory drawn to scale and with the lights and shadow properly adjusted—adjusted to the whole truth and reality of nature and of man—is needed as a standard for modern thought; and though a reconstruction of such magnificence is not here presumed, a primary object of these pages is to supply at least the accents for such a scheme."

In pursuance of this object "The evolution theory is assumed as that with which at present all scientific work is being done." Although admittedly "only an hypothesis"—and it is added "when evolution comes to be worked out along its great natural lines it may be found to provide for all that religion assumes, all that philosophy requires and all that science proves."

Truly fascinating is such a thought, and flattering to pride of intellect, as able to explain all things. What a contrast

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\* This paper is, in condensed form, an article which was too long for insertion in the MONTHLY. Not a little has thus been lost of force in argument, but it is hoped that though still longer than our papers generally are, it may not weary the reader or be set aside on account of its length.—EDITOR.

with the modest language of our late great poet is here presented.

“Flower in the crannied wall  
I pluck you out of the crannies,  
I hold you here root and all in my hand.  
Little flower—but if I could understand  
What you are, root and all and all in all,  
I should know what God and man is.”

Can the mind of man construct one grand ideal universe? Can it explain all and show its unity? The thought seems presumptuous, as only omniscience can include in one interrelated whole, matter, spirit, the world, man and God, with all their laws and phenomena. “Love is the dynamic of nature” we are told, the all pervading energy which effects creation by evolution.

“God is the eternal environment of the universe. The secret of evolution lies in the environment. In that in which things live and move and have their being is found the secret of their being and especially of their becoming—and that . . . is nature, the world, the cosmos, and something more, some one more, an eternal intelligence, an eternal will. Everything that lives, lives in virtue of its correspondence to its environment.”

Is this “something, someone, this eternal intelligence, eternal will, environment” a self-conscious Being? Is it the Christians “God over all”? Or is it only a part of “the one whole” (*To pan*), the soul of the universe, unconscious and impersonal? Why not name it, if it is indeed “The one living and true God” by whom all things are made? But we find here a most suggestive sentence.

“Are we then quite sure that what we call a physical world is after all a physical world at all? The preponderating view of science at present is that it is not. The very term ‘material world’ we are told is a misnomer; that the world is after all a spiritual world merely employing ‘matter’ for its manifestation.”

Whither must such speculation lead, if not, after denying the trust-worthiness of our senses and consciousness, into idealistic skepticism and pantheism? Accept this men of common sense can not; it requires too much credulity from them.

The first sentence in this book reads:

“The last romance of science, the most daring it has ever dared to pen is the story of the ascent of man.”

We thoroughly agree in this; it is really a romance. Experts may decide how much, if any, science is in the story, but

common sense declares it to be fiction, though like our popular novel, "founded on facts"—a fancy picture of which scientific assumptions and conclusions are the web, and individual speculations the woof. To the charming style of writing, the striking and suggestive analogies presented, the beautiful and apt illustrations afforded, the poetic glow attending the use of metaphor and personification we bear ready witness. But those pleasing features dazzle, obscure the ideas and confuse as we try to get at the thought. In matters so unspeakably important which affect our spiritual and eternal interest we desiderate clear vision, precise statement and honest adherence to historic truth, facts, and experience. Instead of this the pleasing scenes pass before us veiled in thick mists, and a few strange ideas indefinite and exaggerated are seen looming through the clouds of Rhetoric and imagination.

"The Scientific Imagination" has its legitimate use and has rendered valuable service ; but fanciful inferences and exaggerated analogies can never take the place of evidence. Vain is any attempt thus to show that evolution and Christianity are one. The first is the wisdom of this world, the other "the wisdom of God in a mystery which none of this world's rulers know." The former is a deduction from generalized facts observed by patient searchers after truth ; the latter a deduction from what God has revealed to man concerning Himself and His will. The base on which they rest are entirely distinct. Science and the Christian religion may never be harmonized ; but they cannot contradict each other, for both are true. If ever the human mind shall see their harmony it will be in light coming from above, and not by the rush light of reason and logic, nor by the use of microscope and crucible. The difference between matter and spirit is essential.

#### EVOLUTION.

The theory of evolution is next applied to the solution of the way in which man was created. The professor repudiates "creationism" as a possible alternative. Evolution is "the story of creation," we should prefer to say, is the process of creation ; but it is insisted on that "it has nothing to do with origins." How the primordial nebulous stuff, or the atoms—"the foundation stones of the universe, and

plainly manufactured articles,"—came into existence and by whom they are manufactured we may not inquire, for science has nothing to do with such questions. Atoms, however, being assumed as existing evolution begins. That is, *a process begins, during which these atoms, following fixed uniform laws, through steps of infinitesimal degrees of variation, at last become what the present cosmos is, in all its parts, physically, biologically, intellectually, emotionally, spiritually.* Suppose, it is said, nature as it has existed from the beginning through long ages till the present day, cut vertically, down from the highest man to the lowest primeval atom, we should find "that nature in the vertical section offers no break, or pause or flaw . . . and the study of this is to deal with one science, Evolution."

"Evolution began with protoplasm and ended with man." We have then, first, protoplasm and its environment. Then our theorist, looking down the past ages, discerns at the bottom "a single primordial cell," floating in the protoplasm; gradually, by imperceptible steps of variation, he sees it ascend until it becomes *man*, the self-conscious, intelligent, spiritual being, whose organization is superior to all else in nature.

"Nature has succeeded in making a man, she can go no further; organic evolution has done its work. On the earth there will never be a higher creature than man. In this development, environment is the prime—the supreme factor, and itself rises with every evolution of any form of life. The dynamic in the process is love."

The environment, following the two-fold law of love, involves itself with the evolving cell and produces the successive organisms. Self-love and other-love act and react on the primordial cell and other atoms. The cell is divided, multiplied, differentiated, combined until it becomes a living organism. This in the long course of ages becomes sentient, and continuing its long ascent reaches the highest rung of nature's ladder as a mammal, and finally emerging far above the other mammalians, when the organic evolution is arrested, not suddenly but by tardy stages, the now complicated cell becomes *man*.

"No greater day ever dawned for evolution than this on which the first human infant was born—a tutor for the affections, . . . . To create motherhood and all that inshrines itself in that holy word required a human child."

We shall now consider an analogy taken from the development of the human embryo.

"The same processes of development which once took thousands of years for their consummation are condensed, foreshortened, contracted into the span of weeks. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal, which in some mysterious way has played a part in the pedigree of the human race, while it may itself have disappeared long since from the earth, but is now and forever built into the inmost being of man."

From this physiological analogy we are taught to infer that as the primal cell of the embryo floats in protoplasm, so the primordial cell from which the race has been evolved at first floated like a jelly fish in the sea. After a time it "*probably* evolved into something like a fish," then took the semblance of an amphibian, next of a reptile, last of a mammal. The whole process requiring countless generations for its completion.

"At least the true mammalian form emerges from the crowd. Far ahead of all at this stage stand out three species—the tailed catarrhine ape, the tailless catarrhine, and last, differing physically from these mainly by an enlargement of the brain and a development of the larynx, *man*."

Science admits that no trace has as yet been found of such progenitor for man; it is "the missing link." This probably existing simian the professor forcibly insists was not an ape of any existing species; nor was he gorilla, nor ourang-outang (wild man according to Drummond), nor chimpanzee, nor gibbon. This brute is a pure creation of the scientific fancy in order to meet the exigencies of the evolution theory. We begin with *analogies*, then reach the *probability* of a half-brute half-human creature, and at last find evolved the *belief* in such an animal.

#### THE FIRST MAN.

This pithecoïd ancestor of man was an "arboreal savage," not yet human, but destined in the next generation to give birth to a man. Prof. Evans, in the Popular Science Monthly of December, 1894, describes this imaginary creature. Referring to a painting by Gabriel Manx, of Munich, which was presented lately to Prof. E. Haeckel, and which was professedly a fancy sketch based upon scientific inductions, he says :

The painting "is entitled *Pithecoanthropus europæus alacius*—representing the missing link and his family, or the primitive semi-human European as he

may 'have lived and loved' in the Pliocene period of the Tertiary Epoch." The female is sitting at the foot of a tree nursing her infant. The male stands near a fallen tree. The hands are more differentiated than those of apes; the foot has five toes and is "put down like a man." The animal stands erect, has straight legs with a good calf. The hair is thinner on the body and longer on the head, especially of the female. "The skull evidently covers a bigger and a better brain," and the chest is more human than those of apes. There is also "a peculiar expression of the eye" and cast of countenance which indicate "a variation towards intellectuality and humanity. A single tear trembling on the mother's cheek bears witness to the awakening of a kind of consciousness and stirring of an emotional nature wholly foreign to the simian breast and seems a presentiment of all the future woes and miseries of the race. The father's sterner features radiate with paternal pride mingled with a certain thoughtfulness. The nursling's face is not seen, but the shape of head and hands are remarkably human and preclude the possibility of any atavistic reversion in their offspring."

The romance and poetry of the above description are manifest; but the parents of Mr. Drummond's "first human infant" must have been such like if that child came by natural generation.

Let us now consider the essential differentia which, according to our author, distinguish man from the simian species—

1. He differs *physically*. An enlarged brain with richer convolutions and deeper seams, and a skull suited thereto; a more fully developed larynx; a hand with thumb opposed to the other fingers; feet with five distinct toes; upright posture; heel on ground; straight legs; and hair thin on body and luxuriant on head, especially of the female, are mentioned as the chief morphological and physical characteristics of man.

2. He differs *intellectually*. "Intellect is a supersensuous thing not to be identified with the human body." It is only when man appears that the highest form of intellect comes into existence as self-consciousness and discursive reason. "Of rational judgment man has the whole monopoly." Reason is added to the instincts, emotions and appetites of the animal. Rational man alone can investigate, ascertain and apply the laws of nature. He alone can consciously and with a purpose direct and guide the processes of evolution among beings of lower nature.

"To the unconscious compulsions of a lower environment there were added those higher incitements of conscious ideals, which completed the work of

creating him. The slumbering animal brain broke into intelligence and the creature first felt it had a mind."

### 3. He differs *spiritually*.

"Man is not a body nor a mind. The temple still awaits its final tenant—the higher human soul. Man's true life is lived neither in the material parts of the body nor in the higher altitudes of the intellect, but in the warm world of the affections. Till he is equipped with these man is not human."

Here, evidently, enter sympathy, self-sacrifice, love; perhaps also morality and religion in the evolution sense of these terms. Man is a moral, spiritual, worshipping being. Love properly speaking did not come into existence until it was evolved in the human family and society. The sight of a human infant first evoked mother-love, then came father-love. Love is characteristically human. Then comes religion, something more than ethical, though possible without the knowledge of God. Last of all Christianity, the highest form of spirituality. And we are told

"Christianity and evolution are one. Both are a method of creation, both make more perfect living beings, both work through love. Evolution and Christianity have the same author, the same end, the same spirit."

Language like the above, highly poetical and vague, and terms used equivocally, make it very difficult to find just what the writer means. If the above differentia, physical, intellectual and spiritual are *essential* characteristics of man, then Mr. Drummond's first infant, if truly human, possessed them all. His pithecoïd parents had them not, but he must have had them according to "the ascent of man." However, this was not the case. Long ages had passed and countless generations had come and gone before the remote descendants of "the first human infant" evolved into self-conscious, intelligent, rational, moral, spiritual beings, able to think and express their thoughts in articulate speech. According to the theory the first man came into the world a helpless babe, to be cared for by brute parents devoid of rationality or human love.

While the baby monkey, "the little twin of the human infant in a few weeks can climb and eat and chatter like its parents; and in a few weeks more is as independent of them as the winged seed is of the parent tree; for many months to come the human infant is unable to feed itself or clothe itself or protect itself; it is a mere semi-unconscious chattel, a sprawling ball of helplessness, the world's one type of impotence."

