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CONTENTS

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	PAGE
<b>GENERAL :</b>	
The Spirit's Teaching Indispensable in the Study of Theology... <i>Principal Caven, D.D.</i>	289
A Leaf from my Notebook..... <i>Rev. R. Hamilton</i>	308
Selection from Young's "Night Thoughts" ( <i>Poetry</i> ).....	319
College <i>Esprit de Corps</i> ..... <i>W.R.M.</i>	321
<b>MISSIONS :</b>	
The Position in Quebec..... <i>Rev. P. Straith, M.A.</i>	302
French Evangelization in the Province of Ontario..... <i>Mr. J. A. Savignac</i>	314
<b>OUR COLLEGE</b> .....	324
Personals—Elocutionary Instruction—Care of the Dying.....	
<b>LITERATURE</b> .....	334
The Teaching of Jesus—Short History of the Presbyterian Church in the Dominion of Canada—The Book of Job—Gilmour of Mongolia.	

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TORONTO, OCTOBER, 1892.

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THE SPIRIT'S TEACHING INDISPENSABLE IN  
THE STUDY OF THEOLOGY.\*

*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.*—John xvi. 13.

“IT is expedient for you,” says the Lord to the Twelve, “that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” The dispensation of the Spirit should not begin till the Lord’s earthly work was accomplished. Absent to sense, our Divine Master should be constantly represented, and the work of His kingdom carried forward, by the Spirit, whom, on His departure, He promises to send. By the Spirit the world should be convicted in respect of sin, of righteousness, and of judgment; while to the church He should fulfil the office of Comforter—of Paraclete. To this office pertains the function of teaching; of this office teaching, according to the valedictory discourse, is a prominent part. The Holy Ghost is called “the Spirit of truth” (ch. xiv. 17). “The Comforter, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (ch. xiv. 26).

\*Sermon preached by Principal Caven, of Knox College, Toronto, at the opening of the Pan-Presbyterian Council, Sept. 21st, 1891.

Again: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (ch. xv. 26). And our text says, "When he, the Spirit of truth, is come, he will guide you into all truth," *i.e.*, the truth referred to in the preceding verse, which the disciples could not now "bear." Whilst He remained with them, the Lord was the teacher of His disciples; and now their instruction should be carried on and completed by the Holy Spirit.

#### THE SPIRIT TAUGHT THE APOSTLES.

This work and office of teaching may be viewed, first, with reference to the apostles, and, second, with reference to the church everywhere, and in all ages.

I. The primary and direct application of these words is to the apostles, to whom the Lord was speaking. They who were appointed to organize and teach the church—to feed the lambs and the sheep—should be led by the Spirit into all truth. Though the Master Himself had taught them, and they, under His instructions, had attained to some true conceptions of the kingdom of God, they were not yet ready for their life's work of teaching others. Much Jewish prejudice must be dispelled, much truth which they could not yet receive be communicated to them, before they were fully prepared to deliver the complete doctrine of the new dispensation.

In the guidance here promised to the apostles, two things are obviously implied.

The Spirit should more fully open up to them the meaning and contents of the Lord's personal teaching. They had learned much from His lips, but they had not comprehended at the time all that His instructions embraced. In plain words, the Lord had announced that He should be put to death, and should rise from the dead on the third day, but His meaning was entirely hidden from them; and though the resurrection of Jesus had dispelled much darkness—thrown back a strong light on the whole field of His teaching and ministry—many things which He said to them needed to be recalled and elucidated before the truth spoken should stand out clearly before their minds, and enter completely into their convictions and experience. The voice of their beloved Master should now cease to be heard, but

another Paraclete—another Teacher—should take His place, and, in leading them over ground with which they should have been familiar, should make manifest to their delighted eyes what they had never seen before.

But the Spirit should do more for the apostles than to recall and interpret the Lord's instructions; He should reveal new truth, and also show them things to come.

The Lord's teaching could not be overestimated: "Never man spake like this man." But there were truths which, as long as their Master was in sight, they could not apprehend; and He must disappear, that the full significance of the very truth about Himself should be manifested. We are not placing human wisdom above Divine—not placing the servant above the Lord—in saying that the Epistles contain new truth and illustrate more fully many aspects of the truth delivered by the Master. Truths so important as the atonement, the nature and method of justification, the constitution and offices of the Christian church, the resurrection and its consequences, receive more complete statement in the Epistles than in the Gospels; and things unspeakably precious are announced by the apostles "in the word of the Lord"—as direct revelations from the Lord. No careful reader of Scripture doubts that while the New Testament, as a whole, makes great advance on the teaching of the Old, the writings of the apostles—even in virtue of the fulfilment of the promise here before us—add greatly to the personal teaching of Jesus. The apostles were led "into all truth," and were enlightened by the Spirit to complete the circle of New Testament teaching. To this teaching no addition will be made till that which is perfect has come, and we shall no longer "see through a glass, darkly, but face to face." The highest Christian scholarship, combined with the most exalted piety, will never give birth to any writings which may take their place with the canonical Scriptures, much less enlarge the sphere of revelation, in doctrine or in prophecy.

That they might thus more perfectly declare the kingdom of God, the Spirit is promised to guide the apostles. Not merely by reflection on lessons heard from the Lord's mouth, nor by exercises of reason in completing a system of doctrine whose main principles were already apprehended, but by direct teaching and revelation of the Spirit should they become qualified to instruct Jew and Gentile to the end of time.

## THE SPIRIT TEACHES ALL BELIEVERS.

II. But the meaning of these words is not exhausted in their application to the apostles. All God's children are taught of God: the Spirit is given to teach the entire body of Christ, and every individual member thereof. Without His teaching, a true knowledge of the kingdom of God in its doctrines, principles, and powers cannot be attained. The primary truth, even, that Jesus is Lord, is not known but by the Holy Ghost. All that we know of sin and holiness, of regeneration and sanctification, of brotherly love, of the deeper principles of Christian morality, is taught us by the Spirit of God. Our knowledge of spiritual things is precisely measured by the heavenly teaching received. Without the Spirit's leading, no soul can find its way from the darkness of nature into God's marvellous light, nor, after regeneration, advance a single step in the knowledge of Him "whom to know is eternal life." "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned"; nor can the spiritual man grow in the knowledge of God, except as the Spirit carries forward his instruction. All this is certain from Scripture, and is believed by all God's children.

It is not meant that, in the process of teaching, the Spirit reveals to us any truths not contained in the written Word. This Word receives no supplement, for it is sufficient for all purposes of the Christian life. The teaching promised to disciples, and enjoyed by them, consists rather in the living application of truth which is clearly set forth in the inspired record, and not at all in fresh revelations. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Unless we hold fast to the sufficiency of Scripture, error and false sentiment cannot be excluded; but not the less is it true that we can know God only as He Himself directly teaches us.

## THE SPIRIT'S HELP IN THEOLOGY.

But we wish to speak more particularly of the promised guidance of the Spirit in its bearing upon theology, so far as theology consists in the scientific investigation of the facts and doctrines of Scripture, and the characteristics of Scripture itself.

Here, not less truly than in the life of the individual believer, all real and assured progress is through guidance of the Holy Spirit; and unless He shall direct and govern theological research and activity, only error and failure can result.

It is not necessary to vindicate theological studies. Wherever the great problems which they present are felt to be important, they must receive attention. Men will earnestly enquire into the structure and characteristics of the Bible as a whole, and in its several parts. They will ask, Who wrote this or that book of Scripture? Under what circumstances was it produced? What was the writer's aim and object? How has he sought to accomplish that aim? What are the distinctive features of his thinking and style? How does his work stand related to other parts of the sacred volume? Have we this production as it left the writer's pen, or has it undergone changes of more or less importance?

Then there are large and vital questions touching the degree of authority pertaining to all canonical Scripture. Are the histories and narratives of the Bible authentic throughout? Would their religious value remain unimpaired should their authenticity be—in part, at least—discredited; or must we hold authenticity essential to canonical authority? Are the ethical teachings and decisions of Scripture in all places of such character that a Christian man may confidently use them in the direction of his life; or has morality been a development—thus requiring that the earlier teachings at least should be received with discrimination? Is the Bible the one absolute rule of faith and practice, from which there is no appeal; or are there other authorities of equal rank? Are the Scriptures inspired throughout, and does inspiration carry inerrancy? If inerrancy is involved, is it to be predicted of the substance of the teaching, or of the entire contents of Scripture?

But our investigations will necessarily extend to the great topics of which the Bible treats, and to the revelations therein made. Questions regarding the characteristics and history of the Bible are merely introductory to the study of its doctrine. And here the deepest, and most difficult, and most important things which the human mind can entertain come before us. God and man, sin and salvation, life and death, are the momen-

tous centres around which our investigations revolve. Unless man's intelligence and spiritual nature were both extinct, these topics must retain their unequalled interest. Something far higher than the gratification of scholarly tastes or philosophical curiosity presses us forward in the study of these things. Our aim is intensely practical. We are seeking for life; we are seeking to know God.

In our theological enquiries, it is essential that we shall proceed by the right road and in the right spirit. Proceed we must; but how shall light that cannot mislead be made to shine upon our path? How shall our eager thinking, our strenuous conflict, become not safe only, but salutary and fruitful? The answer is not doubtful: The Holy Spirit must guide us into all truth. In this province of theology, as in the saving apprehension of Gospel truth, the Spirit's guidance is indispensable.

#### THE SPIRIT'S TEACHING IN DOCTRINE.

In regard to doctrinal theology, especially in its more spiritual parts and aspects, it will hardly be disputed that the Spirit's help is required. The moral attributes of God, the nature of sin and holiness, regeneration and sanctification, for example, are topics of prime importance in theology; most obviously the Spirit must illuminate and guide when we handle matters like these. To give insight into such matters, the best intellect and scholarship, though associated with natural reverence, will not suffice. If, in the treatment of such topics, the unspiritual man should even avoid serious error, it is because, for reasons more or less honorable, he echoes the sentiments of others. You cannot have the earnest, vital statement of truth which has not been apprehended by the soul that utters it—which is seen only as a dim reflection of the life and thinking of preceding inquirers. Intellect, scholarship, fairness of mind, are all of great value in theological investigation; but all combined will not enable us to dispense with the Spirit's guidance, or make it in any degree the less necessary. For if the natural man receives not the things of the Spirit—cannot discern these things—how should he be qualified to handle them in their deeper and scientific relations? The wholly unspiritual man is not prepared to treat such parts of doctrine at all; and he who would treat them well—treat them

better than his predecessors—treat them so as to promote the progress of theology—requires large help and special direction from above.

That spiritual illumination is necessary to the successful cultivation of doctrinal theology is abundantly attested by the history of the church from the earliest time to the present day. If we may not, in proof, instance the writings of the apostles themselves—seeing that their case, as inspired men, was unique, and also that the books which they penned have seldom the form of theological discussion—the statement may be confidently made that all real advance in the apprehension of Scripture doctrine has been connected with religious quickening, and that times of genuine revival were the times when theology received its largest benefits. Truth being the instrument by which the Spirit works in souls, the time of revival has necessarily been a time when some important element of Divine truth was clearly and vividly apprehended; and thus the way was prepared for giving such element its fitting place and prominence in the theological system.

#### HISTORICAL ILLUSTRATIONS.

Illustrations are abundant, but we may refer to the times of Augustine, of the Reformation, and of the revival of the last century in England and America. In each of these instances spiritual quickening is connected with, and leads to, fresher and more satisfactory statement of vital doctrine. Augustine's conversion, following his previous life, prepares him to enunciate with great depth and spirituality the doctrines of human depravity and victorious grace. No penetration and compass of intellect could, without his religious experience, have enabled him to handle these topics as he has done, to work them into the consciousness of his age, to expound and defend the truth concerning them so that it became a possession forever. Still more conspicuously is the Reformation at once a revival of spiritual life and a renewal and advancement of theology. The men raised up to direct that movement were men of profound piety—of deep experience in Divine things. The greatest feature of the Reformation is not the vindication of the right of private judgment in religion (though this was involved), but the quickening of souls into a new life, and the exchange of superstition and

formalism for an enlightened, evangelical religion. But never since the lamp of the early church began to grow dim were the Scriptures so well understood and the truth of God so clearly set forth. This is a great era of theological construction and reconstruction. Never before has the doctrine of justification received treatment so profound, complete, and scriptural. Justification by faith alone, the sinner's acceptance on the sole ground of the Redeemer's merits—"who died for our offences, and rose again for our justification"—this great doctrine takes its place for all time in evangelical theology—"the article of a standing or falling church." After the heat of the conflict was over, the theological results of the Reformation were presented with greater elaboration and in more systematic form; but it was the deeply religious character of the movement itself which led men to discern the truth with new eyes.

