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THE PRESENT DESIDERATA OF THEOLOGY.

THERE can be nothing more discouraging to a student of theology than the notion that the whole work of theology has been already done, and that nothing now remains but to learn by heart the results arrived at by past thinkers and retail them to the public with more or less adroitness and variety of statement. The data, it is said, of theology are given in the Bible, the contents of the Bible have been sifted through the minds of innumerable expositors, the results have been tabulated in systems of theology ; and all that we have to do is to convert texts of Scripture into vessels with which to dip into this lukewarm reservoir, and hand them round for the general consumption.

If this really be the position in which the theological student finds himself in our day, what a contrast it presents to that of the student of science ! The latter lives among novelties and surprises ; he may alight at any moment on a revolutionary discovery ; the horizon is constantly widening around him, and new fields tempt him to come and dig in the virgin soil. This is the kind of life which every true thinker must covet, where there is scope for originality and where research will find its reward.

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But the notion that, whilst science is virgin soil, the field of theology is exhausted, though it enjoys extensive popularity, is nothing but a prejudice and a delusion. The truth is, the work of theology, so far from being exhausted, is at present terribly in arrear. The progress of thought in other departments of human interest has brought to the front many questions of great importance which are awaiting replies ; but, in the meantime, within the Church speculation is in a far from vigorous condition. The Church is occupied with different work. After generations of torpor she has awakened to an overwhelming sense of her duty to apply the Gospel to the life of the population at home and to carry it to the heathen abroad. The instrumentalities for giving effect to these impulses have been so multiplied, that every congregation is a hive of activities, which it requires the whole time and strength of the minister to direct. Even the professors in our colleges are tempted aside from their proper work to absorb themselves in all kinds of benevolent enterprises.

In some ways this state of things is gratifying, for these are signs of revived spiritual life. But meantime the work of speculation languishes and the unanswered questions accumulate, to the world's perplexity and the Church's danger. William Ames, a godly and orthodox divine of a former age, once well known, but now, I fear, nearly forgotten, says in his great work on *Conscience*, that in his day also the same thing took place ; under the reviving breath of the Spirit of God evangelistic activity prevailed, the best spirits giving themselves entirely up to it ; and, whilst this was regarded as the body of the Church's duty, the toil of thought and speculation was valued only as the body's smaller members. But, says he, it turned out that these small members were the fingers and toes of the body ; and without fingers and toes the hands and feet came to be of little use ; and without hands and feet the body threatened to become a helpless log, tossed on the currents of the thought of the time. As in the building of the new Jerusalem, he continues, they handled the sword with one hand, while they built the wall with the other, so must evangelistic activity and sacred speculation go hand in hand, if the Church is to be in a healthy state and equal to her whole duty.

This is a true testimony. Through exclusive preoccupation with even the highest work, the Church may expose herself to

irreparable damage. The world around the Church never stands still. In our day it is in swift and violent motion ; and out of the troubled element new knowledge, new ideals, and new problems are rising in bewildering numbers. Unless the Church has at least a part of her mind disengaged to deal with these new births of time—to understand them and absorb them—even the most saintly devotion to practical work will not save her from losing hold of the minds of men.

This is part of the work of the ministry. It is not enough to station on the watch-towers a few men to look out for the signs of the time. Only the diffusion through the teachers of the people, as a body of an intelligence able to take a wide survey and a firm grasp of the questions as they arise, will enable the Christian faith still to continue what its Founder intended it to be, a leaven leavening the whole lump of human life.

A wise man has said that every minister, besides possessing a competent acquaintance with the whole field of theology, ought to have a specialty of which he is master ; he ought to be spoken of as the man who knows so-and-so. Probably this is every aspiring student's ideal. But the efforts put forth in this direction are often comparatively fruitless, through ignorance of the lines of study which are the most hopeful and remunerative at the time. A student would naturally choose for his specialty a field that is fresh and unexhausted. There are certain directions in which earnest and original work is more pressingly needed than in others, and work done there will be more exhilarating to the student than work attempted elsewhere. It is the purpose of this paper to point out where these comparatively virgin and undeveloped fields are, which at present invite the work of fresh and willing thinkers.

I.

Undoubtedly the great new phenomenon of the intellectual world in this age is natural science, and the hypothesis with which science is working is *EVOLUTION*. Darwin, now that his laborious life is ended, is beginning to be regarded in many quarters as the greatest man of recent times. A hundred young disciples, who worship him, are spreading his doctrines in exaggerated and dogmatic forms. He was always ready to acknowledge the difficulties lying in the way of his ideas ; but they are ready to draw

out the scheme of the universe, in all its elements, physical and spiritual, as an unbroken evolution from primeval matter.

It is an imposing panorama which is thus unfolded. The universe is an infinite mass of world-forming material in all stages of growth. Here it is utterly rude and shapeless; there form is just beginning to emerge out of chaos; in a third case matter has reached full organization; in a fourth it is tumbling from organization back again to chaos. Our world is only one of millions of experiments of this kind; and in it there has been a gradual ascent from the crudest forms, until man, with the exquisite flower of his intellectual and moral life, has been evolved. How far the evolution may still proceed none can tell, but no doubt our world, like the rest, will sink back into the chaos out of which it has arisen, and again form part of the raw material out of which new experiments of the same kind will in the future be produced. All is under the government of natural law, which is derived from no Lawgiver, but is inherent in the structure of things, and works out its results as a blind perpetual motion.