Of course the babe could not use his higher powers, bodily or mental. He must needs grow in stature and in

wisdom. But when he reached maturity, did he exercise the essentially human faculties that had been latent during infancy? If he did we find in him a true man; if he did not and was still a speechless savage of the lowest type, how did he differ from his simian congeners?

The following extract quoted by Prof. Drummond shows his views regarding primitive man:—

“For his successful progress as far as the savage state man has been largely indebted to those qualities which he shares with the ape and the tiger. That stage reached, for thousands and thousands of years, before the origin of the oldest known civilizations men were savages of a very low type. They strove with their enemies and their competitors; they preyed upon things weaker or less cunning than themselves; they were born, multiplied without stint and died for thousands of generations alongside the mammoth, the urus, the lion, the hyaena, whose lives were spent in the same way; and they were no more to be praised or blamed, on moral grounds, than their less erect and more hairy compatriots. Life was a continual free fight. . . . The human species, like others, plashed and floundered amid the general stream of evolution, keeping its head above water as best it might and thinking of neither whence nor whither.”

Here evidently Professor Huxley is speaking of the *race* of mankind; but what of the individual first man. Had he progeny? And was that progeny human? Was there a first female child? or were many first male and female babes born? Was there no pairing between the higher simian races and the lowest savages? Have all men descended from one first pair, as scientific research is making more and more likely? If so, how did monogamy come to be? Simians are not monogamous. Among savages polygamy and polyandry prevail. Even among civilized races, where Christianity has not power, monogamy is not the rule. Why then should Prof. Drummond's first man, a savage of the lowest type, be monogamous?

Man has been by naturalists placed in a *genus* of his own. He is not a sub-species of the simian genus. And the appearance of a new genus is much more than passing by insensible degrees from a lower to a higher species at a birth. These questions, however, must be left while we consider the assumption so fundamental to the theory.

#### WAS THE FIRST MAN A SAVAGE?

The ground for this assertion seems insufficient; rather the dictum appears a necessary corollary from a previous

assumption, viz: *All creatures have been evolved from others by generation according to uniform laws of nature, in unvarying order from lower to higher.* But this is denied to be an established fact; as also the other assumption, that the first man was a savage of lowest type. Let us now look at the grounds set forth for this *dictum* of science.

1. "It is pretty certain (not true beyond question) that applying the old argument from design to the case of the most ancient human relics, man began the ascent at zero."

Here evidently the race is meant, and although what is true of the race collectively is not true of each individual, never the less, if true at all, it was true of the first human child. What then are these relics? A few skulls and bones found in the pliocene period of the tertiary formation, which comparative anatomists declare to be human remains. But does it follow logically that these men were uncivilized? or if *they* were, does that prove that their progenitors were uncivilized? or that there were not living at the same time in other places civilized men? Certainly not.

2. Along with these relics are weapons and implements of stone and the bones of animals which show that these men were hunters and belong to the stone age. But how does that, if true, prove that there were not cotemporarily with these, civilized men belonging to the iron age? To-day we have living both savages using stone weapons and the most highly civilized races with steel weapons. Besides weapons of stone will remain for an indefinite length of time in a good state of preservation, while all the remains of civilization soon disappear and that mainly because the material of which they are made is superior to stone.

3. Also we find that the relics associated with human remains tend to show that the men were cave-dwellers, not "arborean savages," as Mr. Drummond alleges.

4. Neither from historic nor prehistoric sources have we reason to suppose that the oldest, Aryan, Etruscan, Phœnician, Egyptian and Mexican civilizations emerged by gradual uprising from the ignorance and vice of savage races. On the contrary the earliest monuments, mythologies and traditions are all connected with civilization, not savageism. Also, they point to one common source of civilization of which severally they are modifications.

5. The earliest histories (waiving the Bible) tell us of savage races co-existing with the civilized nations just as is the case to-day ; but all these nations repudiate the idea of descent from any lower race ; nay regard themselves with pride as autochthonous.

6. There is no instance on record of any race raising itself out of savageism. Whereas the earliest traditions and mythologies speak of having *received* the arts of civilization from the gods through men coming from without, who were superior to the people in wisdom or the art of war. So within the historic period many savage tribes have been civilized by influences from without, but there is not one instance of civilization being evolved from within in a savage race.

7. We know also that a law of degradation obtains in nature, which tends to the depravation and ultimate extinction of races and individuals. This law applies also to man. Mr. Drummond speaks of it as "Devolution." Inferior races have been over-run, subdued and sometimes exterminated by stronger races. Even superior races have thus gone down. First, as Mr. Drummond shows, spirituality and religion give way ; then morality disappears in a deluge of vice ; then the intellect grows weak ; last of all the physical form becomes feeble and physical courage fails. Quickly the race sinks into barbarism or is enslaved or absorbed by the conqueror. So with the individual man. in the large cities of our Christian civilization this law of degradation, in spite of every effort at reform, is doing its deadly work. Irreligion and atheism are followed by sin, crime, poverty and squalor ; the intellect becomes feeble and the body a distorted and diseased wreck. Only four generations pass before individuals and families, though surrounded by the highest Christian civilization, disappear before the pitiless law of the survival of the fittest. Thus there are many instances of civilized man returning to the state of the savage, almost of the brute ; but not one of the low savage raising himself without beneficent influences from without.

We conclude, therefore, that it is infinitely more probable that the savage tribes of the Pacific Islands, Africa, and the remote regions of the earth, are the degraded

remnants of men who wandered or were driven out from the centres of primal civilization than that the nations of Christendom have been self-evolved from speechless savages of lowest type. Man has not lifted himself from the pit of nature, but has fallen from his high place in nature into the abyss of ignorance, vice and misery of savageism.

#### CHRISTIANITY.

Mr. Drummond says, "Evolution is Revelation; Nature is God's writing." The Holy Scriptures are the "pictorial conceptions of religious men at a lower stage of evolution than the Christian; miracle in its Christian sense is a delusion. The miracle of evolution is not the process but the product."

This and much more of the same nature seem to mean that the scriptures are not historically true; and to assert this is to undermine Christianity. The book of Genesis gives us God's story of creation. Without saying a word as to the *modus creandi* the story by its sublimity and simplicity satisfies our reason.

"In the beginning God created the heavens and the earth. . . . He said, Let there be light: (He spake and it was done; He commanded and it stood fast.—Ps. 33: 9) God created man in His own image . . . . male and female created He them. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul," etc.

This is plain language declaring that God is man's maker; this is far superior to all the guesses of science, yet it leaves ample room for the results of anthropological results, if any thing further as to the *modus* should hereafter be discovered. From the same God-inspired record we learn that the first man and woman were not speechless savages of the lowest type. They understood what God spake to them; they held communion with Him and with each other. Adam gave names to the various animals around him. His immediate descendants were not savages. They also spoke and reasoned; worshipped, built cities, dwelt in tents, and kept cattle, cultivated the art of music, handled harp and pipe, were skilled forgers in brass and iron, practised war and sung war songs.

But who believes that old Book? We answer, Christians do, and for 1850 years have done so; their faith rests on it. That faith, we are told, has no "scientific basis." That is right. Our faith rests not on science, or man's wisdom, but

on the word of God who cannot lie, confirmed by the authority of Jesus Christ our Lord and Infallible Teacher. Further, wherever light has been thrown by modern research on the old book and its "prehistoric" history, statements contained in it have been corroborated. Also in some instances they have helped scientific enquiry, *e. g.*, in ethnology and philology. This being so, Christians accept God's account of the creation rather than Prof. Drummond's dream of the birth of a first human savage.

"Evolution and Christianity are one." We cannot, for want of space, show how utterly untenable and absurd such a statement is, and how strange it is, coming from a man who hitherto has been recognized as a teacher of Christianity. Suffice it to note some points of irreconcilable difference.

1. Evolution is confessedly a *theory* resting on alleged scientific conclusions, and the authority of fallible men. Christianity is a *faith*, professedly resting on the living God, the underlying truths of which are received on His authority. Thus in their nature they differ essentially.

2. Evolution (as set forth in these lectures) knows no personal God. The god of evolution is environment, law, intelligence, will, love. The Christian's God is a self-conscious, holy, loving Being. We cannot know, trust or love, worship or hold communion with environment, a thing, an abstract unity. "Heart and flesh cry out for the living God, the father of our spirits." In Him alone a Christian finds rest.

3. Evolution has no place for sin. Men cannot sin, or be responsible for thoughts, desires, words and actions, if these are the necessary consequence of their nature and environment. But Christianity is a remedial system based on the existence of sin, that is, on the enmity to God that characterizes fallen man. It is a divine remedy for a universal moral evil.

4. Evolution excludes miracle, *i. e.* any departure from existing laws of nature, and any supernatural revelation of God. Christianity affirms miracles; nay, rests its claims for acceptance on the miraculous birth of the Son of God as man, and His death and resurrection; and declares that spiritual life is the supernatural gift of God.

5. Evolution may teach that the *race* of man is immortal, but it knows nothing concerning the *individual* man after he has passed away, and can hold out no hope of a blessed hereafter. Christianity teaches the immortality of the spirit of man, the resurrection of the body, and the life ever lasting.

In what sense then is evolution "the universal religion," identical with Christianity, which begins and ends with God the Father and Jesus Christ His Son? We can see in the assertion only a shameless attempt to arrogate for fallen humanity the virtues and graces that are peculiar to the supernatural work of God in redemption from sin. A theory of evolution that acknowledges the existence of a personal God by whose constant, sustaining and directing energy in nature the ever advancing process of creation goes on, and which does not confound matter with spirit in an incomprehensible unity may be regarded with favor. But the theory of this book, while professing to evolve "a universal religion" abolishes the Christian's God, leaves no "Father in Heaven" to care for him, no Savior to redeem him; abandons him while struggling, to sink in the mire of sin to hopeless misery; quenches all hope of a better life, and dooms him to grope in darkness and in bitterness of soul to ask: "Are we then, and all other beings, *Maya*, illusion? Have we nothing to hope for but *Nirvana*, the end of conscious existence? Is the only reality *Brahm*, unconscious infinite Being? It cannot be. More precious than ever is the Christ of God, by whom we are made 'Sons of God' and heirs of eternal life. We cannot surrender our Christian faith for any *ignis fatuus* of scientific speculation; we cleave more tenaciously than ever to the apostle's creed and thus declare our firm belief in the historic facts which underlie Christianity.

But evolution according to this book, though arrested so far as man's organization is concerned, is still going on in society.

"Man now takes charge of evolution as up till now he had been in charge of it. Henceforth his selection replaces natural selection, his judgment guides the struggle for life; his will determines for every plant on earth whether it shall bloom or fade, for every animal whether it shall increase or change or die. Man has entered into his kingdom."

Eloquently, too, does he describe the change that is passing

over man himself by reason of advancing civilization. The hand is losing its cunning because intelligence has provided more perfect tools; the eye-sight is being weakened because science has furnished means of more perfect vision; "an eye has been created more delicate and in many respects more efficient than the keenest eye of man" and the eye of organic evolution is for many purposes discarded altogether. The senses of smell and hearing are vastly inferior to what they were in the savage; the skin has forfeited its protective power; the teeth are undergoing degeneration; for mere muscle there is almost no use now, and the body generally is in danger of decay. Nay, the organs of nutrition are becoming useless and the time seems at hand when the "struggle for life" will end, because the food of man will be made chemically from the elements and there will be no need of food staples for his support. Thus the spiritual is being slowly evolved from the natural. By-and-bye the civilized races of to-day, as savage races are now doing, will give place to a new race of superior beings without physical organisms, and will pass away into non-existence, while spiritual beings shall possess the universe. Is this the immortality of the race, accompanied by annihilation of individual man now existing? But we leave these prophetic speculations.