The revival of last century may seem at first sight to be an entirely spiritual phenomenon, and to have little theological significance in any way; and yet, assuredly, it had. For what is its distinguishing teaching, its keynote? It emphasizes the necessity of regeneration for the individual soul. Is not this an essential Christian doctrine, a vital part of theology? And if this doctrine still held some place in theological writings, it was sadly absent from the church's consciousness, and had little prominence in her teaching. Preaching and theology were both under blight. But now the nature of the new birth, and its indispensable necessity to all who would enter the kingdom of God, are placed in focus. Theology, in an important article, profits by the revival, and is refreshed. Let this be willingly allowed even by those who may find the teaching of some of the evangelists of the period defective, or even in error, in certain matters. This doctrine of regeneration, vitally expounded by Calvinist or Arminian, is great gain to theology; for in theology the thorough scriptural enunciation of individual elements of truth, as well as the congruity of the several elements in the unity of a system, must be taken into account. To deny that a writer or teacher who has powerfully presented some cardinal truth has rendered service to theology, merely because something to which objection may properly be taken finds place in his teaching, were ungrateful and foolish. Let the error or defect be spoken of as it should, but give thanks to God for the clear utterance of truth.

That our great creeds have come from the heart of a revival church is a familiar statement. They are testimonies to God's truth which the church can bear only when her pulse is strong and steady. Times of weaker faith and less vivid experience can, at best, do little more than retain what has been handed down to them. The reason is that here adduced: the Spirit who gives the purity of heart by which we "see God" must direct all true progress in the apprehension of doctrine.

#### THE SPIRIT NECESSARY IN BIBLICAL CRITICISM.

But what shall we say regarding the branch of theological study which deals with the characteristics and history of the Bible? Is not this so much a department of general literature that literary skill alone is concerned in its treatment? Why should the guidance of the Holy Spirit be required in discussing the authorship and literary qualities of the books of Scripture, or in comparing one part of Scripture with another? That in the elucidation of the language and literature of the Bible, of its history, topography, manners, and customs, much has been accomplished by men who, alas, will not permit us to regard them as believers may readily be admitted. Material of biblical illustration gathered by secular hands may, when applied by men of different spirit, prove of real service to religion: the gold and silver of Egypt may be devoted to sacred uses. But consider the danger to the Scriptures—nay, the exceeding injury which they have actually sustained—from biblical scholarship divorced from faith and an evangelical temper. At every step in biblical study opportunity is presented of ministering either to faith or unbelief. Even in the parts of this study which seem most remote from vital contact with religion and piety, the presence or the absence of the right spirit will be instantly felt. All true study of the Bible involves questions of deepest significance—questions as to God's relation to these writings; so that spiritual discernment and the guidance of the Holy Ghost are made indispensable to the student. In discussing, for example, the question of the text of Scripture, how different the temper and manner of critics! One proceeds with utmost care and loving reverence, for he has learned to regard the Bible as the Word of God; another applies his hand without restraint, for the Bible is to him merely a human pro-

duction. How perseveringly unbelief has sought to undermine revealed religion by discrediting the document in which the Divine Word is delivered!

The spirit in which biblical questions should be considered is the same with which we should approach the study of doctrine; and heavenly illumination and direction are as necessary in the one case as in the other. Nor is it the utterly unspiritual man only who may err in biblical scholarship; a true believer, should he forget to put away self-confidence and faithfully to commit himself to the Spirit's guidance, may go far astray, and so wound the faith and peace of many.

Now, theological study in all its branches must still be prosecuted. At one time study will be predominantly expended upon doctrine; at another upon the criticism of the Bible. At present this latter department engages special attention. Questions which previous ages regarded as settled are reopened: conclusions which had gained nearly universal acceptance are found unsatisfactory; a keener and more critical spirit is brought to the examination of every topic in every branch of biblical scholarship. Many are alarmed at the results, and are anxiously inquiring what we shall do if the foundations are destroyed. Nor can we wonder; for the prevalence of unbelief and rationalism to so great an extent, even within the courts of God's house, cannot be witnessed without deep concern. The church in many places has to stand for her life, and not infrequently to combat those who should be her ornament and defence. "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hidden myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

It may be that, in punishment of our sins, God may permit still greater darkness to fall upon the church's path. If persecution had its work of purification to accomplish, it is possible that a great conflict with unbelief—greater than has yet been experienced—awaits the church. Many may fall away from the Christian profession, as some have already fallen away. Many may be sorely tempted, the heart forbidding them to renounce faith in God and the Bible, while their intellectual relations to

the truth are confused and sorrowful. Others still, whose personal faith is unshaken, may fear for the world as they behold the flood of unbelief sweeping over all lands.

But though in the meantime damage may accrue to many, there is no reason for despair, or for apprehension as to the ultimate issue. Could we see that the Lord is in the ship, even though apparently asleep on a pillow, we should know how to dismiss alarm. But the Lord is in the ship, for He hath said, "Lo, I am with you alway, even unto the end of the world." Through the indwelling Spirit, He makes good His promise. This Comforter, this Teacher, ever remains with us. By His presence piety is protected and guaranteed, and the truth will continue to be preached and theological problems to be thoroughly but reverently investigated, because He "shall guide into all truth." Here is our hope and assurance.

#### THE SPIRIT SHOULD BE HONORED.

But the church needs, we all need, more earnestly to realize the fact that the Spirit is not less necessary to theology than to the origination and development of the life of God in individual souls. No believer, surely, can utterly forget the necessity of the Spirit's guidance in the study of Divine truth—the scientific study of that truth; and yet how often we allow ourselves to speak as if the Spirit's presence were not our main dependence. Looking abroad upon the uncertainty that so much prevails, the half-hearted reception which many parts of the creed so frequently meet, the inability of many earnest and believing minds to harmonize their thinking and to place it on foundations quite satisfactory to themselves, the weak front, therefore, which is necessarily presented to the assault of unbelief—many, I say, having respect to all this, are longing for some great theological genius to arise—some greater Augustine—to recast our theology, solve its problems in apologetics, dogmatics, and criticism, settle the controversies between science and the Bible, and bring spiritual rest to a weary age. But we should ever remember who is the teacher of the church and the interpreter of God, and render homage to Him. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Men such as Augustine and the Reformers are valuable gifts to the church; and if it shall please

the Lord to send us again men like these, or to send men greater than any of these, He will doubtless be glorified in His servants, and the church will be profited. But let us not dictate to God. To prepare the way for the adhesion of scientific and philosophical minds to religion, it is not necessary that men of transcendent intellect should arise and perform work which none but they could accomplish. So far as difficult theological problems need to be solved, or work of adjustment between science and philosophy, on the one hand, and the Christian faith and Scripture, on the other, requires to be done, it may not be the Lord's purpose to employ men of extraordinary genius and attainments. We cannot tell, and the whole matter must be trustfully left in His hands. We should cease to think of man, and cry earnestly to God to pour out His Spirit upon His people, to revive His work in the earth, to have mercy upon His weary and distracted flock, to give in larger measure the spiritual discernment by which we shall know "the deep things of God." Should this prayer be answered, we shall have the needed guidance in all theological study and investigation; and it will be answered should the faithful in many lands unite in truly and fervently presenting it. So long as our thoughts are fixed on man, on human talent and genius, on great scholarship, or improved methods of investigation, we forget the real source of wisdom and power, and fail to honor Him without whose aid we can achieve nothing in the kingdom of God.

The Holy Spirit can so illuminate our understanding that difficulties which now distract and embarrass shall do so no more: they shall be finally solved, or perhaps the truth and glory of the Gospel shall so shine forth that these difficulties shall almost vanish from our field of vision. Just as the individual sinner, profoundly conscious of ignorance, cries to God for light, so should we unite in beseeching the God of truth to guide and direct the thought which is so largely occupied with religious questions. Thus will theological study become abundantly fruitful, and will minister to spiritual life and the highest welfare of the body of Christ. A firmer faith and a clearer knowledge and a more joyful activity will appear everywhere.

Let no one dream that the better estate which we long for must be due to "the laws of moral and intellectual evolution," and that the issue cannot be hastened. What these laws are, we little

know; but we do know that the Divine Spirit has immediate access to all hearts and minds, and can teach us wherever teaching is required. Having no confidence in man's wisdom, let us look only to God, and cry mightily unto Him. Let us "cease from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

## THE PROMISE WILL BE FULFILLED.

Thus, trusting in God and honoring the Spirit, whose perpetual leadership the Saviour has promised, we may dismiss alarm respecting the future. It is indeed sad to see that in many places where an evangelical, living Protestantism once had possession, we have little more than cold negations of rationalism; and that in countries where a believing theology has greater recognition, biblical and doctrinal questions, and questions of comparative religion, are sometimes handled as no one who has been "taught by him" should ever handle them. Our ingratitude to God for His great goodness to Protestant Christendom, and our inactivity in sending the Gospel to the nations, may indeed procure chastisement for us, may bring an obscuration of that light which we so inadequately valued; but should there come such obscuration, thank God, it will be only temporary; for, according to His gracious promise, all the ends of the earth shall see His salvation, and Christ shall reign over the whole world. The Spirit, poured out at Pentecost as an earnest, will be communicated in still larger measure; the church will be revived and extended; faith will take the place of faint-hearted unbelief; our theology in all its departments will be purified and strengthened; we shall cease to hear of conflict between the Bible and science; and believers of every name drawing nearer, as round a common centre, to Him who is the life and the light, the unity of the true church of God will be more perfectly manifested than ever before. All this will come through trust in God, and increasing prayer for the Spirit's teaching. The Lord will fulfil His promise—"He shall guide you into all truth."

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## THE POSITION IN QUEBEC.

SOME time ago I spent a few weeks in the Province of Quebec, hence the subject of my article. Quebec is to us in Protestant Ontario to all intents a foreign country. You may cross the line into the United States and never know you have entered into another country; but as soon as you cross into Quebec you get into a new order of things. Some years ago I was travelling by stage through a part of Ontario. All at once the appearance of things changed. I could not account for it at first. The surface of the country appeared the same, but the houses, barns, fences, tillage, etc., were inferior. It was evident there was an inferior class of settlers. But what made the inferiority? When we had gone a little farther, we saw a large Roman Catholic church. Here was the explanation. The shadow of Romanism was over the settlement. When you pass from Ontario to Quebec, you see the same thing on a provincial scale. While in Quebec, an old friend asked me to spend a few days with him. He had been brought up in the province. He drove me out to see a French country parish. Here and there on our way we passed the homes of Protestants. He pointed out to me the difference between the home and the farm of the Protestant and that of the Roman Catholic French *habitant*. There was no need, however, of drawing attention to the contrast. It was easily seen, and drew attention to itself. The *habitant* was harvesting with the scythe, while the machine was working in the fields of the Protestant. The houses and farm buildings of the *habitant* were far inferior to those of his Protestant neighbor. The same thing is seen in the city. Protestant Montreal is far in advance of the French Catholic parts of the city. If one wishes to see the blighting influence of Romanism upon a country, he does not need to go to Spain, or Italy, or South America. He can see it at home in Roman Catholic settlements, or in the Province of Quebec. Rome blights the prosperity of settlement, province, or nation.

There is a false impression abroad in regard to Lower Canada. We are accustomed to think Quebec much more inferior agri-

culturally than it really is, and to lay its backwardness to this. The late Rev. Dr. Clarke, of Quebec, I was told, was accustomed to say that Quebec was one-third better than Scotland as an agricultural country. But what a difference between Protestant Scotland and Roman Catholic Quebec!

In one respect, at least, French Canada is ahead of us, but we have no ambition to excel in this line. All over the province, in small villages as well as in cities, you see magnificent churches, priests' houses, nunneries, and other ecclesiastical buildings. Large sums of money have been spent on these. In Montreal a small edition of St. Peter's at Rome is being built. It will be an immense building when finished. Like ancient Egyptian Pharaohs, Rome oppresses her people to build and decorate these massive structures, which stand in marked contrast to the homes and other buildings of the country. As if religion consisted in rearing magnificent buildings! I said to a French *habitant*, "You have very fine churches in this country." "Yes (he seemed to have an answer ready for a Protestant visitor); the church should be a good building." I said again, "Your priests have very fine houses." "Yes (he was ready with the same answer); the priests should have a good house." Yes, granted. The church should be a good building, and the minister of religion should have a good house; but should the church and other ecclesiastical buildings be so much superior to the homes of the people and the other buildings of the country? We think not. Our churches, etc., ought to be in keeping with the circumstances of the country and people. Our end and aim should be to build up a living temple. Excessive zeal in building brick and stone is not good. We should rather use our means to build up men in Christian character, men who are to live forever—not buildings doomed to crumble to ruin or be consumed at the final conflagration. It is a question whether we have not too much of this brick, stone, and mortar religion in some Protestant parts. Rome seeks by means of her great churches, images in public places, shrines, etc., to impress her religion upon the imagination of the people. Going up the Ottawa by boat, we saw something white away in the distance. We enquired what it was. We were told it was a shrine to which the French Roman Catholics make pilgrimages. Then, as we went up the Saguenay, we saw,

away up on a rock, on one of the highest spots on the river, an image of the Virgin. (I said to a young Jew who was on board, "How did they get the Virgin up there?" He said to me, "Why, couldn't she get up there herself?") Rome has her worship impressed upon the country everywhere. To a Protestant visitor, there is an oppressive sense of Romanism dominant in the country. Talking with Protestants who have their home in the province, I found they had the same feeling. Some said to me they did not intend to live all their life in Quebec; there is too much Romanism. I was told that the Protestants in the eastern townships and other settlements felt this, and were selling out and moving west to Protestant communities. So that after a while the French-Canadians will have French Canada very much to themselves. The church helps her people to buy out the Protestants, lending money at low interest, knowing well that she will be amply repaid when the farms fall into the possession of her people, for then they will get tithes, Fabrique assessments, etc., from places which yielded nothing when in the hands of Protestants. And certainly, at their rate of increase, the French-Canadians need the country to themselves. They are overflowing into the New England States, Ontario, and other parts. It is stated that some time ago a grant of one hundred acres of land was promised to every family where there were twelve children, and that 1,009 claimants came forward.