If the theory under review would admit the interference of the Living God with the nature which He established, so as by the direct exercise of His power to produce those variations in nature which result in "new things," one great objection to the theory would be removed. Such interference of the Living God for wise ends is miracle; that is, God doing or making a new thing which till then was unknown and impossible by the power of God, above the power of nature—*supernatural*. Man self-conscious and spiritual was unknown to and impossible for nature till God put forth power and *made* him. Man was a supernatural effect. With man came spiritual law and then sin. Prof. Drummond may regard sin as a perversion of nature. But whatever name it gets it was a breach of spiritual not natural law. To destroy sin is beyond the power of nature. So the God of Love again interferes, and by the miraculous work of His Son as man, and the

direct exercise of spiritual, and therefore supernatural, Grace redeems and saves men from sin. This also is a "new thing" introduced by God among and over the pre-existing laws of nature—"the law of life in Christ Jesus making us free from the law of sin and death." Both the creation of man and his redemption are *above nature, i. e.*, supernatural, miraculous, effected by the direct power of the Living God.

Prof. Drummond may give us a sequel to the Lowell lectures, and we shall be most happy to find that we have misunderstood him and that he still hold the cardinal doctrines of Christianity, consistently with the views enunciated in this volume regarding "Universal Religion." Meanwhile we are forced to withhold assent and approval from the book. It may, nevertheless, serve to stimulate thought in those who understand it. We conclude with the hope, in which we doubt not the author will join us, that no reader may have his faith in the one true God and His Son Jesus Christ impaired by the fanciful speculations this book contains.

JOHN LAING.

*Dundas, Ont., March, 1895.*

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LIFE

Life is a sheet of paper white  
 Whercon each one of us may write  
 His word or two—and then comes night!

"Lo, time and space enough" we cry,  
 "To write an epic," so we try  
 Our nibs upon the edge—and die.

Muse not which way the pen to hold;  
 Luck hates the slow and loves the bold;  
 Soon comes the darkness and the cold;

Greatly begin! Though thou has time  
 But for a line be that sublime,  
 Not failure, but low aim, is crime.

—Lowell.

## BIBLICAL THEOLOGY. \*

**A**DMIRERS of the theological discipline, usually known as Biblical Theology cannot complain that no interest is nowadays taken in their subject. On the contrary, to refer only to the Theology of the New Testament, it is becoming somewhat difficult to keep track of all the treatises and monographs which the press is adding to its literature. We have lately been favored with such native works as Adeney's Primer and Bruce's Pauline Conception of Christianity as well as with translations like Wendt's Teaching of Jesus and that which has suggested this article. It is pleasant also to notice that so highly esteemed a seminary as Princeton not long ago appointed a Professor whose time is to be given to this subject.

As would seem to be natural to a living subject, there is not perfect unanimity in respect to the scope of Biblical Theology. It is agreed that it rests upon close exegetical study of the Word of God and gathers up the moral and religious results of such study. There is little or no question that it seeks to set forth from their own points of view the religious beliefs of the various writers of the Bible. But at this point there emerges an important difference between Beyschlag and Weiss whose manual has largely ruled our subject. Beyschlag fairly enough praises Weiss's extensive knowledge of the literature, his carefulness and thoroughness in the preparatory exegetical work, and the completeness and distinctness with which he sets forth the material, but objects that his book is no more than a complete and thorough collection of materials for a historical account of the New Testament religion. It will be seen that Beyschlag lays stress upon the fact that New Testament Theology is a historical science and therefore should be written in accordance with the best models which scientific historical writing

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\* N. T. THEOLOGY. By Dr. W. Beyschlag. Two vols. T. & T. Clark, Edinburgh. Fleming H. Revell Co., Toronto.

furnishes. We demand, he says, of history a living picture of the unfamiliar life of men in the remote past, not the digging out and exhibition of imperfect mummies but the mental reproduction of living forms with whom we can think and feel. To this end there are indispensable for the New Testament history of religion a certain cautious translation of that which is past and unfamiliar into our own modes of thought and expression, a judgment as to the relative importance which the authors attached to their views and a process of mental creation which out of dissimilar fragments produces a harmonious whole.

Such a conception of our subject exposes Beyschlag in no mean degree to the danger of attributing views of his own to the writers of the New Testament and it does seem that he has not always succeeded in avoiding the danger. But if we are not to give up the historical character of Biblical Theology, we shall probably be compelled to run the risk. For the modern idea of history is not well represented in Weiss; he gives us a chronicle rather than a true history, and accordingly his book is too heavy to be much more than a book of reference, while Beyschlag's is, for a German book, very readable. We may be thankful for Weiss's laborious and skilful collection of materials, and yet acknowledge that Beyschlag has set before himself the loftier ideal.

Biblical Theology is a most valuable handmaid to other theological sciences, especially Dogmatics and Ethics. These sciences should rest upon a Biblical foundation, however good may be their right to take into their service material drawn from other sources. But Biblical Theology reveals most clearly the prominence which a doctrine receives in one part after another of the Bible and therefore should receive in a system of theology or ethics. It shows, too, most exactly what is the teaching of each Biblical writer upon any point, and thus simplifies the task of ascertaining the whole mind of the Spirit upon that point. Once more, it discloses all the connections which the doctrines of the Bible have with one another and thereby suggests the scheme which will most fully exhibit these connections. To take a particular example, that theologian who employs the method of Biblical Theology will never imagine that James and Paul contradict each other in respect to the doctrine

of justification. For this method bids us first of all let each writer make his own impression upon us instead of trying to bend the teaching of either writer in order that he may say *the same thing as the other*. Paul must decide what we are to understand in Rom. 3: 28 by "faith," "works," "justify," and James must decide what he wishes to express by the same great words in Chap. 2: 24 of his epistle. And it will soon appear that they do not attach precisely the same significance to any one of the three. James had waited, it seems, for the consolation of Israel before he became a follower of his divine Brother and so passed from the one state into the other without any religious revolution. Hence his use of words corresponds very closely with that of the Old Testament. Paul had once been bound with the shackles of Pharisaism and Christ had given him his freedom in a great spiritual crisis. This peculiar experience led to a certain peculiarity in his use of language which has passed into the common speech of multitudes of Christians. When he says that a man is justified by faith without the deeds of the law, he means that apart from any deeds of legal righteousness, as soon as a man puts his trust in Jesus Christ, righteousness is imputed unto him. But when James affirms that by works a man is justified and not by faith only, he means that a man is shown to be actually righteous, only when his faith has produced in him a life of goodness.

Biblical Theology, then, may and, indeed, must bring it great advantages to other theological sciences. But is not to be supposed that it is the end of all controversy. Some of its advocates seem to talk as if it might be expected to settle the disputes which have raged between Catholic and Protestant, Calvinist and Socinian, Trinitarian and Arian, but intemperate claims can only do harm and create prejudice against our study. We have made a certain measure of progress towards agreement when we have agreed upon methods, but complete agreement may still be far in the distance. And it is greatly to be regretted that while Weiss travels for the most part in the old paths, Beyschlag goes aside upon fundamental points. Not only does he reject the Pastoral Epistles with Jude and 2 Peter, and speak of the current doctrine of inspiration as an encumbrance, but he

gives up the doctrine of the divinity of our Lord and, therefore, also the doctrine of a sacrificial atonement. It is His unlimited possession of the divine Spirit which constitutes Christ's relation of complete unity with the Father. Even in the Johannine discourses the consciousness of Jesus is purely human. Certain saying of His about pre-existence refer only to an ideal pre-existence in the decree of God. "The heavenly originals of what appeared on earth were realities to the Scripture writers, just as Plato's ideas were to him." Of course it is somewhat difficult to harmonize with this well-known passages of Paul and John; in fact Dr. Beyschlag is unable to manage it. He is compelled to attribute to John, for example, on account of the prologue of his gospel, the notion of a real pre-existence of Christ. But this notion was produced by a personification of the word of God, which was then identified with a living historical personality; thus a human and historical person was dated back into eternity, a superhuman and divine person was not brought down into humanity and time. Quite similar is the way in which Paul is led to attribute to Christ, the creation of the world. "Jesus is recognized as the self-revelation of God in the absolute sense, and the unity of God's thought in creation and redemption is insisted on." "When the Logos idea and the person of Jesus are identified [by Paul], the distinction which remains between an idea and a person as such is overlooked."

All this sounds alarming, but if we have set out hopes on a divine Saviour, we need not yet despair. Our author discloses his secret when he says, "That the Creator and Preserver of the world should believe, pray and die like a man, is a contradiction to our thought." Hence there can be no more than an economic Trinity, and if Paul or John teaches the eternal personality of the Son of God, this error should be traced to its source in defective ideas concerning the nature of personality. And yet Beyschlag is giving a historical account of the religion which lies before us in the Bible and has repudiated the attempt to judge what worth particular views may have *for us*.

On the whole this is not a book which can be commended without a good deal of reserve. It should not be put in the hands of beginners. If any one wishes to form the

acquaintance of our subject, he may be advised to give some careful study to the little book of Prof. Adeney, already mentioned. It will be found to cover the whole ground of the New Testament, to be loyal to evangelical truth and to be written in a bright, lively style. If one desires to proceed further with his studies, no book can be named so comprehensive as Beyschlag or Weiss. Both are very able works. Beyschlag is the more attractive reading, but his results need to be checked by the sounder judgment of Weiss.

*Mt. Forest, Ont.*

D. M. RAMSAY.

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ALL TO GOD.

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Leave all to God,  
 Forsaken one, and stay thy tears ;  
 For the Highest knows thy pain,  
 Sees thy sufferings and thy fears ;  
 Thou shalt not wait His help in vain :  
 Leave all to God.

Be still, and trust !  
 For His strokes are strokes of love  
 Thou must for thy profit bear ;  
 He thy filial fear would move ;  
 Trust thy Father's loving care.

O teach Him not  
 When and how to hear thy prayers ;  
 Never doth our God forget.  
 He the cross who longest bears  
 Finds his sorrows' bounds are set.  
 Then teach Him not.

—Anton Ulrich, of Brunswick. 1667.

## FREEDOM OF THE WILL.

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THE question as to whether the Will is free is one that has occupied the minds of men and one which has been disputed by them ever since Socrates laid down the maxim "know thyself." It stands out prominently in Aristotle and the Stoic Philosophers, the influence of Christian teaching has also helped to bring it into prominence, and it is one of the great questions on which modern philosophers and psychologists are divided. The attempts of late years to reduce psychology to a natural science, and of evolutionists to show that by a process of development the higher grows out of the lower, has called forth the champions of Free Will to defend their cause; to endeavor to prove that there is a separate order of mental facts, and that the lower, if it is to be explained at all, must be explained by the higher.

It need hardly be said that it is a question of great importance. If man be not free in his actions, but if these are simply links in the chain of natural cause and effect, if they are determined by some thing or power or principle, over which he has no control, then plainly no science of morals is possible; in other words to extend causality into the region of mind is to annihilate all morality, and self reform would be unintelligible. If there is no freedom one may say: "I am simply a machine, there is no use in me trying to be better, I have no control over the circumstances which govern me, I will let nature take her course, for after all I cannot do otherwise." We see what such a belief carried out would lead to.

But as a matter of fact we have to face the question. We act as if we were free, even those who say we are not free act thus. It appear to be an innate idea. Our voluntary actions appears to be subjective determinations and seem to be directed towards ends set up by the mind. We feel responsible for what we do and it is this fact of responsibility

that makes life so serious. We even feel responsible whether the ends toward which we direct our energies be attained or not. Should these facts go for nothing? Is consciousness not a competent witness to human freedom rightly conceived? Do we not know that it is the desire to be better on the part of anyone that constitutes the being better? In contrasting these two phases we see the problem in its true light, and we also get a hint at the value of having a clear conception of it, seeing what the tendencies are, and the effects would be, if either were carried out.