There is a sort of church establishment in Quebec. We in Ontario separated church and state years ago, but by treaty with Great Britain the Roman Catholic Church in Quebec collects tithes and other church assessments, and the church has extended these demands beyond the treaty. New hay, which was formerly exempt from tithe, is made to yield a revenue to the church; and, besides this, she compels our Protestants to pay taxes to support Roman Catholic schools. It is done in this way: Joint-stock companies pay school tax, and the taxes go to Protestant or Roman Catholic schools according to population. But the stock belongs chiefly to Protestants (and the taxes from Protestant stocks ought certainly to go to Protestant schools), but the population is chiefly Roman Catholic. In this way our Protestants are robbed by law to the extent of about \$10,000 yearly to support Roman Catholic schools and teach in them the

worship of the Virgin and other Romish teaching. Our Protestants complain, but can get no redress. When they go to the Government, they are referred to the Board of Public Instruction. The Board of Public Instruction consists chiefly of Roman Catholics, and will give no redress.

Politically, the influence of Romish French Canada is injurious to us as a Dominion. Quebec controls our parliaments; she has imposed separate schools upon Ontario against our will; she has done the same thing for our Northwest. These things have been put into the constitution, so that it will be a difficult matter for us to get them changed. Some of our politicians say that these laws are practically like the laws of the Medes and Persians—unchangeable. We hope, for the good of our country, that this is not so. Manitoba is making a courageous effort to throw off this yoke. We hope she will be successful. Rome in Canada is always looking to her own interests, seeking to influence legislation to bind the state to help her in her work. The great issue before the electors in the Northwest at the last elections was the temperance question, but we are told that the priest made the vote of his people turn on the attitude of the candidate towards the school question.

Quebec has an eye, we are told, on the public funds of the Dominion. The church takes from the people all they can spare, and leaves little for public works. While Ontario has a surplus, Quebec is in debt by millions. And she expects some day to make a raid on our Dominion treasury; which means, in other words, that we in Protestant Ontario and other Protestant parts of the Dominion (but especially Protestant Ontario) must pay over millions to support the Church of Rome (just what our Protestants are made to do now from the joint-stock companies in Lower Canada). Who will say that this will not take place after what has happened in the case of the Jesuit Estates' Act? One political party may yield to Quebec's demands to keep power, and another political party may yield to gain power, and, in either case, our country will be sold to Rome. Prophet of evil, says some one. Aye! Many prophecies of evil have been fulfilled in the past, and some in recent times. However, may our prophecies never be fulfilled!

At the present time our country is a reproach and byword on

account of our political corruption. Quebec is the head centre of this corruption. The politicians involved say they did not know of the plunder of the public funds. The conscience and common sense of this free country does not believe these statements denying knowledge of these plunders, even if made under oath. Quebec is morally rotten, demoralized by her lotteries and her Jesuitism, which holds that you may do evil if it suit a good purpose. And the Jesuitical politician says public plunder is no theft so long as it serves the good purpose of keeping the party in power. But it is doubtful if the robbery has been merely to keep a party in power. What Quebec wants is a pure Gospel: and with a pure Gospel will come better public morals. Some are opposed to our work of French evangelization. They say, "Let the French-Canadians fry in their own fat." We cannot adopt such an unchristian principle. Did our Reformers say, after they came to know the truth, "Let the people suffer. They deserve to suffer if they do not rise up against Rome"? No; they had compassion on the multitude, like their Lord, and sought to open their eyes, giving them the Word of God in their own tongue, and preaching to them—preaching the truth, and denouncing the errors and practices of Rome. Our church is seeking to bring our French-Canadian fellow-citizens to a knowledge of the Gospel. Fifty years ago, we are told (speaking in a general way), there were no Protestants in Quebec; now there are, it is computed, over 20,000 French-Canadian Protestants—many of them in the United States; but no matter where they are, the church is one. Some will come again to this country, and influence it for good. One argument used for the establishment of a Presbyterian college in Montreal was the French evangelization work it might do. We are glad to know that there were as many as fifteen students in the French department last year. We hope the college will prosecute this department of its work vigorously. Dr. McVicar, principal of the college, is a bulwark of Protestantism in the province. We hope that he may live long to carry on the good work he has done in the past.

Then we have our Point aux Trembles school and others doing a good work. This work among the young we cannot overestimate. Some years ago, when going as a missionary to the Saskatchewan, a little way out of Winnipeg I met a French-

Canadian. He had charge of the Hudson Bay post at Battleford, to which I was going. He told me that he was on his way to Winnipeg, and that he had his little girl with him to send to Point aux Trembles. He said to me that he had been born a Roman Catholic; that when a boy he was sent to the Point aux Trembles school, and had become a Protestant; and that he wanted his daughter to grow up a Protestant, and wished to send her to that school to be educated a Protestant. This man had his influence away in that far-off place, and every child from the school has an influence somewhere, it matters little where—in Canada, the United States, or Australia—so long as they let their light shine. Rev. S. J. Taylor has lately been appointed to act as secretary in this work. He comes to the work young and vigorous. He has been a successful home missionary, and we wish him success in this other department of home mission work. There are special difficulties in connection with this work, and we contend against superior numbers and a subtle foe; but Popery, as well as all other systems of evil, must give way in time. But we must fight on in faith. Let us not be discouraged in the face of the great forces against us. "The battle is the Lord's."

P. STRAITH.

*Innerrkip.*

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OBITUARY.

"HE might have been a grander man,"  
 Quite truly said my friend;  
 A man *may* reach up, if he *can*,  
 To goodness without end.

The fulness of the thought of God  
*Can* fill us, if it *may*;  
 And our vain thoughts our souls defraud  
 Of this divinity.

Yet praise your friend that fulness grew,  
 Nor blame him for his lack;  
 One goal, one end, all journey to,  
 Some nigh, some farther back.

*East Aron, N.Y.*

WILLIAM P. MCKENZIE.

## A LEAF FROM MY NOTEBOOK.

ON the morning of the 24th day of February we got early on deck, and discovered that our steamer was entering the Bay of Naples. We had often heard of its beauty, and were now desirous to see it with our own eyes. The reality did not disappoint our expectations when the city came within range of our vision. The city of Naples, containing over 600,000 inhabitants, stands on the curving shore of the bay in the form of a crescent moon. The distance between the two points projected into the Mediterranean is about twelve miles. Into this well-sheltered body of water our steamer entered, and cast anchor just as the sun was rising over the mountains behind the city.

The captain informed the passengers that he would wait at anchor until five o'clock. Any who desired to go on shore had abundant opportunity by the many small boats which immediately surrounded our steamer, whose owners were in quest of passengers and backsheesh. By these boats came a couple of nuns, and were among the first to get on board, and eagerly solicited alms, they said, for the poor, with all the fluency that an Irishwoman's tongue is capable. They had been too long in Ireland to conceal whence they came. To send these English-speaking beggars on board an English ship in a foreign port is one of the many examples that the men of this world are wiser than the children of light.

It may not be in commendation of our charity or softness, but some of us refused to comply with these solicitations on the principle that the able-bodied poor should sustain themselves.

In the small boats which surrounded us there were companies of musical beggars who sang, played, and danced with an energy and perseverance worthy of a better cause. When so many can be thus engaged at the arrival of a ship in port, it indicates that they are largely patronized by passengers.

From the deck of the steamer, Mount Vesuvius was visible; but that morning its top was enveloped by a thick cloud, so we could not see the smoke rising from this long-burning furnace. Only for a few minutes in the afternoon was the cloud rent asunder,

but it gave us an opportunity of beholding the smoke calmly rising, as from a tall chimney top, though giving us no indication of the capacity of these fires, which have wrought such destruction to the towns once around the base of the mountain. Knowing something of what these fires had done in the past ages, some of us were desirous to see the ruins of Pompeii, of which we often had heard. How this desire might be gratified was soon made plain. One of Cook's agents came on board and made the offer that he would take us ashore, take us through the city of Naples in carriages, show us the chief churches and buildings, take us by train to Pompeii, guide us through the excavated city, give us lunch, and safely bring us back to the ship in due season for the sum of three dollars and fifty cents each. About sixteen accepted his offer, and soon were in the carriages on shore, and rapidly on our way through the streets of Naples. Many things new to us were met on the streets: camels in rows, with and without burdens; mules and asses without number; carriages drawn by a horse hitched between two asses or mules; and beggars in rags or deformities wherever they could present themselves to our eyes, in the hope of touching our pockets. The sad scenes gave evidence that in that city there is much room for the exercise of philanthropy and better government. We were taken through the market place, where many were buying and selling all manner of wares, some of which were seemingly cheap. We ventured to invest twelve cents in a basket containing a dozen and a half of oranges, including the basket, that was worth all the investment; but as we have found in Canada when getting a basket of fruit, there were damaged ones at the bottom of the basket.

We were taken into the Jesuit church, and were told that it was built four hundred years ago. A few people were engaged in public worship. The choir sang sweetly. The half-dozen priests present gesticulated with energy, and some of the people were prostrate on the cold marble floor; some on forms were rapidly counting beads and muttering with their lips. One man specially attracted our notice by an apparent effort to serve God and man's curiosity by vigorously counting his beads and keeping the "tail" of his eye upon the foreign visitors. His devotion seemed to be nearly equal in intensity to that of those who, in our Protestant places of worship, have the faculty of gazing around with

open eyes and taking notes of others during public prayer. This Jesuit church has been long reported to have the vial which contains the blood of St. Januarius, who was put to death in a cruel manner by Timotheus, the President of Campania. The Neapolitans, by Divine instruction, took his body and placed it in this church, where it is said to have wrought many miracles. His blood, which was preserved in a vial, when taken into the presence of his body, liquefies and bubbles in a wonderful manner, just as if recently shed, which is seen to this day, so says the Breviary. In the month of September, during a religious ceremony, this coagulated blood is liquefied, should Protestants be absent. The following is related of the liquefying of this blood: When the French army was in possession of Naples, the priests wished to raise a tumult against them, and on the day of St. Januarius the blood would not melt. The mob were ready to take up arms, when the French General sent word to the Archbishop that, if the miracle was not performed instantly, he would play the artillery upon his palace. This hint had the desired effect; the blood began to drop, then all was quiet. This church is built of white marble, and retains much of its earlier grandeur, but is disfigured by the tawdry ornaments of more modern times.

We went to St. Clara, the Church of the Nuns, where, we were told, live thirty-five nuns who have vowed that they shall remain there till death. The only place they have for bodily exercise is in the cemetery near by where they expect soon to be buried. They do not show themselves in the church, but hear the services through perforated plates, which cover holes in different parts of the walls the guide pointed out to us.

We also visited the cathedral, where the choir with seven priests were proceeding with some service which had not for us any definite signification. The prostrations and groanings were very marked.

We were taken through a number of very narrow streets into which the sun's rays can seldom enter to cheer the poorly-clad inmates of the small stores as they expose their goods for sale. In due time we were at the railroad station, and in the train by which we were landed in Pompeii, which lies to the southwest, near to the base of Vesuvius. We entered the sea-gate of the desolated city, where was pointed out the niche in which stood the

soldier when the storm of burning dust fell upon the doomed city and destroyed everything living. The faithful Roman soldier had not attempted to flee from his post of duty; but died where he stood, and there was found with skeleton fingers grasping his spear. It was not lava, as is thought by many, that overthrew that city; but dark dust forced from the mountain filled up the streets and dwellings to the depth of ten or twelve feet. It was in the year 79 A.D. that this terrible calamity happened. Pliny gives an account of it in a letter to Tacitus. He says that "for days before there had been some shocks of earthquake, which the less surprised us, as they are extremely frequent in Campania; but on that night they were so particularly violent as not only to shake everything about us, but to threaten total ruin. Day was breaking, but the light was exceedingly faint and languid. The buildings all around us tottered; and though we stood upon open ground, yet, as the area was narrow and confined, we could not remain without certain and formidable peril, and we therefore resolved to quit the town. The people followed us in a panic of alarm, and pressed in great crowds about us in our way out. As soon as we had reached a convenient distance from the houses, we stood still in the midst of a perilous and most dreadful scene. The chariots oscillated violently. The sea seemed to roll back upon itself by the earth's convulsive throes. On the other side, a black and terrible cloud, bursting with an igneous serpentine vapor, darted out a long train of fire resembling great flashes of lightning. Soon after the black cloud seemed to descend and enshroud the whole sea, so that it concealed the island of Caprea. The ashes now began to fall upon us. Turning my head, I perceived behind us a dense smoke, which came rolling in our tract like a torrent. I proposed, while there was yet some light, to diverge from the high road, lest we should be crushed to death in the dark by the crowd that followed us. Scarcely had we turned aside, when darkness overspread us. Not the darkness of a cloudy night, or when there is no moon; but that of a chamber which is close shut, with all the lights extinct. And, then, nothing could be heard but the shrieks of women, the cries of children, and the exclamations of men." By these extracts from Pliny's letter, we can see that many of the people escaped from the city on that dreadful day. This account is confirmed by the comparatively few human skeletons which have

been found by the excavators. All, however, did not escape that day. Nearly six hundred human skeletons were found buried in the suffocating dust. Some had been overtaken in their daily toil. The baker at his oven, the banker with his money, and the thief with his stolen goods were arrested suddenly in their varied pursuits. The burning dust fell on them all; the poisonous vapors penetrated every opening. The large proportion of the dead were found in the barracks. In one place were found the bones of thirty-four—possibly the number who were appointed on guard that fatal day; and, though near the gate, good discipline kept them from fleeing to a place of safety.

As we walked the deserted streets of that city, and looked upon the forum, the temples, the baths, the dwelling houses, with the mosaic floors and painted walls, which gave so many evidences of wealth and wickedness, we felt the thought pressing: Were not the people of this city as guilty as those in Sodom, and had they not been overtaken by a judgment as terrible?

The objects in the museum which have been found by the excavators are many and varied. The account given by an observer describes what we saw. In a small street the workmen discovered an empty space of an unusual form in which were some skeletons. Before disturbing them they called the overseer. A happy thought struck him. He had the empty space filled up with liquid plaster of Paris; as soon as the plaster was hardened the surrounding ashes were removed, and displayed the perfect casts of four human bodies. All four are now in the museum, and a more singular and affecting sight is perhaps not to be seen in the whole world. The whole aspect of the dying frame is preserved to the minutest details, except that here and there the bones of the skeleton are partially uncovered. Egyptian mummies are bare, black, and hideous, and arranged in an artificial posture for their burial; while in the exhumed Pompeians we see human beings in the very act of dying. One of them is the body of a woman close to whom were found a large number of coins, two silver vases, some keys and some jewels, which she was carrying with her when the falling ashes arrested her flight. It is easy to trace her head dress and the material of her clothing, and on one of her fingers are two silver rings. Her hands were so clasped in agony that the nail had pierced the flesh; with the exception of her legs, the

whole body is swollen and contracted. It is plain that she strove violently in her dying struggle. Her attitude is that of the last agony, and yet that of death. Behind her lay another woman and a girl, evidently of humble rank. The elder of the two, possibly the mother, has an iron ring on one of her fingers. The signs of a dying struggle are evident, but the death seems to have been easier than in the case of the victim described above. Close to her lies the girl, almost a child in age. The details of her dress are preserved with wonderful faithfulness. We can see the material and the stitching of her dress; the unmended rents in her long sleeves; the dress over her head to ward off the torrent of ashes; and, falling headlong on her face, had rested her head on one of her arms, and so died, apparently without a struggle. The fourth body is that of a large, powerful man, who had sat down to die with his arms and legs straight and fixed. His dress is completely preserved; his trousers are close, his sandals are laced to the feet, with nails in their soles. His mouth is open, and shows that he had lost some of his teeth. His nose and cheeks are strongly marked; the eyes and hair have gone, but the moustache remains. The whole sight is tragic.

After the lapse of eighteen centuries, the terrible death seems to be enacting itself before us with all its appalling suffering. Such are some of the humiliating things which are to be seen in Pompeii.

R. HAMILTON.

*Motherwell.*

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HEAVEN is not reached at a single bound;  
 But we build the ladder by which we rise  
 From the lowly earth to the vaulted skies,  
 And we mount to its summit, round by round.

I count this thing to be grandly true:  
 That a noble deed is a step toward God,  
 Lifting the soul from the common sod  
 To a purer air and a grander view.

*J. G. Holland.*

## FRENCH EVANGELIZATION IN THE PROVINCE OF ONTARIO.

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OFTEN is the subject introduced of the importance of French evangelization in the Province of Quebec: the reason of its existence, its annual progress, the influence it has gained in the past and is still gaining every day towards bettering the sad condition of our fellow-countrymen, the French-Canadian Roman Catholics. All this is very good for a province which is exclusively Catholic, where 75 per cent. of its population are ignorant and actually the slaves of the Pope. But let me speak of a field with prospects of a grand harvest if properly cultivated: and it is to be found in the flourishing Province of Ontario, where our French Catholic brethren need to be evangelized as much as they do in Quebec. Roman Catholic influence is taking a very strong hold in Ontario, and Protestants are not aware of its evil effects in many ways, as I shall endeavor to point out. In the first place, the liquor traffic is sure to increase wherever they settle, as their clergy's power is not so much exercised in trying to make the people a moral, God-fearing people as it is used in forcing them to blind submission to whatever laws may be framed by the Roman pontiff. Then such strict observance of the Lord's day as very good Protestants delight in is not taught to the people either by precept or example. Between the services it is perfectly legitimate for priest or laity to sit down and have a game of cards, or resort to other sports of a like nature. There is also the question of mixed marriages, which is generally fatal to the spiritual welfare of the Protestant who contracts such a marriage. As a rule, when a Protestant marries a Catholic, the former enjoys that term only in name, and has really no religion, and consequently he cares very little where his family is drifting, so far as their spiritual interest is concerned; and should the Protestant be the stronger and make a convert from Romanism, the conversion is from a purely interested motive, and I have not much faith in such sudden and forced conversions. They are very often the cause of domestic troubles and discord.

I have at heart the conversion of my fellow-countrymen. The

motive that urges me to devote time and energy to that great end is from my great responsibility to my God and country. Being myself a French-Canadian Catholic brought from darkness to light, I would consider myself unworthy of my name did I not apply myself to extending to my people the sweet peace and liberty of conscience that is to be found in the religion of the Lord Jesus Christ, so utterly unknown in the ceremonial routine of the Church of Rome. Of course, Irish Catholics are just as much in need of a pure Gospel as French are. However, as there are men well able to see to that part of Christ's vineyard among English-speaking clergymen, I will confine myself to the French work, and how it can be best prosecuted with success.

Having travelled in the northern part of Ontario, I have noticed with astonishment that a considerable number of French-Canadian families are desirous to know something about the Gospel. This proves that the laity, in spite of all the unkind things told them by the priests concerning Protestants, learn that they are a different people, and become more liberal in their ideas.

They know very little about the true way of salvation. They are taught to put more confidence in prayers to the saints, saying beads, and the priest's ticket of admission to the heavenly city, than in the sacrifice of the Lord Jesus Christ for the ransom of sinners.

I will now speak of the great advantages that a French missionary would enjoy in the prosecution of his work in Ontario, and which is of such value to our dear country. I have said that French Catholics are numerous in northern Ontario. Many of them do not understand a word of English, and do not hear the Gospel preached in their own tongue; so for this reason French evangelization ought to be prosecuted here, and the more so since they are more liberal in their ideas than their kinsmen of Quebec by reason of the influence of their Protestant neighbors. We should make known to these people the glorious news of the Gospel; first, because they are sunk in the deepest ignorance of the true faith, clinging tenaciously to the superstitions of the Church of Rome for a salvation which they have to buy at such a cost that it keeps thousands of them in the greatest poverty; secondly, for the well-being of our own Church, which has done so much

to restore the freedom and happiness that God had intended men to enjoy, and which had been cruelly taken from many of them by that man of error at Rome. The pages of French history are stained for all ages with the blood of the Huguenots, the noble sons of old France. Need I open the annals of Scotch history to find the immortal labors of John Knox, worthy disciple of John Calvin, to show you the work accomplished by the Presbyterian Church? I need only mention name and place to fill you with zeal and prove to you that our church has always heroically worked to let the light of the Gospel penetrate in dark places, and to break asunder the chains that are binding so many slaves in servitude to the Roman potentate, especially those of our own land.

I will not go into details of the efforts that have been put forth by other Protestant Christian churches in the work of French evangelization. Suffice it to say that Baptists, Congregationalists, Methodists, and Anglicans have worked faithfully in that direction, and the success which they have met with is an evidence of their sincerity and zeal.

As this letter is to bear especially on the French work in Ontario, it may be asked, What scheme have I to offer which will most likely succeed, and where should the work be started? Well, the most rapid progress would be made by selecting places where the priests are not stationed to constantly excite the fanaticism of their flock and prejudice them against us, and such places are numerous. I have visited a number of villages where the majority are Protestants, and where, perhaps, reside forty or fifty Catholic families. Naturally, this small number of workingmen cannot afford to pay a priest a big salary, and the consequence is that they have to do without his services. We all know that the priests must be well paid to say mass. Where I came from, the poor farmer must, after paying the twenty-sixth bushel of wheat he grows on his farm to his *cure*, pay for everything done by him except the hearing of confession. He is allowed to go into the confessional free. But the father has to pay for his child's baptism; if his son gets married, he must pay a sum according to the number of times he is called in the church; and if he marries a relative, according to the nearness of his relation. Then, when death makes an end of the poor man, who has been paying for his

heaven all his lifetime, only we who have been of them know how much more it costs before that place is reached. I briefly refer to this to give you an idea of the expense connected with the services of the priest and the impossibility of a few families to support him. I might relate a little incident here that will illustrate the point. One of our colporteurs of the Province of Quebec happened once to be in a house where the mistress punished her child very severely for a trivial offence. He took occasion to say that the punishment was rather more grievous than the offence, but she replied that it served him right, because they had always to pay him for everything he was asked to do. "If I want to send him on an errand," said she, "I must pay him. I must pay him to say his prayers; in fact, I must have my pocketbook all the time opened to him." The young colporteur, smiling, said: "Do not whip him, madam; your boy will yet be a priest, for you know they do not pray without being paid for it." The poor mother calmed herself at these words, and replied, smiling: "Indeed, sir, that is very true. I agree with you there."

Now, in those places where only a few of them are found among Protestants, a missionary would actually be in possession of the field if the Protestants would only give him their support. That missionary who has at heart the conversion of the French Catholics would not only preach to them the Gospel, but also put their children in a fair way to get a useful education by teaching them something more useful than the catechism. But in order to do that they must have an entrance into the Protestant churches, and receive sympathy from Protestant workers. In fact, a missionary's influence is built up or ruined according to the way he is received by the Protestant element, and with their support success is sure to crown his efforts. And I say with assurance that, with God's help and the co-operation of Protestants, we would see in a few years a great number of small French Protestant missions in this part of Ontario which would grow to dimensions that we cannot estimate at present. It is not in great Catholic centres that the Gospel can be preached with the most success, for there the priest rules with absolute sway, makes his people believe that we are deadly enemies trying to loose their souls, and forbids them under pain of excommunication to hear us; and of course, not knowing much about Protestants and

their principles, those cruelly-deceived people treat us accordingly. I can speak with authority on this point, for I have worked both in Quebec and in Ontario. You may say, Has not the Gospel enough power to make itself felt any place it goes? Certainly it has; but the instrument by which it is made known, which is the missionary, must be respected by some one in a community, and such respect as he ought to receive is not given him by the priest, nor, consequently, by the laity. They have no respect for the missionary; therefore there must be Protestants who will, by their sympathy for him, chase away that feeling of hatred from the hearts of Catholics. This will prepare them to hear at least what the missionary has to say to them, for there cannot be any power in the Gospel if it be not read nor heard.

It will be through the influence of French Protestant preachers in Ontario that the Roman Catholics of Quebec will learn to respect the principles of Protestantism, so wholly unknown there as being that which will make them a prosperous, happy, and truly Christian people—a people that will be satisfied to stay at home and make their province a strength to our Dominion.

I notice that here in Canada the Catholic clergy are aiming at impressing their people with the idea that Protestants want to Anglicize them in their attempt to evangelize them; that in becoming Protestants they will lose their language and nationality. Such a scheme is working wonderfully well among our best French-Canadian families, and it excites and wounds their national pride and kindles a feeling against the Protestants of Ontario that would otherwise never exist. It is an utterly false accusation, and I have always told them that Protestants want to instruct them in the sublime truths of the Gospel without in the least interfering with their nationality. In fact, in my travels I have met French Roman Catholics who deny the origin and language of their ancestors, but I have never met a French Protestant who was not a champion of his nationality and ancestry.

There is another obstacle to achieving success in this work, and that is unhappily found among Protestants who are in pursuit of gold at any sacrifice; and these men are to be found in the history of every century.