Before entering into a fuller discussion of the question it will be well to guard against a misconception of what the problem at issue really is. Locke considered a man free or not free according as he had or had not the power to carry out what he willed. For example, a man is bound. If he wish to break the bands that bind him and can, he is free; if he cannot he is not free. Locke here (as well as elsewhere) is astray as to the real question at issue. In contrast with this, and to see the question in it proper light, we cannot do better than quote Dr. Young's statement of the problem: "A man bound in chains is a free agent, as truly as if the fetters were removed. What matters the fact that he cannot break the fetters? You are merely asserting that certain external consequences would follow from the man's acting. That is not the question, but it is whether the subjective energies, which constitute our actions, are the unconstrained forthputtings of a power inherent in self, *i. e.*, whether men are veritable, and not mere nominal, agents." Or using Prof. Hume's phraseology, the question of the freedom of the will is the question of choice, *i. e.*, "When alternatives are given, can we choose?" It is not the question of whether we can carry out what we will. Hence the solution of the problem rests on the question of the origin of choice, or in other words, how is choice, *i. e.*, motive, determined?

To help in the understanding of the question, let us consider three solutions, or attempted solutions.

#### I. DETERMINISM.

According to this theory motive is an impelling force, an acting *from* some impulse—the strongest motive determines the will, and the mind becomes simply a battle-ground for

motives ; the motives are, as it were, wrestling for supremacy in the arena of consciousness, and the strongest may say, "*veni, vidi, vici.*" But even on this theory we have to ask, what is the origin of these motives ? Whence do they arise ? The Determinists' solution of this depends altogether on their view of the self. They do not recognize a permanent self-conscious Ego, that can conjoin representations and knit together a world of experience, but self for them is simply the sum total of the feelings in consciousness at any one time. These feelings arise through the play of natural law—cause and effect, and thus man is simply a link in the chain that has been governing the course of nature through the ages. Therefore just as the law of cause and effect determines everything in nature, so it does in man. Choice is simply one stage in the process, and consequently man is not free.

## CRITICISM.

1. Fundamentally we must object to the Determinists' view of self. Far from admitting the self as natural cause and effect, we claim that self is the condition of there being such a law. A series of events causally connected can only be known to some principle that is not one of the series. If the self were in the series it could never know the series. Hence, instead of placing the self in the series, we say it is the condition of there being such a series. The series exists for the self or in relation to the self. All experience presupposes a self that is aware of *its* own experience.

2. We object to their idea of motive. A motive is not something coming behind and pushing you (as it were) on to action, not a force impelling, but in the language of Dr. Young "an end definitely in the mind's view regarded as desirable or fitted to satisfy or realise the self." We do not deny that motive as defined by the Determinists has a real existence, but in this sense we call it impulse, and no action done from impulse is moral at all. Mechanical, organic, sensitive, psychical (spontaneity) movements are such. The organism may perform things that are not *mine*, in strict sense. Without selection no will is exerted and consequently no act so done is moral. Motive is constituted when we perform or would perform an act, not from but for

something; that is, having thought an end or line of conduct desirable we would carry it out.

3. Most of this school hold pleasure as determining action. Now if we act *from* pleasure it is impulsive, hence not moral; but if we act (if possible) *for* pleasure, pleasure becomes a motive and our action is accordingly moral. But if we can act *for pleasure* we can also act for other things.

4. Why do those of this school enjoin us to conform to rules and laws if we are the result of and determined by natural forces? Why lay down a code of rules for living, as most of the exponents of this theory do? It plainly implies that there is something in man independent of those forces which may determine the relation in which he shall stand to them. Why should we ridicule the misery of one and praise the prosperity of another, when they say the same law of nature brought one to misery and the other to happiness? It is simply because man has the power of improvement within himself, being determined by himself, and it is implied when we enjoin one to do better.

## II. INDETERMINISM OR LIBERTY OF INDIFFERENCE.

The supporters of this theory hold that motives are not impelling forces, but that a man is affected by various motives, none of which necessarily determine his act; and that between these he makes a choice which is not itself determined by any motive, *i. e.*, that there is unmotivated choice between motives. This is, we notice, the other extreme from Determinism. Let me again quote Dr. Young by way of criticism of this theory: "If we are not conscious of a liberty of indifference we can form no idea of what those mean who contend for it. Consciousness declares only what is. Regarding what may be, it is dumb. I am conscious of freedom in everything I do, *i. e.*, I am conscious of being the real, and not the mere nominal agent; but it is a contradiction, in terms to speak, of my being conscious of freedom in regard to what is not being done or may never be done. Though I am convinced that the one result or the other shall take place according as certain subjective energies are or are not exerted (*e. g.*, moving a chair) the conviction is not a datum of consciousness; it is an inference from experience, and one having nothing whatever to do with my

free agency properly so called, but only with the outward results which experience teaches us to connect with particular exertions of free agency. Consciousness does not tell us what we may or may not do, but only what we do. Hence we are not conscious of *freedom to act*, but of freedom *in acting*." We add further, our action must be either Irrational or Rational. If it is irrational, we are acting for no reason whatever, and this simply leads us back to Determinism. Again, if it is rational, it is an act of reason, in which case the question of freedom is regarding the *reason for so acting*. This brings us back again to the true question, when alternatives are given *can we choose ?*"

### III. FREEDOM, OR SELF-DETERMINISM.

We have found it necessary in discussing the two previous theories to assume throughout that the mental manifestations of which we are conscious are not the products of corporeal organization, but that united with the body there is in man an immaterial principle, the subject of thought and feeling, and the agent in volition. Hence the foundation of this, Green's theory, is the theory of self, and the above systems have been criticised in the light of this theory. In knowledge, a principle is implied which is not merely natural, that is, not the result of natural forces, and in action this same principle is implied in the ability to *present ends of conduct to itself*, which it strives to realise in action. This is the self. It is a principle which recognizes itself as a knower in knowledge and a doer in action. It not only, as intellect, comprehends the world as a system of relations, through experience, *i. e.*, makes the real the ideal, but as desire, strives to remove the opposition by giving reality in the world to an object which, as desired, is only ideal. That is to say, in knowing I am trying to incorporate into myself a world which is, and in action I am trying to thrust myself out to make a world which I conceive ought to be. Green speaks of the self as a reproduction of the eternal self-consciousness to which the processes of animal life are organic; hence it has wants. We must not, however, confuse wants and wanted objects, *i. e.*, motives. A want is strictly natural, but the motive implies the action of self-consciousness on the want, and although the want (which is organic) may be a condition of the motive, yet it

is not a part of it. In order for the motive to be a natural phenomenon, the self-consciousness must also be natural, but we have seen that if such were the case no theory of knowledge or of morals would be possible. We have to posit a self, something whose reality is not relative, a self that perceives when it has sensations, and forms motives when it has wants in the physical organism which it possesses, a self that is an object to itself and can present to itself also lines of action. We recall the distinction made in Pt. I. between impulse. Motive, as distinguished from mere animal impulse, is constituted by the re-action of the man's self upon all the ends (*i. e.*, alternatives) in consciousness, and his identifying himself with one of them as one in which he seeks satisfaction for the time, *i. e.*, is the act on its inner side. Impulses act upon a man. The *man acts* when he wills, *i. e.*, when he thinks an end desirable, and in so *thinking the end* he constitutes it a motive, and this *thinking the end desirable is* from one side the moral act, while from another standpoint we may say that the motive is the act. Thus we see that for Green motive determines the will, or, viewed in a certain way, motive is the choice. The next question is "Whence this motive?" It is, as we have seen above, constituted by the action of the self-conscious subject in as much as he has the power or *ability to think an end desirable for him*. Thus Green makes freedom to lie in THOUGHT. It does not consist, as Locke says it does, in whether we can do what we will, but in that we can *think an end desirable* or otherwise.

But does not this thought depend on character? Does not what I think desirable for me depend on what I am? Certainly. A man's actions must have a moral cause, they must be according to his nature. Shall we then conclude that man is not free, seeing that in the presence of given desirable ends a man must choose as he does? Reflection on this leads us to see that this is just what shows him to *be free*. For the character *is* in a true sense the man, self-consciousness has been active in making the man what he is, and he is not thus determined except as he determines himself being an object to himself. Hence we see that although an act is a necessary result of the character of an agent, it does not follow that the agent is a necessary agent,

rather the fact of ascribing an action to character, as its source is what shows it to be FREE from compulsion of any kind. Freedom is implied in obligation even, I OUGHT, MEANS I CAN. As far as one's future depends on one's past and present, it depends on this consciousness, depends 'on a direction of his inner life, in which he is self-determined and his own master, being his own object. Thus Green's theory is Determinism, but it is SELF-Determinism. We thus conclude that "man is a *veritable*, and not a mere mere nominal agent, that the subjective energies which constitute our actions ARE the unconstrained forth-puttings of a power inherent in self."

*Univ. College, Toronto.*

A. H. MCGILLIVRAY.

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#### HIS MONUMENT.

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He built a house, time laid it in the dust;  
 He wrote a book, its title now forgot;  
 He ruled a city, but his name is not,  
 On any tablet graven, or where rust  
 Can gather from disuse, or marble bust.  
 He took a child from out a wretched cot,  
 Who on the state dishonor might have brought,  
 And reared him in the Christian's hope and trust.  
 The boy, to manhood grown, became a light  
 To many souls, and preached for human need  
 The wondrous love of the Omnipotent.  
 The work has multiplied like stars at night  
 When darkness deepens; every noble deed  
 Lasts longer than a granite monument.

—Sarah K. Bolton.

SOME ELEMENTS OF THEISM AS RELATED TO  
OLD TESTAMENT CRITICISM, AND TO  
THE THEODICY OF LUX MUNDI.\*

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CHAPTER I.

NATURAL THEOLOGY.

THE necessary basis and primary element of God's moral government of mankind is that of knowledge of His character and will. The revelation of God's character under natural law is so intimately connected with His being that they may be said to be identified. For this reason, although we enter upon the consideration of God's moral government with the assumption that His being and personality are exempted from discussion and require neither proof nor argument, yet the natural course and order necessary to the due presentation of the elements on which His moral government is based must necessarily include some reference to the personality of God, as connected with the knowledge obtainable concerning Him in the works of nature; or, from what is properly termed Natural Theology. (a) It is a rational as well as a scriptural statement that "The heavens declare the glory of God, and the firmament showeth His handiwork." We have, it is true, from facts before us, to choose whether we will accept as solution of the *origin* of the world the speculative idea that claims philosophy in its support, and asserts that this vast universe by which we are surrounded, and the wondrous planet on which we dwell, came into their present state of order, and obedience to uniform laws by a process of atomic development during an indefinite number of ages, and which may or may not leave

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\* This article is the first chapter of a forthcoming work with the above title by the Rev. Edward Softley, B.D., of London, Ont., author of "Modern Universalism." The second and third chapters of the work, entitled respectively "Natural Religion" and "Origin and Character of the Church of God," will also appear in the "Monthly," in a condensed form. The work has been registered in accordance with the Copyright Act.—EDITOR.

room for the action of a personal First Cause ; or, whether being content with the moral axioms properly deducible from the evidence found in creation itself, we will accept with a simple yet rational *faith* the declaration with which the Bible opens its message to man, "In the beginning God created the heavens and the earth."

It may be true, as has been said, that the theory of evolution does not, necessarily, do away with the evidence for design in creation, and for a personal agent, as first cause, but only removes it further back ; it is sufficient and *a priori* evidence against it, that it does not harmonize either with scripture evidence, as a whole, nor with its pervading characteristic, that is to say, with the divine supernatural, as its distinctive and peculiar feature. But we have a more specific and positive argument as to the real character of the theory of evolution, for we are asked, How do you know, what proof have you that the elementary atoms were *created* and that they are not self-existent and eternal ? This sufficiently discloses both its inherent character and the real drift of the argument. It is that of hostility to Theism as represented by the plain teaching of Holy Scripture. (b) It is only because clearly defined *laws* cannot, by any process of reasoning, be dissociated from a personal law-giver, and because stress is laid by speculative philosophy upon the immanence of God in nature, that this theory which, in the theodicy of "Lux Mundi," is designated as "Higher Pantheism," (c) can with any show of consistency be allowed a place in Biblical Theism. From this standpoint—in perfect accord with sound reason ; consistently, too, with the belief in a personal God as first cause in creation, we view the Creator directly, as it were, although mediately, by the *works* of Creation.

Contrasted as well as compared with the theory of Evolution, and the Theodicy of "Lux Mundi," it is wholesome and refreshing to turn to the statement made by a "Master in Israel," and a representative of the "old theology," as some are now pleased to term it, to one whose name is a sufficient guarantee for all that can properly be termed sound learning, piety, and good theology—"the judicious Hooker." He traced the *foundation* of law, in its primary sense and original, to the being and personality of God. This he

terms the "*first law eternal*;" the "*second law, eternal*" he finds in creation as the work of God's hands. Hooker, Eccles, Pol. Books 2: s. 5, 6; 3: s. 1. In creation God gave to everything, by His act and decree, an immutable and eternal law for its guidance and preservation. Thus, logically as well as theologically, the Supreme Agent is, so to speak, directly *seen* (Rom. 1: 20) in and by the laws with which creation is identified and by which it is sustained.

This statement is in harmony with the law peculiar to man, given to him of God as a governing faculty—his reason and understanding; it is also in harmony with the *experience* which godly men have of a personal providence, coming into direct and intimate contact with the minutest details of their inner life and personal history, as an actual fact; and also in harmony with all that Holy Scripture states in reference and testimony to the same, as a general principle of God's government. The hypothesis of Evolution is distinctly at variance with the aforesaid facts and experience. In reference then to Natural Theology, from the Theistic and Biblical standpoint, its primary aspect is a disclosure of the Divine attributes of power, of wisdom, of love, of steadfastness or eternity, and of paternal care. These attributes are displayed in His works; in the heaven above, in the earth beneath, and in the water under the earth. All that the eye of man can scan by natural vision, or by artificial aid and instrumentality. In the language of Holy Scripture, at once natural, life-like, beautiful, and true: "All Thy works praise Thee, O Lord, and Thy saints give thanks unto Thee. They show the glory of Thy kingdom, and talk of Thy power; that Thy power, Thy glory, and mightiness of Thy kingdom might be known unto men. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages." How often, in Holy Writ, do we find Jehovah, Himself, referring to His works as so declaring Him, or His devout worshippers as meditating upon them, and finding their hearts go out in holy adoration and worship, to Him, in such meditation! It is distinctly to be observed that, if the authority of Holy Scripture is an acknowledged evidence of Theism, and for the revelation of God as Creator, declared in and by the works of His hands, then is it a paramount fact of Holy Writ, in this connection, that the transcendence

of God as Creator, is never dissociated from His "immanence" in Creation. On the contrary we are told that "from Heaven did the Lord behold the earth, that he might hear the mourning of such as are in captivity, and deliver the children appointed unto death." So, in fact, as a rule, are we given to understand that it is from heaven that He stoops to superintend the affairs of men, altho' He does so with the most intimate and pervasive knowledge and sympathy. Thus did He instruct Moses to say to the Israelites that he had seen the oppression suffered by them from the Egyptians, and was "come down to deliver them." So, in the passage of the Red Sea, it was from the pillar of fire and of the cloud that He looked and troubled the host of Pharaoh. In the further prosecution of our enquiries as to the elements of God's moral government we shall find abundant evidence confirmatory of the proposition laid down by Hooker, that the foundation of all law, in Nature, is the eternal law of God's own being, and that He, as Supreme Agent, is seen not only in and by, but above and distinct from Nature as transcendent in the Glory of His own inherent perfections, set forth to men, "at sundry times, and in divers manners"; and that, *mediately*, or *immediately*, man, as His creature is brought into responsible contact with the Divine supernatural as giving evidence to him. So, also, does St. Paul, in Rom. 1: 20, say that His eternal power and Godhead was clearly seen, being understood by the things that He has made; so does Elihu turn to the same evidence to convince Job; and so Jehovah, Himself, speaking out of the whirlwind, uses the self-same evidence to instruct the tried patriarch, and so bows him to submission to His supreme perfections. St. Paul, from Mars Hill, speaking to the Athenians, discourses concerning Him "who hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 28.) So, also, Paul and Barnabas, at Lystra, to the people of Lycaonia, spoke of "the living God, who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that he did good and sent us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 16).

Finally, the Great Teacher Himself has drawn largely from the same source, discoursing of God's creative and preserving care, from the fowls of the air, and the lilies of the field, and as causing "His sun to arise on the evil and on the good and sending rain on the just and on the unjust." From whatever part of God's universe we regard Him in evidence, whether it be in power and majesty, in wisdom and skill, in constancy and stability, in order and harmony, in beauty, or in love and beneficence, we see the properties of a personal agent; and from the unity to be traced through all His works we clearly can, and justly should, from the evidence, conclude that they are one and complete in His wondrous personality.

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EDWARD SOFTLEY.

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NOTES.

(a) By the term Natural Theology is comprehended all of objective nature. The appeal so made to man, whether in the evidence itself, or as stated in Holy Writ, is an appeal to the *obvious fact*; it is also an appeal to the unaided senses and to each of them. Further than this it is an appeal to the collective and to the individual evidence; to the small, and to the great, to the near, and to the far off. While the obvious facts are evidence sufficient and the unaided vision a sufficient means of apprehension, we are invited to a close and a minute inspection. Our Lord points to a microscopic examination of the beauty of the lilies of the field. God speaks to Job of the structure of behemoth, and of the balancing of the clouds. Instances are to be found in Holy Writ, drawn from various points of this wide and diversified field. These are but instances.

If the *direct references* to Creation, in Holy Writ are numerous, we may truly say that by indirect references and *allusions* it is permeated and pervaded.

Most of the manuals of Natural Theology are occupied with either a *special aspect* of the evidence, or contain but a partial survey. Dr. Paley says that in such a wide field it is natural that each will choose some particular section of the evidence, and that he has chosen that of anatomy. Sir Wm. Dawson strongly urges (Origin of the World, p. 243) upon the clergy a closer study of nature, and justly laments a too general inattention among students to this subject, and even "a lack of knowledge of the elements of Natural Theology." The Professor also quotes Baron Humboldt as saying that the general views of nature contained in the Bible, or to which it tends, comprise and in fact anticipate all that science is able to teach concerning it.

(b) Herbert Spencer is quoted by Sir Wm. Dawson ("Story of the Earth and Man," p. 317) as declaring that *logically*, evolution leaves no place for compromise, and followed to its legitimate consequences it excludes the knowledge of a Creator and the possibility of His work. In his work "Origin of the World," p. 226, Prof. Dawson gives five reasons against or objections to Evolution, which he properly regards as *fatal* to the hypothesis upon purely scientific

grounds. He also shows that Evolution is *denied* by the *ascertained facts* of science.

(c) The authors of "Lux Mundi" base all their Theodicy, as a system, upon cosmical evolution; and, although they are forced to admit that the evolution of man is, at present, "only a hypothesis," they express the belief that present difficulties will be removed; and there is, throughout the volume, evidence of the strongest disposition to its universal and absolute acceptance. See pp. 54, 81, 82, 141, 161, 162, 169.

(d) As Biblical Theists we are required to base our estimate of the character and value of Natural Theology on the written and inspired Word. Here we find that the written law corroborates the unwritten. Objective nature is regarded as a mute, yet eloquent, witness of God. In answer to the question, "Have they not heard?" The answer is "Yes verily." "Their sound is gone out into all lands, and their words to the ends of the world." The works of God in nature are regarded in Holy Scripture as indubitable witnesses for Him. They are elementary lessons to the world, as we teach children by object lessons. Addressed, as this evidence is, to reasonable and responsible man, he is *required* to learn from it. As God's voice, out of the whirlwind, to Job is an appeal to the evidence in objective nature, so also is the argument of Elihu. God does not, however, allow the sufficiency of the evidence to be a matter of argument. He visits the neglect or refusal of it as criminal. "Because they regard not the works of the Lord, nor the operation of His hands, He will destroy them, and not build them up."—Ps. 28; 5. So Isaiah 5: 12, "The harp and the viol, the tabret and pipe and wine are in their feasts; but they regard not the works of the Lord, neither consider the operation of His hands." So His Providence and care in the ordering of Creation is set forth as evidence for man to study, and to govern his life by; and man's *reason* is given and regarded of God as a light to guide him, as it is exercised upon the objective evidence of His works in Creation; and he is also expected and required to derive analogical knowledge of God as a moral governor by observing and studying the manifest laws by which He governs His physical universe. So we learn from Isaiah 28: 23, *ad finem*, "Give ye ear, and hear my voice; harken and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he doth made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised, because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, who is wise in counsel and excellent in working."

So man's refusal to consider such evidence is charged against him.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isa. 1: 3.

By way of *antithesis*, it is characteristic of the righteous that they do so reflect upon and so talk of God's wondrous works. Ps. 8, Ps. 9, Ps. 19.

## MISSIONARY.

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### OUR MISSION FIELDS FROM THE INSIDE.

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#### THE HINDUS OF MALWA, CENTRAL INDIA.

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**S**UCH are the villages scattered in hundreds over Malwa. The towns and cities are much like them. They are only villages developed a stage further. The streets are a little straighter, but they are no cleaner. The houses are a little larger and a little more pretentious, but no more comfortable. The simplicity of the villager has given place to the pertness and smartness of the townsman. But the signs of idolatry are even more prominent in the towns than in the villages, and with the greater intelligence of the inhabitants is associated greater vice and depravity.

#### III.

But what about the inner life and the religious thought of the people? What do they think about the great problems of life, and what are their hopes and aspirations?

The mass of the people of India are not savages, nor are they half savages. They have an ancient civilization. They are equal to ourselves in general intelligence. They are surpassed by none in keenness of intellect or in subtilty of thought. They have their systems of philosophy and their theories of the universe. They have their defined and well recognized views of God, creation, human souls, duty and destiny. Let me try briefly to explain how they look upon the all important matters relating to God, sin, salvation, heaven and hell.

The first verse in the Bible, "In the beginning God created the heavens and the earth," has made a vast difference between our thought of God and the thought of the Hindus. *God created.* Then God is a person, intelligent,

free, and powerful. He is distinct from His works. He is one being,—the universe is something else, and something different. All that and more is involved in the first verse of our Bible. But the Hindus had not that much of a true Bible. They did not know that fundamental truth. And so when they began to think about the world and its origin, their thinking took a wrong start at the beginning and they never reached the grand truth that God created the world. This is the conclusion they came to as the result of their attempts to find out God : God is Himself the world and the world is God. Brahm, the Supreme Spirit, is the only true existence, and nothing else whatever exists, or has existed, or ever will exist. It is true that some of the six subtle systems of philosophy acknowledge God as a former, an arranger, of the universe, not as a creator, and some of them deny his existence altogether, but the Vedantic philosophy, which is the most popular and the most prevalent, and which underlies and colours the religious thinking of the great mass of the Hindus, identifies the framer of the universe, the universe itself, and human souls with God, who is called Brahm. This being, known as Brahm, is regarded as the only thing that has any real being. Everything else that appears to exist is only ignorantly imagined to exist. There are, say these Hindu philosophers, three kinds of existence—*true*, *practical*, and *apparent*. Of Brahm, alone, can it be said that he truly exists. He is pure existence, truth and joy, but without any qualities or attributes.