If English Protestants want to be their own masters in the future and enjoy liberty of worship and conscience, they must now take the necessary means to accomplish that end. The Catholic element is already numerous and is daily growing in Ontario, and the day is coming when our destiny will be affected by their strength.

J. A. SAVIGNAC.

*Waubashene, Ont.*

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SELECTION FROM YOUNG'S "NIGHT THOUGHTS."

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IN Nature's channel thus the questions run :  
 "What am I? and from whence?" I nothing know  
 But that I am ; and since I am, conclude  
 Something eternal ; had there e'er been nought,  
 Nought still had been ; eternal there must be.—  
 But what eternal? Why not human race?  
 And Adam's ancestors without an end?—  
 That's hard to be conceived, since every link  
 Of that long-chained succession is so frail.  
 Can every part depend, and not the whole?  
 Yet grant it true, new difficulties rise ;  
 I'm still quite out at sea, nor see the shore.  
 Whence earth, and these bright orbs? Eternal too?—  
 Grant matter was eternal, still those orbs  
 Would want some other father. Much design  
 Is seen in all their motions, all their makes.  
 Design implies intelligence and art ;  
 That can't be from themselves—or man : that art  
 Man scarce can comprehend, could man bestow?  
 And nothing greater yet allowed, than man.—  
 Who motion, foreign to the smallest grain,  
 Shot through vast masses of enormous weight?  
 Who bid brute matter's restive lump assume  
 Such various forms, and gave it wings to fly?  
 Has matter innate motion? then each atom,  
 Asserting its indisputable right  
 To dance, would form a universe of dust :  
 Has matter none? from whence these glorious forms  
 And boundless flights, from shapeless and reposed?

Has matter more than motion? has it thought,  
 Judgment, and genius? is it deeply learned  
 In mathematics? has it framed such laws,  
 Which, but to guess, a Newton made immortal?—  
 If so, how each sage atom laughs at me  
 Who think a clod inferior to a man!  
 If art to form, and counsel to conduct,  
 And that with greater far than human skill,  
 Resides not in each block;—a Godhead reigns!  
 Grant, then, invisible, eternal mind;  
 That granted, all is solved;—but, granting that,  
 Draw I not o'er me a still darker cloud?  
 Grant I not that which I can ne'er conceive?  
 A being without origin or end!—  
 Hail, human liberty! there is no God—  
 Yet why? on either scheme that knot subsists;  
 Subsist it must, in God or human race;  
 If in the last, how many knots beside,  
 Indissoluble all! why choose it there  
 Where, chosen, still subsist ten thousand more?  
 Reject it where, that chosen, all the rest  
 Dispersed, leave Reason's whole horizon clear?—  
 This is not Reason's dictate; Reason says,  
 Close with the side where one grain turns the scale:  
 What vast preponderance is here! can Reason  
 With louder voice exclaim, "Believe a God"?  
 And Reason heard, is the sole mark of man.  
 What things impossible must man think true,  
 On any other system! and how strange  
 To disbelieve through mere credulity!  
     If in this chain Lorenzo finds no flaw,  
 Let it forever bind him to belief.  
 And where the link in which a flaw he finds?  
 And if a God there is, that God how great!  
 How great that Power whose providential care  
 Through these bright orbs' dark centres darts a ray!  
 Of Nature universal threads the whole!  
 And hangs Creation, like a precious gem,  
 Though little, on the footstool of His throne!

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## COLLEGE ESPRIT DE CORPS.

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**S**TUDENTS at college have a double function to perform. They should give and take. They ought to help make the college while the college is making them. Too many content themselves with being mere sponges, whose sole duty is absorption. A student of that class is called a "bog" in the old country, while in this country he is familiarly known as a "plug." Either name is strongly expressive of the withholding that impoverishes. When we identify ourselves with a great institution and are preparing to become teachers of men, we ought to assert our majority. It is time we put away the things of the child and ceased to be suckers on the life of the church, or to be content with finding a home for ourselves in it. We ought to quit us like men by assuming our share of the intellectual and spiritual breadwinning of the church. And we ought to do that in the spirit of sons, not of servants; being manufacturers rather than wage-earners in the kingdom. We should help build up the walls of Zion, and, as of old, our share is the part that lies over against us. "Whatsoever thy hand findeth to do, do it with thy might." This makes the college itself the especial sphere for the exercise of a student's usefulness. The developing of a sound and stimulating college spirit is the part of the church's work that lies at our door. We should give ourselves to this work while it is day. In a very few years the opportunity of magnifying the college as students will be ours no longer. Then, if there is any sentiment in us, we'll call to remembrance the touching lines of the Canadian poetess:

"Oh, could we but have seen  
While they were ours  
The grace of days forever fled away!"

In addition to being our proper concern, college interests are the most important we can serve. The college is the cradle of the church, and the student is the father of the minister. College days are the formative period of most ministers' lives, and the college spirit is the die on which the coin of ministerial character is cast. Every graduate of these halls is known as a "Knox" man, and we have a large share in determining how much or how little that may mean to himself and to others. The various

elements of college life ought to be so bound together by the silver cord of a strong sentiment and so animated by the breath of a loyal spirit that every student, and alumnus, too, would feel the quickening influence of the whole organism. Now every student should contribute his part; for in any family, when one member suffers, all the members suffer with it. And in doing our part we must remember that it is a case of being rather than doing. It is with the college as Washington Irving said of his house on the Hudson, "Its ornaments are the people who attend it." We can say with more truth than the Frenchman, "L'état c'est nous." The thought that we are living epistles of the college ought to make us enquire seriously what manner of men we are. We cannot make bricks without straw, and there is little use of our being college-spirited if we have nothing to contribute to its strength or glory. The two things we ought specially to be are Christians and students. I think it is Canon Wilberforce who is guilty of the truism, "The greatest thing Christianity needs is Christians." The college needs the salt of a strong Christian life not less, but more, than general Christianity, because it is a fountain-head and not a mere stream.

Then, as for study, that's its *raison d'être*. The college is neither a club-house nor a Christian home in the first instance, but a school; and every college man who forgets that he is a student first and foremost is, to say the least, casting discredit on his institution. Now, besides being a good Christian and a good student, one hasn't time to specify everything a college man ought to be. Suffice it to say that he cannot be anything that's good without making the life of the college better by his presence. The college walls are echoing the sentiment of the pagan poet, "Humani nihil a me alienum puto."

Let each of us, then, come with our contribution, our mite, it may be, and, if it is not too strong a term, consecrate it to the college. Let us add our quota to the mysterious something in our midst that is making for goodness and for greatness. Does not the memory of other days and of other lives right nobly spent and lived within these selfsame halls come upon us now like a baptism or an inspiration?

"You may break, you may shatter, the vase if you will,  
But the scent of the roses will cling to it still."

The same will be true of us in days to come if, indeed, our college life has been marked by any earnestness or sublimity of character, by high purpose or noble achievement; and if we have been unselfish and public-spirited enough to invest our usefulness in the interests of the college, ours will be a share in that immortality of influence that is exercised by an institution which is the possession of all ages. All this may seem like a breach of the first commandment; to coin a word, "collegiatry." There is no accounting for taste, nor for the ways of looking at things. If a student has singleness of aim in life's service, he ought to have little difficulty in applying the words of the Master to his own college, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

W. R. M.

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THE blue skies smile, and flowers bloom on,  
 And rivers still keep flowing—  
 The dear God still His rain and sun  
 On good and ill bestowing.  
 His pine-trees whisper, "Trust and wait!"  
 His flowers keep prophesying  
 That all we dread of change or fall  
 His love is underlying.

*John Greenleaf Whittier.*

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THERE'S a wideness in God's mercy  
 Like the wideness of the sea;  
 There's a kindness in His justice  
 Which is more than liberty.  
 For the love of God is broader  
 Than the measure of man's mind;  
 And the heart of the Eternal  
 Is most wonderfully kind.

*F. W. Faber.*

## OUR COLLEGE.

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THE Rev. J. D. Edgar, of '90, sails next month for Scotland. He purposes spending the winter in the theological halls of Edinburgh and Glasgow. His many friends wish him a pleasant and profitable sojourn.

MR. THOMAS McCRAE, B.A., '91, who has been studying medicine since graduation, has been chosen Fellow in the Biological Department, and Messrs. Hill and Odell in the Department of Physics and Mathematics.

W. D. KERSWILL, B.A., and G. L. Johnston, B.A., gave the college a flying visit as they were on their way to Princeton to commence the work of the session. Mr. A. J. Mann, B.A., and Mr. W. Dewar, B.A., who spent last session at Princeton, are with us again. They will complete their theological course at Knox.

DURING the recent Pan-Presbyterian Council many old graduates revived their memories of former days by giving the college a call. Doubtless many turned away from the old corridors, which once resounded with their merry laughter, with feelings akin to sadness as they murmured, "But few were there to greet me, Tom."

IN mentioning the new appointments at the university last month, we failed to mention the name of Mr. McGee, who has been appointed lecturer in Oriental languages. Mr. McGee spent last summer in Germany studying this subject at one of the world-famed universities. His appointment meets with the approval of the students generally.

MR. J. S. SCOTT, B.A., of the 'Varsity class of '91, and who spent last session at Princeton Seminary, has been appointed to a position in the Department of Philosophy in Winnipeg College. J.S. carried off the honors of the class in Philosophy during his college course in Toronto. His classmates wish him well in his new position. He will take the summer session of '93.

IT is with the deepest regret that we refer to the serious illness of our esteemed fellow-student, D. A. Burgess, M.A. During a holiday trip in the Northwest he was taken suddenly ill, suffering a severe hemorrhage of the lungs. Returning immediately to the city, he still lies in a critical

condition at his home on Charles street. We trust that he will soon rally sufficiently to allow of his taking up his abode for the winter in a more congenial clime, even though he be unable for a season to join our college classes.

Two new appointments have been made in the university. Rev. G. M. Wrong, of Wycliffe College, has been appointed lecturer in the Department of History, to fill the vacancy caused by the death of the venerable president, Sir Daniel Wilson, and Mr. J. Mavor, professor at Mungo's College, Glasgow, has been appointed to the chair in Political Science, made vacant recently by the resignation of Professor Ashley. We are anxiously awaiting the action of the "powers that be" regarding the appointment of a lecturer in Philosophy. The claims of Mr. Tracy are championed by the students generally. He has proved himself a strong man and a good teacher during the years he held the Fellowship in this department.

NEVER before in the history of our country has so much interest been manifested in the study of Elocution as now. Recitals by leading elocutionists are common and always well attended, and much more attention is being given to this branch of study in our primary and secondary schools. It is well that it is so. There is a charm in the power of vocal expression which cannot be surpassed; and pity it were indeed if such power, either through carelessness or indifference as to its value, should be allowed to decay. It is a good and hopeful sign that along with the acquiring of knowledge and the training in the art of expressing it in writing more attention is being given to its vocal expression, and that the youth of our land are being more carefully taught to use wisely and well the organs of speech.

In whatever position in life a man may be placed, his knowledge of the power of speech will always be of assistance to him; but there are some positions where such knowledge will be especially helpful to him, if not absolutely necessary, and to properly prepare for which a special training in elocution is needed. Such a position, pre-eminently, is the ministry. Constantly appearing on the public platform, the minister's action and bearing should be the most easy and graceful possible; constantly using his voice in public and in private, his knowledge of the way to use it should be the most thorough and complete, lest through ignorance he may injure or destroy it, and thus greatly lessen, if not entirely destroy, his sphere of usefulness.

When spoken to on this subject, many ministers frequently say, in effect: "The Holy Spirit is the source of all my power and influence, and, if I possess Him, I need pay no attention to the cultivation of the voice,"

etc. ; but such forget that the voice is a gift from God, a power to be used for His glory, and that one reason why we are given the Holy Spirit is that we may perfect the talents which God has given us and make them fit for His use. If, therefore, we neglect to care for the voice and to cultivate it properly, we manifestly err just as much as if we neglect any other power or talent committed to us. We have as much right to despise the eye or the ear in the discharge of their duties as we have to undervalue the voice in the discharge of its duty. We have no sympathy with the man who glories in his imperfections, and who fondly looks to the Holy Spirit to supply deficiencies for which he alone is responsible. God can and does use instruments which are far from perfect, but that is by no means encouragement for us to remain imperfect. We should rejoice that God can use us, imperfect as we are ; but, remembering that the best powers we can bring to His service are but poor indeed, we should strive to make every power as perfect as possible, instead of glorying in the imperfection of any. As one writer very pithily remarks, "True, the clergy bear the message of God in earthen vessels, but that is no reason why they should *display* their mere earthiness."