One of their sayings is “Brahm is true, the world is false, the soul is Brahm and nothing other.” He is void of all qualities, of all acts. He neither knows nor can be known. It cannot be said of him either that he is weak or that he is almighty, either that he knows nothing or that he knows all things. He has no beginning and no end, he is unchangeable and indivisible. That is Brahm, that, too, is the soul. Only because our intellects are overspread by ignorance or illusion we do not know it. By reason of this overspreading ignorance we imagine that we are independent personal beings, and we imagine that the world about us is real also. But this is a mistake. The world has only a *practical* or *apparent* existence. The very things that we think most

real have only a *practical* existence. The food we eat, the clothes we wear, the house we live in, the money we handle, do not really exist at all, any more than what a poor hungry man sees in a dream, when he imagines himself clad in royal garments, and feasting on royal dainties, or when he thinks himself a millionaire or a banker counting over his gold. These things are all real to him as long as he dreams, and no longer. So we are all in a dream of ignorance, and we mistake things that have no existence for realities, and thus transact the business of practical life. That is why the things we see and touch and taste are said to *practically* exist.

Again things are said to have an *apparent* existence. In the dusk a man mistakes a rope for a snake; there is no real snake, only an appearance. Or a man mistakes quicksilver for silver, here again there is only an apparent existence.

Thus it is held that the whole world is *false*, and is only imagined to be a real existence by ignorance—an ignorance which is false itself. The world then is nothing. Everything besides God has only an imaginary existence.

The Hindoos are idolaters and polytheists. They worship millions of gods, and yet if you were to go into an ordinary village and ask the first man you meet how many gods are there, he would probably reply, "God is one and there is no other." And you might imagine that you had met an enlightened and intelligent Hindu who had discarded the idols of his countrymen, and risen to the conception of one God. But in this you would be mistaken. The real meaning of the villager would be, that there is one God and no other, no other anything, no other existence whatever; but by reason of ignorance we do not realize that fact.

Then if you question him and ask who God is, he will probably reply, "*jo bolta hai, wahi hai*"—"that which speaks, that same is he." We Western people believe the testimony of our senses, and of our consciousness. We believe that we are separate existences, and that whatever we are we are not God. But the Hindu will not believe either his own senses or his own consciousness. He is persuaded that his soul is really and essentially a part of God—nay, more, since God is indivisible, the very whole of the

divine essence. He maintains that it is only because of ignorance, or *Maya*, that his soul seems to be real and something different from *Brahm* or the supreme essence.

Now the great object of the soul is to dispel this ignorance, and to realize its identity with God. As soon as a soul realizes that it is itself God, then it has obtained *liberation*, or salvation.

With the Hindus salvation does not mean deliverance from sin, and from the power of sin and everlasting happiness in the kingdom of God. It means deliverance from the bondage of ignorance, and consequently repeated births. For as long as a soul is under the bondage of ignorance and imagines itself to be an independent existence, it goes on loving some things and hating others, doing good acts and doing bad acts, making it necessary to go to a place of happiness to reap the fruit of good actions, and after their merit has been exhausted to be born again as a toad, or a snake, or a rat, or as a stone, or a tree, according to the life lived, and this dreary transmigration is to continue until the soul has been born and has died 8,400,000 times, unless by breaking the horrid dream the soul can cut short the pathway to deliverance. Before the mind of every Hindu is this dismal, dreary prospect of endless gyrations, up and down, in the scale of being, now permitted as the reward of great austerities, or of magnificent gifts to the Brahmins, to rise to the rank of a demi-god, and now condemned as a punishment of evil deeds to inhabit the body of a loathsome reptile.

Now on what does the Hindu depend for deliverance? What are his means of salvation? They are as varied as the ingenuity of men could devise. By meditation, by penances, by self torture, by fastings, by pilgrimages, by feeding and feeing the Brahmins, by feeding the sacred cow, by offerings to the gods and goddesses, by worshipping idols, and by endless rites and ceremonies, the Hindus try to purify their intellects and to rouse themselves from the dream of ignorance, or to gain the favor and help of some god and thereby obtain a condition of joyless, thoughtless, aimless existence.

I have seen the half-naked ascetic, with long dishevelled hair and smeared with ashes from head to foot, baking in the midst of numerous fires with the burning rays of the

noon-day sun beating upon him. I have seen the aspirant for salvation in the Hindu sense crawling on the ground like a caterpillar, stretching himself out at full length and then lifting himself up again, thus measuring his journey from shrine to shrine. I have seen the devotee with his arm held aloft till it had become dry and stiff as a stick. I have seen the pious pilgrim from distant parts of India plunge into the Ganges in the sure belief that its sacred waters would wash away the sins of a lifetime, nay, of a thousand births. By these means, and such as these, the Hindu, weary of the burdens of life, seeks to hasten his course along the frightful road towards emancipation.

All this may seem to us preposterous nonsense, a tissue of fallacies, absurdities and subtle sophistries, and so it is, but there are multitudes of Hindus who earnestly believe these things as the very truth, and cling to them with the greatest tenacity.

It must not be supposed that every Hindu is a philosopher or that he has mastered the theories that underlie his beliefs, still these doctrines and dogmas concerning God, the world, souls and salvation, form the very root and life of the Hindu religion, while the idolatrous rites and ritual, the religious usages and customs and worship are the branches.

These doctrines deeply imbedded in the Hindu mind have perverted and hardened it till it presents to the gospel a face of flint.

They have given a false meaning to the words we use in speaking of divine things. For instance, we declare the unity of God. Yes, the Hindu will say, I too believe he is one. But his meaning is that there is nothing else existing. We speak of the evil of sin. He admits it to be an evil, but virtue is also an evil, for it, too, is a fetter binding us to bodily forms of life. If sin is an iron fetter, virtue is a golden fetter, and both must be got rid of in order to deliverance.

We speak of the necessity of salvation. He admits it. But salvation means little more than annihilation, deliverance from repeated births, a condition of inanity, utterly devoid of all intelligence.

The mind of the Hindu is bristling with errors that render it most difficult to reach his conscience. If you ask

him why he worships idols, if he does not say, "Because my forefathers for ages have done so," he will reply "The Supreme spirit is so far beyond me in his essence that I can contemplate him as present in the idol and so render worship." In this way he seems to localize God and to make it easier to contemplate Him. Then if you say, "that hideous stone is not like God, nor does it in any way suggest God, it is used to represent one of your man gods and goddesses whose vile and shameful lives are recorded in your sacred books," he will reply, "That is true, but they were incarnations of God, powerful incarnations whom it is worth while to worship. God, associated with ignorance or illusion is in everything, and everything indeed may be worshipped as an incarnation of God. But I choose these powerful incarnations and worship them that I may gain their favor and avert their displeasure."

Thus the Hindu may worship anything he pleases. It is all the same in the end. As many roads lead into a city, so all forms of worship and all forms of religion conduct to the same goal. No matter what gods are worshipped, no matter what religion is followed, the end will be the same. Some roads may be longer, rougher and more difficult than others, as the result of demerit in a previous birth, but inasmuch as they have been appointed by fate in accordance with that demerit they must be followed to the end.

Here lies the reason why the Hindu is so conservative in his religion as in everything else. As he was born with a dark skin, and dark skinned he must remain, so he was born a Hindu in religion and a Hindu he must remain. Nor does he try to bring any one else to his way of thinking, or try to convert any one to his religion. He will tolerate any and all religions that let him alone in his religion. His devotion to his own religion and his toleration of other religions are involved in his doctrine of fate or Karm. The Hindu firmly believes that what he is in the present life is an effect of what he was and did in a previous birth. His color, his food, his clothes, his poverty, his wealth, his sickness, his health, his joys and sorrows, his virtue, his vice, his good deeds and his sins, as well as his religion, are the fruit of deeds done in a previous state of existence, and he must accept the situation and submit. To change the religion in

which he was born would entail the most horrible consequences in the next birth.

From very infancy the Hindu is trained to believe that there is no crime so great as a violation of the religious customs of the caste in which he was born. And as receiving Christian Baptism involves ceremonial impurity, it is regarded as the unpardonable sin. For every violation of the moral law an excuse will be found in this: 'it was so written on the forehead at birth, it is the decree of fate, it is the fruit of deeds in previous births.' But for accepting Christian Baptism there is no excuse and no palliation. It puts him beyond the pale of Hinduism and involves hopeless perdition.

So long as he remains a Hindu, by discharging his caste duties, by feeding the Brahmans, by bathings, fastings and pilgrimages, by worshipping the gods, and by digging wells for the public good, building temples and rest houses, he may accumulate great stores of merit and score off his immorality. He may be a thorough scoundrel, his heart may be a very pest house of iniquity, but if he performs the prescribed religious duties, he will be regarded as a holy man and a favorite of the gods. Should he, however, repent and become a new creature in Christ Jesus, should he forsake his evil ways and profess faith by Christian Baptism, he is thought to have committed the most awful crime against religion, and to have blasted his prospects forever.

Becoming a Christian, in the popular Hindu mind, means, not a change in his attitude to God and a change in his heart and life, but dressing in a new fashion, eating forbidden kinds of food, doing other kinds of work, and adopting new social habits. Any moral change goes for nothing. What the Hindus dread is any change in the outward mode of life, any variation from established customs.

It is true that converts have to change some of their social customs, but where these are not in themselves sinful, any change is due to the heartless cruelty of their relatives in outcasting them from their families and society. As converts come out, one here and another there, they are deprived of all means of livelihood, none will give them food, or shelter, or employment. And for a time at least they are

absolutely dependent on Christian charity in the new society they have joined.

I have now tried to give some account of the monstrous errors that blind the minds of the Hindus, and that stupify their consciences, and some faint conception of the great social difficulties that stand in the way of an avowal of the Christian faith. I have not attempted to describe the degrading rites and the superstitious customs in which the Hindu religion has clothed itself. I have rather sought to give a glimpse of the way in which millions of our fellow men think about God, and the world, and themselves, about sin and its punishment, about salvation and its means. Debasing and shameful and polluting as many of their practices are, the real evil lies in the utterly perverted conception of God and the human spirit. Sad indeed it is to see a rational, intelligent being prostrate himself before a hideous idol smeared with oil and red paint, or following the idol car as it is borne in procession through the streets. Sad it is to see men, made in the image of God, smeared with ashes, roaming aimlessly and vacant minded from shrine to shrine. Sad it is to see men lost to all sense of shame, wandering almost naked and giving themselves up to sins that leave their slimy tracks wherever they go, corrupting wherever they visit, in the holy name of religion, but saddest of all is the depraved heart and mind out of which all the evil flows, and which puts darkness for light, and light for darkness, which call evil good and good evil.

*Rutlam, India.*

W. A. WILSON.

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The work of our hands establish Thou it,  
 Often with thoughtless lips we say,  
 But the Lord, who sits in the heavens shall say,  
 Is the work of your hands so fair and fit  
 That ye dare so pray?

Softly we answer, Lord make it fit,  
 This work of our hands—that so we may  
 Lift up our eyes and dare to pray,  
 The work of our hands establish Thou it,  
 Forever and aye.

## BIBLE STUDY.

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*A Needle's Eye.*—Our Lord says: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19: 24; Mark 10: 25; Luke 18: 25.) What does He mean here by "the eye of the needle?" Most people think that He means just—the eye of a needle. This, certainly, is a very fair interpretation of His words. He plainly uses an utter impossibility in the natural world as a figure of one in the spiritual. The rich man of whom He speaks is not one who is merely rich. Among the rich of this world are some who are also "rich in faith, and heirs of the kingdom which God hath promised to them that love Him." From the verse immediately before the one in Mark above-mentioned, we learn that the rich man of whom our Lord speaks is the man who trusts in his riches. To say that it is easier for a camel to go through the eye of a needle—whatever that expression may mean—is, therefore, to say, in other words, that his salvation is an utter impossibility. The statement that the large beast called a camel can more easily go through the extremely small hole called the eye of the small article used in sewing, called a needle, than the rich man spoken of can be saved, very strikingly expresses the impossibility of his salvation.

Some, however, maintain that in the passages above-mentioned, our Lord does not mean a camel, but a cable, the original words differing from each other only in one letter. There is this to be said in defence of their opinion. A thread is put through the eye of a needle. A cable may be called a very thick, coarse thread. To put even it through the eye of a needle is an impossibility. There does not appear to be any necessity for that translation. I shall, however, notice it again.

Others say that the eye of a needle, of which our Lord speaks, was a very low, narrow gateway in one of the walls of Jerusalem, called the "Needle's Eye," through which it

was utterly impossible for a laden camel to go. This explanation of what our Lord means by a "needle's eye" seems a *needless* work.

There is, really, not the slightest need of lessening the difference in size between the two things of which our Lord here speaks from what it is according to the common interpretation of His words. This is done on the one hand by those who turn the camel into a cable, and on the other by those who turn the needle's eye into the gateway already described. The greater the difference between them, the more striking the figure, and the more impressive the lesson enforced by it. Our Lord plainly means to teach that no one who trusts in riches can be saved while doing so, as no one who is a blasphemer, a drunkard, a thief, or a licentious person, can be saved while he is such. To say that it is easier for a camel to go through a needle's eye—using these words in their simple meaning—than it is for him to be saved, is not to use language in the East too strong in the case.

In Matt. 23 : 24 our Lord uses equally strong language for a different purpose. When condemning the Scribes and Pharisees for being very particular about attending to trifling forms of a religious kind, but not hesitating to commit gross sins, He represents them as straining out (not *at*) a gnat, and swallowing a camel. No one ever tries to lessen the size of what is here said to be swallowed. We have not the slightest difficulty in understanding the meaning of the figure.

To express the power of faith Christ represents a mountain and a tree, as removed from one place to another by it (Matt. 17 : 20 ; 21 : 21 ; Mark 11 : 23 ; Luke 17 : 6). There is no need of lessening the size of the mountain and the tree. No one tries to do so. The meaning of the language in which they are mentioned is quite plain.

I may remark that in the East the impossibility of an elephant going through a needle's eye is a proverbial expression often used. The Koran says : "The impious man who, in his pride, will accuse our doctrine of falsehood, shall find the gates of heaven shut, nor can he enter there till a camel shall pass through the needle's eye."

Woodbridge, Ont.

T. FENWICK.

## OUR COLLEGE.

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When the President of the Missionary Society announced during the annual meeting that one of our late missionaries and fellow students, Mr. Robert Martin, was at that moment so ill that recovery was almost hopeless, the silence which came over the large and enthusiastic meeting testified to the unanimous expression of regret and sympathy which all felt. Though he was only half through his course very few will be remembered so well or with such good influences. He had a very high moral and religious character—choosing only the way of the Spirit, and ever feeling His presence and power. His mental gifts were also far above the average and so we looked to him as one of the great men in training, hopeful for the time when we might hear his magnificent voice in some large church. He has been laid aside, but we trust that it is only temporary and that he may yet be fully restored to health.

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There was great interest and excitement during the election for officers of the Missionary Society. The late executive took timely precaution and had Convocation Hall ready to accommodate the large number of voters. There was a lively appearance of 'canvass,' party 'whips' and other well-known methods of 'political science,' but all was done good naturedly and with genuine frankness. The meeting was a great success; all the committees, bishops, etc., giving their reports with promptness, and speedily passed. The following were elected as the executive of '95-'96: President, G. R. Faskin, B.A.; 1st Vice-Pres., T. A. Bell, B.A.; 2nd Vice-Pres., H. H. MacPherson; Rec. Sec'y, J. H. Brown, B.A.; Cor. Sec'y, J. T. Hall; Treasurer, Peter Scott, B.A.; Financial Secretary, Dan Johnston; Sec'y of Committees, A. W. MacIntosh; Councillors, Messrs. J. T. Taylor, Harcourt, Little and Barbour.

The following have been appointed as missionaries under the Knox College Missionary Society:—W. A. McLean, Field, B. C.; W. C. Dodds, Brookdale, N. W.; J. R. Elmhurst, Longlaketon, N. W.; W. J. McBean, Gilbert Plains, N. W.; W. A. McIntosh, Collin's Inlet; H. T. Kerr, B. A., Bala; F. D. Roxborough, B. A., Ccok's Mills; D. I. Ellison, Massey; W. D. McPhail, Black River; D. M. McKay, B. A., Bethune; J. H. Brown, B. A., French River; M. A. Shaw, Loring; T. Dodds, Berridale; W. G. Richardson, Com-manda; Jas. Barber, Dunchurch; W. A. Campbell, Frank-lin; H. McLean, Squaw Island; W. J. McDonald, Iron Bridge; P. Scott, Lake Joseph; J. McCrea, Whitefish; R. J. Ross, South Bay; W. H. Farrer, Proctor; W. Wallis, Kilworthy; D. Buchanan, Korah; A. McGillivray, Tamis-camingue; J. T. Hall, Shuswhap, B. C.; D. Johnston, Muskoka Falls.

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The last meeting of the Literary Society for the term was held on Tuesday evening, March 12th. At seven o'clock the president took the chair and anxiously eyed the door as one by one the members sauntered in. A smile passed over his face when the ninth man dropped in to make up a quorum and he immediately opened the meeting in the regular manner.

The minutes of the last meeting were read and the business arising therefrom speedily despatched. By this time a goodly representation had filed into No. 1: the pathetic tolling of the bell had succeeded in persuading even the "plugs" to shut up their note books and exercise once more their franchise in selecting the men who shall direct the society's interests for the session of '95-96. The facial expression of some as they entered was truly pitiable. We were not sure whether Pat had been holding communion sweet with Dr. Chas. Hodge or had been wrestling with Pantheism: even the "systematic" smile of Rabbi B. had nearly faded from view. But the beaming face of the president soon dispelled the mists, and for an hour we were happy, big Mac. excepted—there lay his note book in front of him.

The report of the treasurer showed that the funds of the society had been carefully guarded by Mr. Ross. The

report of the general committee brought with it the usual amount of interest when recommendations dealing with the papers, magazines, etc., for the Reading Room were presented. Among other additions to the magazines on file may be noted the "International Journal of Ethics." Mr. Burnett, the first vice-president, gave the valedictory in a manner that elicited the hearty applause of those present.

When the president announced, under the head of "new business," the election of officers for the ensuing year, there was

" Silence deep as death,  
And the boldest held his breath  
For a time."

The officers elected are:—President, A. S. Ross, B. A.; 1st Vice-Pres., J. Radford; 2nd Vice-Pres., R. F. Cameron; Critic, E. W. McKay, B.A.; Rec. Sec'y, J. J. Patterson; Corresponding Sec'y, J. A. Moir; Treasurer, J. Bailey; Sec'y of Committee, W. D. Bell; Curator, T. Menzies; Councillors, Messrs. A. H. McGillivray, T. Dodds and R. S. Scott.

Elections for student editors of the "Monthly" resulted in the appointment of the following:—A. S. Ross, B.A., G. R. Faskin, B.A., J. H. Brown, B.A., and W. A. Maclean.

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"That Socialism is the best solution of the Labor Problem," Messrs. Cranston and Kerr, representing our Literary Society, tried to prove in an inter-college debate held in Wycliffe College on Friday evening, March 8th. In Messrs. Renison and Carson our debaters met foemen worthy of their steel.

Mr. Cranston, after extending cordial greetings from Knox to Wycliffe, waded at once into his subject, determined to use every moment at his disposal in picturing the beauties of a state wherein each man regarded his fellow as a brother, and as such, entitled to all the rights and privileges he himself enjoyed. After clearly defining Socialism as distinguished from Nihilism, Anarchism, Individualism, Communism and all the other "isms," he proceeded to show its divine origin, pointed out bright chapters on the pages of history

where the principles of Socialism had been at work, and showed its tendency to *uplift*, not to *crush down*, as does Individualism.

Mr. Renison followed, taking up the negative view of the question. In an excellent speech, glowing with bright epigrams, replete with rhetorical flowers and delivered with all the ease and grace of a full-blown orator, he denounced the Socialistic movement, pointed out its evil tendencies, and closed by showing that it crushed out all ambition and thus prevented that development which should characterize every true man.

Mr. Kerr, with characteristic modesty, started out in quiet and subdued tones to show that Individualism had been tried for centuries and had failed: he quoted statistics to prove that it had caused the greater part of the misery that is in the world to-day, and it was absurd to think that what had caused these miseries could remove them; the solution was only to be found in Socialism. The quiet exordium had by this time grown into an impassioned address, and as he depicted some of the miseries that have resulted from the present system of government his voice assumed an earnestness that thrilled the whole audience.

Mr. Carson, in telling words, commenced a destructive criticism of the arguments brought forward by the affirmative: he cited history and quoted statistics that gave a favorable coloring to the present system, and thus brought to a close a most interesting and instructive debate, in which he took no inferior part.

The chairman, Prof. Badgley, of Victoria College, after complimenting the speakers on the ability displayed, gave his decision in favor of the negative.

## OTHER COLLEGES.

The Law Faculty of McGill is talking of increasing the term from three to four years.

Mr. J. S. Scott, B. A., formerly of Knox, now of Winnipeg, leaves for Germany in May.

As an indication of the spread of culture and education among the youth of our continent, the following statistics are interesting : Harvard has 3,293 students ; Michigan has 2,683 ; Yale, 2,373 ; Pennsylvania, 2,348.

We notice a reference in one of our exchanges to the efforts at choosing valedictorians for the closing exercises. This calls to mind, what a great many notice, viz., the empty, uninteresting character of our own commencement. Two years ago the function was over in half an hour and the chairman in vain sought impromptu addresses from some of those on the platform. Whatever method is adopted, ought not the closing to be of such a character that the graduates could look back to it as a never-to-be-forgotten day ? At present it is largely a waste of time. We commend to the consideration of all some plan by which Knox closing exercises may be made, especially for the graduating class, a real "Commencement."

### PRESBYTERIAN COLLEGE, HALIFAX.—

The graduating class this year numbers eight members. One of these purposes going to the North-west to labor as a missionary among the Indians, the others will probably remain in the home field.

Arrangements are being completed for a summer school of Theology to meet here on July 16th-26th. An attractive programme will be provided. Principal Grant, Dr. McCurdy, Mr. McDonnell, the College Faculty, and others will be asked to participate. The forenoons and evenings will be devoted to lectures and study, the afternoons to recreation. A couple of weeks, during the hot summer weather, spent by the side of the broad Atlantic and in such company cannot fail to prove refreshing and invigorating.

## SAYINGS OF THE DAY.

How it might have been with us to-day if the serpent had tried his flattery and his lies on Adam we do not know, and we need not ask. Only, let the truth be told. The devil, as a matter of fact, never spake to Adam at all. He approached Eve with his glozing words. He succeeded with Eve, and then Eve succeeded with Adam. Flattery led the woman astray, and then love led the man astray. The man could not refuse what the woman offered. "The woman was deceived," say Bengel, "the man was persuaded." And, because Eve was first in the transgression, Moses put certain special punishments upon her in his day, and Paul put certain other humiliations, repressions, and submissions in his day. God, in Moses, laid on Eve that day

The pleasing punishment that women bear ;  
as, also, that her desire should be to her husband, and that he should rule over her. O husband of women! O young men, to whom is their desire! God help all such women! And, if their desire must be, let us pray and labor at our tempers and our characters, at our appetites and at our inclinations, lest their desire be their everlasting loss.—*Dr. Alex. Whyte, on "Eve."*

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Blows the wind to-day, and the sun and the rain are flying,  
Blows the wind on the moors to-day, and now,  
Where about the graves of the martyrs the whaups are crying,  
My heart remembers how!