It is an indisputable fact that generally it is not *what* is said that is effective so much as the *manner* in which it is said, and thus many a worthy sermon fails of its mission because the matter presented has absorbed the entire attention of the preacher to the neglect of the manner of its presentation. If presented in a proper form, people will not weary of the truth. This is a point worthy of the most careful attention of ministers, for on them devolves the by no means easy task of presenting to their congregations, Sunday after Sunday, in their Scripture readings, narratives which are perfectly familiar, and which will therefore be attractive, to a great extent, in the degree to which they are made so by the manner of their delivery. Why is the church service so wearisome to many ? Why is it that people who tire of the reading of familiar hymns and Scripture lessons listen eagerly for the tenth or twentieth time to the reading, at a public entertainment, of some threadbare selection ? The reason is not far to seek. The manner of reading is attractive in the latter case, but not so in the former. And if there is neglect in the preparation of either piece, of which should it be ? Everlasting shame on the ministers of Christ if they will not take, in the presentation of His eternal truth, as much trouble as the children of this world take to present the thoughts of men !

But perhaps some who would make every possible effort and spare no trouble in this direction are, through lack of training, unable to do so intelligently, and this brings up the vitally important question : Is the train-

ing in this department in our theological halls as thorough as it should be? Does the subject of elocution receive as much attention in our colleges as its importance demands? Whatever the condition of affairs may be in other colleges, we do not know; but in our own college we have no hesitation in saying that the provision made for the teaching of elocution is at present utterly inadequate to the thorough equipment of students for their great life's work. For six months each year we are taught how to prepare sermons, and how to express them forcibly in writing; but *three weeks* are deemed sufficient to instruct us as to how to deliver these effectively. Three weeks, forsooth! One hour a day for each class for three weeks! And even this time is divided between two instructors, each pursuing a plan and method of his own. Think of it! Is it any wonder that, with instruction such as this to our students, Sunday after Sunday in the pulpits throughout our province the reading of hymns and Scripture lessons is tiresome, and the effect of good sermons is spoiled? Is it any wonder that, a few years after graduation, men have to give up their work and go south with diseased lungs and voices ruined? This is no mere fancy. We little know the number of ministers who to-day are incapacitated for efficient service simply because of ignorance as to how to use the voice. In his recent work on "The Voice: How to Train It, and How to Care for It," Warman says: "It is an acknowledged fact, and one in which our leading physicians concur, that ignorance of the right use of the lungs and larynx causes more cases of bronchitis and pulmonary consumption among students, teachers, vocalists, clergymen, and other public speakers, than all other causes combined. The difficulty arises, not in using the voice too much, but in not using it correctly. Under a skillful teacher, there is no danger of the most delicate and sensitive throat being injured; but, on the contrary, all the vocal organs will be strengthened, and weak lungs will become strong and healthful in their action." Considering, then, the importance of correct vocal expression from the standpoint of health alone, would it appear extravagant to ask that *three months'* instruction be given each year in elocution instead of three weeks? We think not; and when we consider, over and above the matter of health, the increased power and efficiency which would be given in the presentation of the truth, and the largely increased benefits which would result to minister and people alike, we are convinced that things will not be right until this amount of time, at least, is given to it.

We hope the authorities will see the necessity of taking immediate action with reference to this matter. If they ever possessed the idea that elocution has been taught in our college, we hope that their minds are now enlightened on that subject. Such instruction in the past has been little

else than mockery. Coming, as it did, in the middle of the busiest term, the students have had no opportunity to profit by it; and we are sure that, with the time at their disposal, the teachers have been seriously handicapped in their work. Even the president of the Philadelphia School of Oratory cannot make correct and finished speakers of students in one week, the time now allotted to him. We have in him, to be sure, an experienced man and a successful teacher; but what will all the experience in the world amount to when there is only *one week* in which to do at least *three months'* work? We would like to retain the services of Prof. Neff: but if he can give us only one week, in the very nature of the case it is out of the question to think of retaining him. No doubt another can be secured who can give more time, and whose method of teaching will be just as satisfactory as Prof. Neff's. Whatever is done we hope will be done speedily, so that as much as possible of this work may be completed before the Christmas vacation, thus allowing the students a far better opportunity of profiting by the instruction given; so that we may send forth from our college in future better readers and better speakers than in the past—better, not because they have greater ability in this direction, or are possessed of talents and powers which the students of former years did not possess, but because they have enjoyed, in elocution, instruction and training which their predecessors did not enjoy.

In the last number for July of the *Modern Church* is found a letter addressed to that publication by a young minister. It is called "A Young Minister's Dilemma." The young man is honest, and looking for information regarding a point which has caused every thoughtful young man no small amount of anxiety. The question is: "What is a minister's duty toward the dying? What comfort can we give, not to the relations, but to the dying? . . . He may read a generally appropriate chapter of Scripture, and offer up a generally appropriate prayer. But can he not go further than that?" He thinks the old evangelical doctrine was strong at this most crucial point. The minister's duty was to preach the doctrine of "justification by faith alone," and to endeavor to get an assent to that doctrine from the dying. "But," he asks, "in the full light of modern thought, can we say that all who assent to that doctrine may die in peace, and all who do not assent to it may die in despair? or are we to leave the soul to darkness and to God? To do so is practically to confess ourselves beaten, and accept spiritual agnosticism or fatalism." He thinks the sacredness of the subject has hitherto hindered discussion, and asks for solutions to be sent to the magazine.

The bumptious young man will at once proceed to annihilate such an

enquirer. He understands perfectly the whole field of labor allotted to the minister, from the subject in the cradle until it is ready for the grave. Yet old men, whose hairs are gray in the service of man, are learning something every day in visiting the sick and dying. One of the most honored and successful ministers in our church was heard to say, while suffering from a severe attack of "la grippe," that he was learning not to inflict long chapters, long prayers, or long religious talks on the suffering, but the rather to leave them to rest and quiet. If the old may learn, surely the young may hesitate, and ponder as to the best means of grappling with this difficult subject. In the following issue several replies by leading men in the Scottish church have been sent to the editor, and a brief summary of these will be of interest to our college students, and perhaps all ministers. It is evident from the replies that there is no stereotyped method of dealing with the dying; that people of different stations in life and different standings in the religious life must be dealt with differently; and that ministers will be directed very much by this and their own theological opinions. No one will be able to agree with all the opinions given; some must be orthodox, namely, those with which we agree, for after all, as Dr. Young was accustomed to say, "orthodoxy is my doxy." We only quote from a few.

W. G. Blaikie is surprised at the difficulty, and grieved at the misconception of the old evangelical theology. He refers to the Shorter Catechism, where he finds two answers "precious beyond expression alike for the living and the dying." One is, "What is effectual calling?" The process there described culminates in the sinner being enabled to "embrace Jesus Christ freely offered to us in the Gospel." The other is, "What is faith in Jesus Christ?" The answer is, "Faith in Jesus Christ is a saving grace, whereby we receive and rest on Him alone for salvation, as He is offered to us in the Gospel."

James Stalker, of Glasgow, says: "There is no point where the gospel of any school is put to so fiery a trial as here, and it is manifest that any construction of Christianity which has not a message of hope to the very worst even at the very last is *ipso facto* proved not to be the Christianity of Him who promised salvation to the thief on the cross." Dr. Stalker is not aware of anything which should make teachers of religion hesitate to use the great doctrine of "justification by faith" for appropriate purposes in the present even as in the past, and is ignorant of its use as described by the young minister. He refers to a conversation with an old minister, who said to him, "I never could say to an unsaved man 'Christ died for you,' but I say, with all my heart, 'Christ, who died, is for you.'" This he considers excellent, especially for dying ones: "Christ, who died, is for

you; He is offered to you; He is offering Himself to you; He who died and suffered what we know, that he might be the Saviour, is here beside you, and He is able and willing to save you. What have you to say to Him? Do you accept His offer? We have not to harass the mind of a dying man with any dogma old or new; though in certain circumstances the doctrines of the Gospel, and 'justification by faith' among the rest, may be a great comfort to the dying."

Hugh MacMillan writes a brief letter: "Every minister must acquire his own experience of dealing faithfully and tenderly with dying persons. . . . Hold up Jesus Christ and Him crucified before the eyes of the dying as well as before the eyes of the living as the end of their faith and the salvation of their soul. . . . The wisest sage on the bed of death is brought back to the weakness and dependence of a little child. One of the greatest of American theologians said on his deathbed: 'All my theology is reduced to this narrow compass, "Jesus Christ came into the world to save sinners."' And Dr. Guthrie, in his last hours, wanted what he called 'a bairn's hymn' to be sung to him."

W. M. Clow, of Aberdeen, found the same or a similar difficulty in the early part of his ministry. He often wished he were a doctor, that he might be able to do something definite; but he was soon able to see that even the most skilled physician stood impotent in the presence of death. The minister who was in the days of busy life teacher, comforter, and friend has the presence and voice most longed for when life's fitful fever is almost over. "Men of all creeds may err in manner, and forget that his duty is to calm, to refresh the memory, to teach, to explain, and to fix the mind of the dying on Christ and the great verities, and to do so as quietly as a physician by his strong, gentle words and restful manner pre-disposes his patient to receive his counsel. I read an American story which puts the evil to which your correspondent refers rudely, but memorably. A soldier had received his death wound, and the chaplain—an earnest, zealous man—was endeavoring to prepare him for death. He poured upon him a flood of questions. 'Are you looking to the cross?' 'Are you clinging to the rock?' 'Are you trusting in the blood?' etc. The dying man lay in silence, with his face to the wall. At length he turned and said, in a feeble voice: 'Look here, parson, ain't you about done with them con-un-drums?' I have witnessed very different scenes. I have seen a laborer comforting a dying man with clear confidence in his message, and with calm, hushed voice, until the troubled look passed from the eyes, and the word 'Father' was gently breathed. The comforter had not only the faith, but the grace of Jesus. All comforters need both. . . . About the issues of an impenitent death Christ spoke clearly (though He

was strangely reticent as to the changed conditions after death), and as clear was His message as to the destiny of His followers. So that if a minister believes that 'Jesus died and rose again'; that 'he is able to save to the uttermost those who come to God by him,' and that 'he has gone to prepare a place' for His people, he can tell his dying parishioner so. If he does not, he had better not only stay away from the bedside of the dying, but shun the faces of the bereaved. They will get on quite well without him. The message will develop according to the circumstances. No one who knows that character fixes destiny, and that character is based on faith, ought to have any perplexity in the case of a man of known sanctity and devotion. As to others, it is well to be less definite, unless an assurance such as the dying thief gave to our Lord is also given. If the dying one be a man of vicious life, a call to take up a new attitude toward God, to faith in His mercy in Christ, and to repentance—'Not to think again the thoughts that made the past so pleasant'—may be followed by a clear statement of a consequent forgiveness."

John Hunter, of Glasgow, sees manifestations of a sensitive and sincere nature in the "Young Minister," such only as is capable of comforting sorrow. He deals with the subject more elaborately than the others, and it has a freshness and vigor about it. He says: "I have a serious objection to all 'official,' merely professional, visitation, both of the living and the dying. The custom is a survival of less enlightened and more superstitious times. . . . I magnify my profession, but I abhor everything that savors of professionalism. I sympathize with the spirit of some remarks on the subject once made by the late George Dawson, who was himself a true son of consolation to his people, and to many others. 'The clergy! What have we to do with them in the hour of death? I think there is no great use of sending for them. In the hour of death, if any man will come and with kindly voice read to me the words of an old psalm, or the sweet words of our Lord, or the words of absolution, if need be—that will do for me. I want no uniforms about me, no priestcraft, no clerics, but the clerics of loving kindness and mercy.'

"John Wesley used to say of his followers, 'Our people die well'; but it is not how people die, but how they live, that is the critical question. We make by far too much of the oftentimes hurried and unnatural experiences and words of last hours. They are very seldom, I should think, any true index of character. On the other hand, we must not make too little of death and dying. The universal shrinking from death, as if it were identical with everything that is most appalling, is due largely, I believe, to the fact that we have not trained ourselves to look at it in a wise and Christian fashion. Believing, as I do, in living and eternal goodness at

the beginning and end, at the centre and heart of things, it is to me unquestionable that whatever is natural, inevitable, and universal must be beneficent, and that death, therefore, whenever it comes, not prematurely, but naturally, is good, not evil. To be reconciled to it is to be reconciled to the Divine order—reconciled to God. We ought to prepare for it just as we prepare for every other inevitable change and event. But the superstition still haunts the minds of men and shapes their conduct, that preparation for death is something quite distinct from their daily living, something sudden and magical that can be hurried through in a day or an hour. I am afraid that your correspondent has not yet altogether escaped from the shadow of this superstition. It needs to be more clearly emphasized that preparation for death is the preparation of the life.

“Living and acting in temporal affairs with a wise forethought is an important part of this preparation. I have been present at more than one deathbed which has been unnecessarily darkened just by the neglect of simple forethought.