Grey recumbent tombs of the dead in desert places,  
Standing stones on the vacant wine-red moor,  
Hills of sheep, and the homes of the silent vanished races,  
And winds, austere and pure.

Be it granted me to behold you again in dying,  
Hills of home, and to hear again the call,  
Hear about the graves of the martyrs the peewees crying,  
And hear no more at all.

—*Robert Louis Stevenson,*

## LITERATURE.

STUDIES IN THE HISTORY OF NEW TESTAMENT APOLOGETICS. *By the Rev. James Macgregor, D.D., Oamuru. Edinburgh: T. & T. Clark. Toronto: The Fleming H. Revell Co.*

The object of this volume is to give an historical sketch of the manner in which the matter of religious proof has been dealt with (1) by Christ (2) by the Apostles and (3) by their followers in post-Apostolic ages. Two beneficial results, it is claimed, flow from a study of the apologetic methods which have been followed in the past. In the first place, the fact, that Christ, the Apostles and their followers have offered proof in favor of Christianity, produces a strong conviction that such proof is available. In the second place, as a history of ancient warfare may serve to kindle patriotism and love of freedom, in those who have discarded methods and weapons formerly used, the modern defender of Christianity may receive stimulus and inspiration, from a study of the manner in which the defence of Christianity has been conducted in the past. Moreover it is possible that there is one apologetic, essentially the same in all ages, which may be studied with advantage as it has appeared from time to time in the history of Christianity.

The first book of this work deals with the apologetic methods of Christ and the Apostles. Beginning with the teaching of Christ in relation to apologetics, our author seeks an answer to the question: What does our Lord teach concerning the sources and grounds of Christian evidences, or the manner in which these evidences are to be adduced? The answer is found in the instructions of Christ to the disciples and in His own practice.

Is apology a Christian duty? How is this duty to be gone about? These questions are dealt with in the discourse recorded in Luke 12: 1-12. It is not concealed from the disciples, that their allegiance to Christ may endanger their lives. In the presence of death they are enjoined to maintain an unflinching calmness. Such a demeanour is possible for them, because they have the support and direction of the Holy Spirit. They are to endure trial and answer their opponents, as in the presence of the triune God.

In discussing the practice of Christ as regards the defence of Christianity, while Dr. Macgregor insists upon the value of His appeals to prophecy, whether found in the Old Testament or uttered by Himself, and to miracles, he lays special emphasis upon the Lord's personal testimony to the truth of Christianity. If we assume that Christ knew whether He was the Divine Son of God or not—and there is no warrant for making the contrary assumption that He was

a self-deceived enthusiast—then the question as to the truth of Christianity is a question as to the *truthfulness* of Christ.

The apostolic apologetics is discussed under the heads of "the Pauline practice and "Petrine prescription." It is shewn that Paul, when he was dealing with Jews, defended Christianity by an appeal to the Old Testament and that, when he was establishing churches among the Gentiles, he furnished the evidence of miracles wrought by his own hands. In founding a church, the working of a miracle was the initial process. After the church had been established, actual miracles were no longer necessary. For the memory of miracles had an evidential value equal to the sight of miracles.

Peter, in imitation of his Master, speaks of apology as a duty binding on every Christian (I. Pet. 3: 13-16). That this is a duty of perpetual obligation is proved by the considerations, that the question as to the truth of Christianity is always open to discussion on grounds of reason, and that Christians possess a producible reason by which the judgment of mankind ought to be satisfied. If this be so, then the apostolic prescription lays upon all Christians the responsibility for the production of this reason, according to call or opportunity.

In the second book, Dr. Macgregor traces the history of apologetic methods in the two post-Apostolic periods, the first dating from about 130 A. D. and the second from the close of the sixteenth century. Between the end of the first period and the beginning of the second lie the Middle Ages, during which the history of Christian thought took a dogmatic, rather than an apologetic direction.

The apologetics of the primitive epoch was determined by the situation of the church. The early Christians had to meet the calumnies of the heathen. They were charged with such offences as "atheism," "eating the flesh of infants," holding secret meetings for the practice of abominations. Again, during this period, Christianity was fully recognized, and proscribed, as a new, distinct religion. In such circumstances, the task of the Christian apologist was not to appeal to reason on behalf of the new religion. Such an appeal would have been made in vain, whether it was addressed to the rabble or to the philosophers. The apology for a time like this, was the bearing of testimony to the facts on which Christianity was founded, by witnesses whose truthfulness was guaranteed by their readiness to suffer or die for their religion.

The direct and primary interest of this work lies in ascertaining what primitive Christians believed as to defence of religion. But second-century Christians are not only witnesses who tell us what they believe. They are also jurymen who hear and pronounce upon the beliefs of first-century Christianity. Their testimony to matters of historical fact belonging to the first century, must always have great weight, all the more because their truthfulness was subjected to the severest tests.

This review may be concluded by calling attention to the section on the existing apologetic situation. It is pointed out that the task of the modern apologist is to vindicate the supernatural. The objection to miracles as supernatural is shewn to involve consequences which only atheists would accept. These consequences are, as regards God, the denial of His providence, saving

grace and personality, and as regards man, the denial of his rationality, sinfulness, and hope of salvation. For the supernatural is found in these not less than in miracles. It is logically impossible to deny that a miracle is involved in the giving of the Scripture revelation, without denying on the same ground the leading truths of that revelation. After these introductory remarks, our author discusses various theories advanced by modern destructive critics of the Old and New Testament.

**THE PEOPLE'S BIBLE: DISCOURSES UPON THE HOLY SCRIPTURE.**—By *Rev. Joseph Parker, D.D.* Vol. XXVI., *Romans-Galatians.* New York and Toronto: Funk and Wagnalls Company. Pp. 460. Price, \$1.50.

The People's Bible is not intended primarily as a help to preachers. And if a preacher had to confine himself to one commentary, this is not the one that he should choose. But when one has other works that will help him in criticism and interpretation and is looking for something that will be a help to him homiletically, he might do much worse than turn his attention to the People's Bible. There are some who think Dr. Parker affected, but no one can deny his power. A man who can hold the ministers of the Scottish Free Church under his spell as Dr. Parker did at the Jubilee Assembly is a man of no common mental and spiritual strength.

And the marks of power are not wanting in this volume, as they have not been wanting in the other volumes of the great series of which it forms a part. Here is a man who sees the old truths of Scripture afresh with his own eyes, so that they come to him as new revelations, and seeing them thus he is able to make us see them and see them so clearly that we do not easily forget them. Here is a man who knows much of the human heart, that human heart which does not change through all the centuries, and so he is able to translate the messages which were sent to Rome and to Corinth into the language of our time and find their application to the problems of our lives. And all of this is presented in such a strong and simple English, and with such wealth of illustration, that one's attention is not easily diverted nor is one ever at a loss to understand what he reads.

This is the twenty-sixth volume; the twenty-seventh will close the series. To have undertaken and finished single handed so enormous a work and to have maintained throughout so high an average standard of excellence is a literary achievement that has few parallels in our day.

**LETTERS AND SKETCHES FROM THE NEW HEBRIDES.** By *Maggie Whitecross Paton.* London: Hadder and Stoughton; Toronto: Fleming H. Revell Company. Pp. 382; price, \$1.75.

It has often been remarked that husband and wife after years together grow to look like one another, and the question occurs to one as he turns the leaves of this book whether the rule applies to qualities of mind as well. For in Mrs. Paton's "Letters" one finds the same power of graphic description that held the reader of Dr. Paton's "Life" entranced and made that work one of the

most popular autobiographies that was ever written. But in a moment one's thought changes, for after all this is not Dr. Paton's style. These are letters, and they are bright and gossipy as letters ought to be; they are a women's letters, and they have a woman's delicacy and brightness of touch: they are the outgushing of a heart that is both merry and tender, and so they keep you smiling with the tears not far away. Above all they help to bring before us a figure of which we see all too little in our records of mission work—the missionary's wife. The Editor of the book (who is the writer's brother-in-law, James Paton) tells us how it came to be written. He refers to the fragments of letters from Mrs. Paton's pen in chapter nine of the second volume of the Autobiography, and of the many wishes that were expressed that these letters might appear entire. Mrs. Paton's consent was gained and all the letters that could be obtained were collected. It is the great loss of the Christian public that some of the Family letters had been destroyed or mislaid and so could not be included.

Of what we have (some seventeen in all) it is sufficient to say that they form a book whose value is no less and whose charm is even greater than that of the famous Autobiography.

The work is beautifully printed and contains twenty-five capital illustrations. Not the least interesting of these to Canadian readers are the pictures of the martyred Gordons and that of J. D. Gordon's murderer with his child. A very good map of the New Hebrides is also included.

The "Missionary Review of the World" for April contains the following:— "Rev. Adoniram Judson Gordon, D.D. (with portrait), by the Editor-in-Chief; the Apostle Columba, by Rev. A. J. Gordon, D.D.; Andrew P. Happer, M.D., D.D., by Pres. S. F. Scovel; Hindoo Reformers of this Century, by J. E. Tupp; Facts and Figures from British India, by Prof. G. H. Schodde, Ph.D.; The London Mission in Travancore, by Rev. S. Mateer; The Pariah Outcasts in India, by Rev. Jas. Johnston; Family Life in India, by Albert Norton, M.D. Besides these articles in the department of Missionary Literature, the other sections are filled with interesting and useful material.

# KNOX COLLEGE MONTHLY

--AND--

*PRESBYTERIAN MAGAZINE.*

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*PROSPECTUS FOR VOLUME NINETEEN, 1895-96.*

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The present number brings to a close the eighteenth volume (ten numbers) of the Knox College Monthly. For Volume Nineteen, the following attractive features are announced : A Paper (subject to be announced) by President Patton, D.D., LL.D., of Princeton ; Studies in English Literature, by Professor Arch'd MacMechan, M.A., Ph.D., of Halifax ; "The Trials of the Bible" (from the standpoint of modern law), by J. A. Paterson, Esq., of Toronto ; "Evolution and the Church," by Rev. W. A. Hunter, M.A. ; A Symposium on "The Kind of Preaching We Need," by Representative Laymen in city, town and country (the following professions are represented—Lawyer, Farmer, Broker, Blacksmith, Teacher, School Inspector) ; Young Peoples' Societies—a series of papers describing the constitution and history of several societies of various kinds ; A Continuation of the Missionary Series—Our Foreign Fields, from the Inside ; Work on the Frontier—Papers from our Home Mission Fields.

In addition to the foregoing a number of other interesting articles, for which arrangements are not yet complete, will shortly be announced. The help of present subscribers is solicited in extending the circulation, that the Editors may be able, with increased revenue, to make the MONTHLY still more worthy of the College and the Church.

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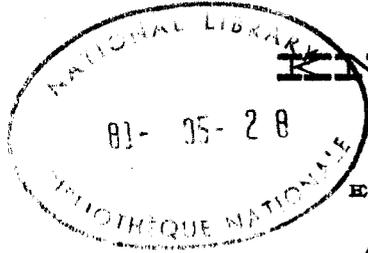
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- REV. WILLIAM GREGG, D. D., Professor of Church History.
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- Hebrew is taught in University College by REV. J. F. McCURDY, Ph.D., LL.D., Professor of Oriental Literature.
- Elocution is taught by MR. A. C. MOUNTEER, B. E.
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All communications regarding the Curriculum or Residence must be addressed to the Rev. Prin. Caven, D. D., and all correspondence regarding the financial affairs of the College must be sent either to Wm. Mortimer Clark, Q. C., Chairman, or the Rev. W. Reid, D. D., Secretary of the College.