“We are preparing in the best way for death by striving to live a life faithful to every human relation and duty, and by cultivating generous affections and charities in our circle of kindred and intimacy. We are often exhorted to ‘live for eternity,’ but it does not mean, or rather it ought not to mean, to be always thinking about death and the hereafter. All true life is eternal life. We are living for eternity when we are striving according to our light and ability to guide our life in all its relations, not by the interests and standards of a passing day and world, but by the eternal order and law of things—the will of eternal God. Let the hour of death come when it may, what better preparation for it can a man make than doing justly and loving mercy? . . . Here is a wise word of Ruskin’s: ‘There is only one place where a man may be nobly thoughtless, and that is his deathbed. No thinking should ever be left to be done there.’ . . . In the fellowship of Christ we win such confidence in the justice and goodness of God, in forgiving mercy and plenteous redemption, that the last summons awakens in the heart no dismay. We know that, though sin abounds, grace much more abounds. We know that the unseen world is ruled by the same laws which rule us here. In that world we may expect discipline, but we need fear no evil. The eternal God is our refuge in all the worlds, and underneath are the everlasting arms.” He concludes his letter with a warning to avoid, in conversation with the dying, the doctrine of “justification by faith,” and every other doctrine, scheme, or plan of salvation, and recommends the reading of such short portions of Scripture as breathe the spirit of simple confidence in God. These are most helpful to the troubled mind—God is the

ultimate refuge and rest of His children. Mediation is not obstruction. Jesus Christ is the way, not the end. He lived and died that our faith and hope might be in God.

The whole spirit of the discussion is free and easy, and such as will provoke interest and thought in this subject, with which ministers and students have to deal constantly.

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 INSPIRATION.
 

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HE was a peasant toiling 'mid the sheaves  
 From dew till dew among the waving grain.  
 What time he went afield in early morn,  
 The stars still shone above the morning mists ;  
 And when at eve he reached his cottage door,  
 He heard the plovers calling to the night.  
 One day, while 'neath his measured rhythmic stroke  
 Fell swath on swath of precious golden grain,  
 She came across the fields—a vision rare—  
 The princess, good and pure and beautiful,  
 Who, smiling on him as she passed him by,  
 Knew not that she had filled his heart with love  
 And soul with music. Yet from that day forth  
 His fellow-workers heard his sweet sad songs,  
 And wondered at their comrade as he sang.  
 So on far beyond the humble rustic town  
 His master-music touched the hearts of men,  
 Until the world had claimed him as her own,  
 And wreathed him Poet with the laurel crown.  
 One day he found his wandering steps astray  
 Where he had seen the vision of his soul.  
 "If she," he thought, "had been a peasant maid,  
 And I a prince had seen her toiling there,  
 How happy now would be these weary days !"  
 At this he threw himself upon the sheaves  
 Until the length'ning shadows eastward thrown  
 Had blended with the gently deep'ning gloom—  
 Until across the misty star-lit meads  
 He heard the plovers calling to the night.

*Sanborn Gove Tenney.*

## LITERATURE.

### THE TEACHING OF JESUS.

*By Hans Hinrich Wendt, Heidelberg. Translated by the Rev. John Wilson, M.A., Switzerland. In two volumes, Vol. I. Edinburgh: T. & T. Clark. Pp. 408. Price, 10s. 6d.*

To the Clarks of Edinburgh English-speaking students are indebted for access to a book which, for the last two years, has been attracting considerable attention among German theologians. This is *The Teaching of Jesus*, by Prof. Wendt, of Heidelberg University, translated by Rev. John Wilson, M.A., of Montreux, Switzerland. Although this is marked Vol. I., it is really the second print of Prof. Wendt's work, the first print, which was published in Germany under the title *Libre Jesu*, not having been Englished yet. It seems almost a pity that the distinction the author designed, and marked by the use of a different title, has not been preserved in the English edition. The original title, *The Contents of the Teaching of Jesus*, describes more accurately the character of the present volume, while the character of the introductory volume, whose publication is promised shortly, will be completely disguised under the title, *The Teaching of Jesus*, Vol. II. These, however, are matters of small importance. In the words of the translator, "Here we have, not a process of destructive criticism, but a process of positive reconstruction on the basis of criticism." Unfortunately, we are scarcely able to form a judgment of the result without having the earlier work, *Libre Jesu*, that we may see the "process of destructive criticism" upon which the present volume is based.

The method followed by the author is the historical one, which renders it difficult to give a fair synopsis of the book. The best we can do is to let our author speak for himself as far as possible. The aim of the work can best be gathered from the following extract from the author's introduction: "Every one who really knows Scripture will recognize that historical human factors were concerned in the production of its principal parts,

and that there are gradations of religious value in the different parts. Such an one will accordingly judge that in setting up Holy Scripture as the standard for Christian doctrine a *distinction* must be made between the different parts or sides of the contents of Scripture. But where shall we find the sure principle for making such a distinction? . . . The one sure authorized principle of such a distinction is furnished by Jesus Christ Himself, if we recognize in His teaching concerning the kingdom of God the highest and perfect revelation of God." The contents of the volume are arranged in three sections, designated respectively, "The Historical Foundation of the Teaching of Jesus," "External Aspects of the Teaching of Jesus," and "Announcement of the Kingdom of God in General." The historical foundation of the teaching of Jesus our author finds partly in the hopes and conceptions of the Jews of our Lord's own day, but especially in the development of Jesus' religious mode of view. This latter is "indirectly inferred from the style of His teaching and His later statements concerning Himself." Jesus did not receive His education as a disciple of the Pharisees, nor yet under Essene influences; but "from the attitude which He subsequently assumed towards the 'Scriptures,' from His thorough knowledge of them and His quite original mode of using them, from His defence of their Divine authority in spite of His knowledge of the imperfection of their contents, . . . the fact that during His early formative period He lived and moved in an element of Holy Scripture can admit of no doubt." The conception of God which he drew from the Scriptures differed from that which prevailed among the Jews. "He who was revealed to Jesus in the Scriptures was the Father in heaven." To this conception he was helped partly by the influence of parental piety, but mainly by "the peculiar spiritual power which belonged to Himself, and which He felt to be a miraculous Divine endowment, a blessed pledge of the fatherly love of God bestowed upon Himself."

"But at that earlier time He did not as yet know that in His perfect knowledge of the fatherly love of God, and in His own perfect embodiment of the filial relation to God, the principles of the fulfilment of the Divine promises in the Old Testament in regard to salvation were in the highest sense contained." "The

knowledge that He was called of God to be the Messiah of the new kingdom did not lie ready to hand for Him long before He entered on His messianic work; it did not develop itself in Him by a gradual process of reflection; but . . . it came to Him suddenly and unexpectedly through a miraculous revelation." This revelation was, of course, the descent of the Spirit upon Him, and the accompanying voice at the time of His baptism. "He became conscious that the Spirit of God, which was to be possessed and given by the Messiah, had been imparted to Him, and that the titles Son of God and Beloved or Well-pleasing to the Father . . . were then consciously and expressly sealed to him by the judgment of God." This view of the development in Jesus of the knowledge that He was the Messiah Prof. Wendt thinks is strongly confirmed by the fact that the period of temptation followed His baptism, instead of preceding it; the temptation serving to confirm, through an inner conflict, the view of Himself which had just been revealed to Him.

In what is said regarding the external aspects of the teaching of Jesus, the form of His discourse is pithily characterized as a successful application of "the principle of aiming at the greatest clearness in the briefest compass." This is secured, in the absence of a scientific and systematic method, by the employment of examples, parables, sententious sayings, and figurative modes of expression. "No facts of nature or of human life appeared too small to be unable to aid Him in bringing His teaching of the kingdom of God home to the human understanding."

"The subject-matter of the teaching was the kingdom of God. But this did not prevent His giving expression to many ideas not directly referring to that subject, but rather to the natural order of the world, or creation in its widest sense. . . . Wherever the ideas of Jesus in regard to the natural order and previous history of the world are brought under consideration, the view finds confirmation that He has never sought to investigate, correct, or extend these ideas. . . . He has accepted them as they were given Him and His compatriots through simple observation or through tradition. He did not accept them in order to give them the sanction of revelation, but only to concentrate the attention of Himself and His hearers wholly upon that which formed the true theme of His revealed message—the Gospel of the kingdom of God."

In the third section we find the teaching proper of Jesus, arranged in five chapters, entitled, "Theme of Jesus' Preaching," "God as the Father," "Saving Benefits of the Kingdom of God," "Righteousness of the Members of the Kingdom of God," and "Nature and Advent of the Kingdom of God." It would carry us far beyond the limits set for a review of this kind to give anything like a detailed account of our author's deductions from the logic of Jesus grouped under these various heads. A few extracts must suffice. "In delivering His message He, on the one hand, proclaimed the fact that the kingdom was beginning to be set up: and, on the other hand, He announced the requirements to be fulfilled in view of that fact. . . . He was thoroughly assured that . . . the general idea of the kingdom of God would be fully realized; that is, *the idea of a Divine dispensation under which God would bestow His full salvation upon a society of men who, on their part, would fulfil His will in true righteousness.*" "The significant point with Jesus is the conception of the character of God taken as a whole. . . . He has not defined the sum of the attributes of God otherwise than before His time, but He has apprehended in a peculiar way their relation to each other in the character of God." This general conception "He has made intelligible by employing the name of *Father* to designate God." "Jesus knew God first as His own Father, . . . but yet He did not regard God as being *only* His own Father. Rather it appeared to Him self-evident that the fatherly love of God, whose object he knew Himself to be, was not a limited condition of the character and government of God, manifesting itself merely to some, or only to a single individual; but that it was universally and always present with God, and constituted the highest principle of His will and working. Therefore, for Jesus, God was above all else—'the Father.'" . . . "God does not *become* the Father, but *is* the heavenly Father, even of those who become His sons." "As surely as Jesus found in the Old Testament, and in the Jewish teaching founded on the Old Testament, a real basis for His conception of God, so surely did an epoch-making advance beyond the limit of Old Testament religious consciousness lie in the certainty, clearness, and fulness with which He first apprehended and announced the Fatherhood of God." Jesus' teaching regarding the saving benefits of the king-

dom of God, as set forth by Prof. Wendt, can best be summarized by quoting the subdivisions of his chapter on this subject: "Bestowal of forgiveness of sins and of the kingdom of God in general"; "Heavenly blessings in opposition to earthly"; "The heavenly resurrection life"; "Preservation from all evils and granting of all prayers in the earthly life"; "Material and spiritual blessings of the earthly life"; "Eternal life in the Johannical discourses." This last, which consists in an analysis of John iii. 1-18, is especially good, though perhaps lacking in definiteness as to the Messiah's work. "In that paternal love which is an essential attribute of God, . . . we have to seek the ruling principle of Jesus' idea of the righteousness of the members of the kingdom of God." . . . "As applied to men, 'righteousness' specially denotes a disposition for action which takes the will of God as its supreme norm." "The Pharisaic mode of view set in the foremost place the performance of righteousness in the sense of service on which a claim for reward could be founded. . . . In opposition to this, Jesus emphasized . . . the simple duty of the universal fulfilment of God's will."

"If we sought to give an account of this perfect righteousness, as it was conceived and taught by Jesus, . . . we might *first* take up those sayings of Jesus which lay stress upon this aspect of all manifestations of righteousness, that they must have their root in the inner being; . . . *then*, in connection with the fact that Jesus has designated the double command of love to God and one's neighbor as the greatest commandment, we must examine how Jesus has set forth in His teaching the righteous conduct to be observed directly towards God, and that to be observed towards men." This indication of the line pursued in the chapter on righteousness must suffice here. The chapter is one of the most valuable and interesting in the book, and well repays a careful perusal.

With regard to the nature and advent of the kingdom of God, the deductions from the words of Jesus may be briefly summed up. "In the first place, it can be held as certain that Jesus did not regard the kingdom of God as an external and political kingdom"; and yet "He has, at the same time, viewed it as not a purely transcendental and heavenly one." "He had too direct and personal experience of fellowship with God

and of possession of heavenly blessings already in His earthly life to make it possible for Him to judge of the kingdom of God as being merely something future, far-distant, and heavenly, and as standing in entire contrast to the forms and circumstances of the present earthly life." "We might say that He regarded the kingdom of God, in so far as it was already being realized on earth, as one of an *ethical* kind. . . . Nor would Jesus have been able to speak of the kingdom of God as being already realized on earth if He had not meant such an association or society under God's fatherly government as not only practised true righteousness, but continually enjoyed the true saving grace of God."

"These ideas of Jesus' as to the nature and realization of the kingdom of God; as to its existence even at that time wherever God granted His blissful, life-giving benefits, and men on their part fulfilled His will in inward righteousness; and as to the fact of its scope not being confined to the present time and to this earth, but having its fulfilment in heaven," our author thinks were gradually acquired and formed during the period of His career which preceded His baptism.

There are many things which, of necessity, are passed over in this attempt to outline Prof. Wendt's work. No examples of his expositions and interpretations have been quoted. Many of these are fresh and suggestive, but space forbade. It is hoped that what has been given will suffice to indicate "what is left after this devastating flood (of criticism) has passed." Clearly, much remains, even from Prof. Wendt's standpoint, and, we humbly think, much more than this book brings out. The subjective character of the soteriology taught is not explained by the assertion that it is "Jesus' teaching, not Paul's, which is being studied." Paul's teaching does not differ in matter from his Master's. The tendency to ignore the Divine element in all Scripture is painfully manifest; as, for example, when one narrative is referred to as "more authentic" than another. With many of the deductions of the author there cannot be agreement; but, on the whole, the book cannot but prove valuable, if for no other purpose than to stimulate thought and research "whether these things are so."

W.A.J.M.

Toronto.

SHORT HISTORY OF THE PRESBYTERIAN CHURCH IN THE  
DOMINION OF CANADA.

By Prof. Gregg, D.D., Knox College, Toronto. Pp. 248, \$1.00.

Seven years ago, *The History of the Presbyterian Church in the Dominion of Canada* was placed in the hands of readers. "This volume contained the history of the Presbyterian Church in Canada brought down to the year 1834. The author intended to publish one or two similar volumes, bringing down the history to a later time. This purpose, however, he will very probably not be able to accomplish. Meanwhile he has thought it would be useful to publish an outline of the leading particulars in the history of the Presbyterian Church in the Dominion from the earliest to the present time."

In pursuance of this purpose, the author has caused to issue from the press his *Short History of the Presbyterian Church in the Dominion of Canada*. The first chapter is devoted to the French Huguenots, who, cruelly persecuted in their native country, were forced to seek refuge in other lands, and were the first Presbyterians who attempted to form colonies in America. This is followed by a brief account of the deportation of the Acadians, which formed the historical basis of Longfellow's "Evangeline." Then there begin to loom up amid the mist of the distant past the names of those who endured privations and engaged in arduous work that, in the name of their King, they might unfurl the banner of the Cross and plant the standard of Presbyterianism on these shores. Other subjects follow, such as the organization of the synods, the unions of the various branches of the Presbyterian Church, the Clergy Reserve controversy, the origin and growth of the colleges, home missions, foreign missions, with a detailed account of all these distant fields, etc.

In considering these, the method adopted is one which gives to each part its proper chronological setting. The whole time from the landing of the Huguenots until the present year is divided into periods, and in these periods the Eastern and the Western Provinces, with their respective work, organizations, and men, are alternately described.

The chapters are divided into paragraphs, each having an appropriate title, printed in type which the eye catches at a

glance. A feature of special value is to be found in the statistical tables with which several of the chapters conclude. A very full table of contents, an index, and a chronological table make it a book of ready reference which, lacking the imaginative spirit, is in its plainness, clearness, and comprehensiveness thoroughly reliable. No Presbyterian who wishes to be familiar with the past history of his church can afford to be without this exceedingly valuable book, which, as he stands on the bank of the full-flowing stream of the present day, will help him to trace its course back through the purling brook to its source in a day gone by.

#### THE BOOK OF JOB.

*By Robert A. Watson, D.D. London: Hodder & Stoughton. Toronto: Willard Tract Society. Pp. 412. Price, \$1.50.*

One of the most valuable contributions to the study of the Book of Job is made in the Expositor's Bible by the above work. Dr. Watson has not been heretofore unknown as a writer, but never before has he so thoroughly established his right to be placed in the very front rank of expositors.

As to the time when the Book of Job was written, our author says: "It is impossible to speak positively, as no distinct landmarks of time are to be seen. And yet, as through openings in a forest, we have glimpses here and there, vaguely and momentarily, showing what age it was the author knew." From these glimpses, such as the perplexing questions with which the author deals, the figures of speech employed, and the style which betokens a time when literature had become an art, he concludes that "it is vain to go back to Mosaic or pre-Mosaic times for life, and thought, and words like his. Further, by comparing the contents of Job with the Book of Proverbs, he judges the former to be the later, and by instituting a comparison with Isaiah he is led to the conclusion that "the Book of Job was written between the periods of the first and second series of Isaian oracles."

As to the author of the Book of Job, in harmony with the conclusion at which he has arrived as to the time, he says: "An exile, let us suppose of the northern kingdom, escaping with his life from the sword of the Assyrian, the author of our book has taken his way into the Arabian wilderness and there found the friend-

ship of some chief, and a safe retreat among his people. With a relish for his own language, yet enriching it by the words and ideas of other lands, he has practised himself in the writers' art, and at length, in some hour of burning memory and revived experience, he has caught at the history of one who yonder in a valley of the eastern wilderness knew the shocks of time and pain, though his heart was right with God; and in the heat of his spirit the poet-exile makes the story of that life into a drama of the trial of human faith—his own endurance and vindication of his own sorrow and hope." We have given this extended quotation as not only giving the writer's theory as to the authorship, the historical character of the hero of the book, and the dramatic form, but also as giving us his standpoint as to the method adopted in the production of the Bible. It is the same as that of Drummond, when he says: "The Bible came out of religion, not religion out of the Bible. The historical books came out of facts, the devotional books came out of experience, the letters came out of circumstances, and the Gospels came out of all three. And it is not the words that are inspired, so much as the men." It is the same as that of Shakespeare's critics, who, dividing his career into four periods, see in the works of each period a reflection of his life. In the third period, for example, to which the tragedies *Macbeth*, *King Lear*, *Othello*, and *Hamlet* belong, they speak of him as passing into the depths of gloom, and suffering, evidently, either for his own sins or the sins of others, and assert that but for the experiences of his own struggles and efforts he could never have painted the wonderful character of Henry V.

The main problem of the Book of Job is to reconcile the justice of Divine providence with the sufferings of the good, so that man may believe in God even in the sorest affliction. Looked at from the standpoint of Job's three friends, prosperity follows religion and obedience to God, and suffering is the punishment of disobedience. Looked at from Job's standpoint, "his faith rested like an arch on two piers: one his own righteousness, which God had inspired; the other, the righteousness of God, which His own reflected. The dilemma was that, holding to the belief in his own integrity, he seemed to be driven to doubt God; but if he believed God to be righteous, he seemed to be driven to doubt his own integrity. Either was fatal."

Dr. Watson evidently possesses in no small degree the poetic flame which has been fanned by the hand, if not kindled by the poetic fire, of his author. The book abounds in passages which, while prose in form, have breathing in them the true poetic spirit. The style is lucid, fresh, stimulating, devout, and reverent. It will make a suitable and worthy companion to A. B. Davidson's book on Job, the latter exegetical, and the former expository; and if you should at times hear Davidson whispering in Watson's ear, your enjoyment of the book will not be thereby diminished, as he takes the truths gleaned from their author, and common to both, and makes them "break upon us out of the old world and dim muffled centuries with all the vigor of the modern soul, and that religious impetuosity which none but Hebrews seem fully to have known."

#### GILMOUR OF MONGOLIA.

By Richard Lovett, M.A. New York: Fleming H. Revell Co.; Toronto: Willard Tract Society. Pp. 336. Price, \$1.75.

This is the great age of missions. The church is coming to realize that the command of Christ, "Go ye into all the world, and preach the gospel to every creature," is of perpetual obligation. There is a greater desire than ever before to know the condition of the heathen world, the difficulties which the missionary has to encounter, the success which has crowned his labors, and the lessons which the past teaches; and to become acquainted with the life, character, and methods of work of those who have left country, home, and kindred that they may carry the light to those who are sitting in darkness. Hence the many records of missionary work and biographies of missionaries which have appeared during the past few years, and which, welcomed by all, have awakened an interest in missions in many a heart, and deepened that interest in others. Among these biographies, we venture to predict that the verdict of the future will be that *Gilmour of Mongolia* is equal to the best.

James Gilmour, an account of whose life is given, was born in Cathkin, five miles from Glasgow, on Monday, July 12, 1843. He was blessed with godly parents, who were most exemplary in their attendance on the means of grace, and in the conducting of

family worship. He studied at Glasgow University. "His patience, perseverance, and powers of application were marvellous. At the same time he was cheerful, having a keen appreciation of the humorous side of things." But the keynote to his whole life we hear when, standing on Bothwell Bridge, with his face turned toward China, he said with intense earnestness, as he shook hands in parting with a college companion, "Let us keep close to Christ." His great example for life was Christ Himself, as he said, "The great object of my life is to be like Christ," and, again, "I like to do things like what Jesus would do."

He loved the Chinese and the Mongols among whom he labored, "becoming all things to all men, that he might by all means save some." "He adopted *in toto*, not only the native dress, but practically the native food, and, so far as a Christian man could, native habits of life." He was most faithful and devoted in the discharge of duty, willing to undergo any discipline which God might see necessary to make him a more efficient servant. He says: "I shall not be astonished if He puts me through some fires or severe operations, nor shall I be sorry, if they only end by leaving me a channel through which His saving grace can flow unhindered to these needy people."

But the great characteristic of James Gilmour, through which his life has spoken and will speak to many souls, was his faith in God. "He believed in God's present and immediate influence in the passing events of daily life, and that the right attitude of life is one of absolute dependence upon, and submission to, the will "of God." His marriage was, what would be called by many, romantic. He saw the portrait of Rev. S. E. Meech's sister-in-law, and often heard her spoken of in conversation. He asked permission to correspond with her; a proposal of marriage followed. Awaiting the answer, which could only come after some months, he wrote home to his parents, and in that letter he makes a statement which, at first, may make us smile, but will, on further thought, be recognized by us as a most beautiful expression of loving confidence in God amid all the circumstances of life. He is speaking of the proposal he has made, an answer to which he has not yet received. He says: "I am very easy-minded over it all, because I have exercised the best of my thoughts on the subject, and have put the whole matter into the hands of God, asking

Him, if it be best, to bring her; if it be not best, to keep her away; and He can manage the whole thing well." That his faith in God had not been misplaced was made perfectly evident in after years, in the life and work of her whom God gave him to be his helpmate, and who courageously shared his trials and privations and devotedly labored in the great work to which God had called them until He took her home.

The possession of money came, in his view, to wear the aspect of distrusting God. He had succeeded, by the strictest economy, in saving a small sum of money. He believed God was saying to him, "Entrust that money to My keeping," and when, in reply, he pleaded the case of his now motherless boys, "I may die, and the boys need the money," he hears a voice answering him, "Can't you trust Me with the money you have laid up for your children? If you trust Me with it, don't you think I'd give them it as they needed?" And so urgent did this voice become that he could neither read nor pray because of it until he made arrangements to have it handed over to the London Missionary Society. We give these simply as samples of that wonderful faith which brought all that concerned him within the sacred circle of prayer. All through his letters and diary we see a soul safely anchored to the Rock of Ages, riding successfully, if not always triumphantly, the billows of trouble. It seemed to be his lot to labor alone during the greater part of his missionary life. At length, "after repeated entreaties and earnest yearnings," a co-laborer is granted for a time. But news is brought to him of the death of Dr. McKenzie and the appointment of his companion to take his place. He staggers for a while under the double blow, but the true spirit of the man shows itself in these words: "My faith is not gone, but it would be untrue to say I am not walking in the dark. I shall do my best to hold on here single-handed."

His life is a most beautiful example of faith amid discouragements. "One soweth and another reapeth." He sowed diligently and well, and many a time watered the seed with his tears; but we must, with the eye of faith, look to the future for the harvest of which he was permitted to reap but the first sheaves. And this is one of the first lessons which his life is so well calculated to teach the present generation, impatient of delay, and

anxiously seeking for the fruit as soon as the tree is planted. With marked ability he labored on patiently, perseveringly, and full of faith, in circumstances which would have crushed to the ground any man of weaker faith. Think, for example, of a record such as this: An eight months' campaign; patients seen, 5,717; hearers preached to, 23,755; books sold, 3,067; miles travelled, 1,860; and then compelled to add, "and out of all this there are only two men who have openly confessed Christ." But his work of faith and labor of love will not be forgotten by the Master. He produced an impression on the hearts of those with whom he came in contact which can never be effaced, and which, by the blessing of God, will produce fruit in the days to come. He died on May 21st, 1891, and when his body was lowered into the grave little Chinese boys threw handfuls of flowers upon the coffin, and the Chinese converts, of their own accord, pressed nearer to the grave and sang, in their own tongue, "In the Christian's Home in Glory." "Blessed are the dead which die in the Lord."

If ability to tabulate results is one of the essentials of success, then the life and work of Gilmour failed of their purpose. But if the making full use of the present and of the opportunities given us, confidently leaving the future and the results in the hands of God, is the discharge of our duty; if we most honor God when we labor patiently and trustfully in some distant and apparently comparatively barren part of the field, mindful only of the will of God; if the Master's eye follows the faithful, diligent servant, and suffers not his labors in the Lord to go unrewarded, nor to be in vain, then the life of James Gilmour has been one of the most helpful, inspiring lives of this century, and we may confidently expect an abundant harvest in that land where he so faithfully sowed the seed.

His biographer has done his work well. He has succeeded admirably in weaving in most skilfully extracts from the letters and diary of Gilmour. Thus, without making it a mere collection of these, he gives the reader an opportunity of becoming acquainted with the man at first hand.

The reading public are indebted to the Willard Tract Society for placing before them a special edition of the work, in clear print, on good paper, and at a considerably lower price.

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