If any one wishes to see how imposing to the imagination such a history of the universe may be made, he should read the description of it in a book like Strauss' *Old and New Faith*, where it is depicted with an almost poetical dignity and with the warmth of sincere, if somewhat bitter, conviction. As a creed, it has laid strong hold of the mind of Europe, especially on the Continent, and it begins to spread in the East among the educated classes of India and Japan. In this country the cooler heads acknowledge the breaks which interrupt the demonstration; but as a working hypothesis, it has given such a stimulus to discovery, and, between the breaks, the results are so imposing, that there is a constant tendency to overlook these limitations and give it a universal application. The popular mind feels the charm of an idea which brings the details gathered from a hundred fields under the single point of view; and perhaps no other idea of this kind is so fascinating in itself as that of growth—the long-extended unfolding of the higher out of the lower.

Here, then, is great and pressing work for theological speculation to do; for it would be mere self-deception to flatter ourselves that Christianity is yet done with this immense new phenomenon. The real apotheosis of our age will be the Church's deliberate judgment on Darwinism.

This, however, is still to come. Our great apologetic books, such as Butler and Paley, were written before the movement of which evolution is the outcome had set in. They are still used in our colleges and are useful in their way ; but they help us little with the problems of the present time. They come from an age which was agitated with different questions ; they were written by men who mastered the thought of their own time, and were able to give the Christian judgment upon it ; but there is new work to be done in our time, and new men are needed to do it.

It will be necessary for Christian thought, in the first place, to master the facts for which Darwinism is a general name. Mere criticism from the outside is of comparatively little use ; Darwinism can only be dealt with by one who knows it from within. The Church will have to find out how far it is true, and work this new truth into the body of her own convictions. On this pathway there lie great gains before her ; for there is some truth in the apparently eccentric thesis maintained by the author of *Ecce Homo*, in his book on *Natural Religion*, that the Unknown Cause of the agnostic may be a greater and more impressive conception than the Christian's God, because the universe of the scientist's imagination, for which it accounts, is in some cases a larger and grander one than that of the Christian. Our conceptions of God require to be incessantly refreshed by truer and more extended views of the universe of which he is the cause. A book like Professor Drummond's *Natural Law in the Spiritual World* is a specimen of the novel and enriching truths which may be gathered in this inquiry, and it is only the first-fruits of a great harvest.

But, however large be the gifts which Christianity may receive from Darwinism, its chief work in regard to it will be, for a time at all events, the reassertion over against it of the principles of a spiritual philosophy. Mind is not the end, but the beginning, of the evolution of the universe. If there has been an evolution from primeval germs, there must first have been an equivalent involution. If the observation of the senses and the activity of the understanding carry us back to the beginning of evolution, there are powers of the mind still more august which irresistibly carry us further. If the impressions made on the senses lead us to believe in the existence of material things, the impressions made on a still higher range of faculties give us the like reason for believing in a higher

realm of existence. Minds absorbed with material things may feel these impressions from the higher realm less and less ; but they are the glory of human nature, and in its ultimate reckoning with Darwinism the mind of man will insist on giving them their legitimate place.

II.

The second topic to be named may be said to have been thrown to the surface by chance, in the course of the digging which has taken place about evolution. Although the scientific movement of the age is called evolution—that is, a progress forward and upward from the germs of things to their developed forms—the method of investigation has really been in the opposite direction, from the world as we now see it back through antecedent forms to the beginning. It has really been a revival of history—history being taken in its widest sense, as embracing the past of animals, plants and minerals as well as the past of man. Only the records of the civilized races were formerly dignified with the name of history ; but, under the impulse of the new ideas, research has thrown itself with peculiar ardour on the obscure beginnings of civilization and on the conditions of life anterior to civilization. Language and folk-lore, customs and institutions, have been traced back to the remotest past, where the light of human life begins to glimmer out of the great darkness.

Now one thing which this searching investigation of the history of man has disclosed is the universal prevalence of religion. Religion is found to have been always the most influential factor in human life. It is now proved, with a force of evidence never before available, that man is a religious animal. Accordingly there has arisen a science concerning itself with this department of human life—the science of religions or COMPARATIVE RELIGION. It separates from one another the religions of the world, arranging them in the order of development ; it specifies the elements which are common to them all and contrasts their differences in ritual and creed ; it translates their sacred books and estimates their influence.

This is a result of modern research which, it might be thought, would be highly interesting to the spiritual mind ; for the universal prevalence and profound influence of religion would appear to be

a proof that religion is an indefeasible element of human nature, which, unless our nature has a lie at its heart, must have an object answering to it outside of itself. It might have been expected that the true religion would have been intensely interested in the false religions, and that Christian theology would have seized on the task of mastering their principles with peculiar avidity. This, however, has not been the case. Theology has allowed this work to be largely done by a science which is anything but theological. The study has its chief seat at present in France; and, pursued as it has been by some of the leading thinkers there, it has grown to be a formidable instrument of unbelief.

For the facts brought to light by the Science of Religions are not in all respects, at first sight at least, favourable to belief. Perhaps, indeed, to a simple faith, few experiences are more trying than a first acquaintance with another religion. Those of our countrymen who go to the East, and are brought face to face with, say, the religions of India, cannot but be struck with the resemblances between them and our own. Both have their places of worship, prayers, sacred books and ministers; and in both human hearts seem to be stirred with the same aspirations and comforted with the same hopes. The suggestion is easy, that there is no fundamental difference between them; and, as we have been taught to look upon those religions as superstitions, the conclusion may be leaped to that Christianity is only one superstition the more.

This train of reflection is one which presses on the mind with far stronger force when a wide survey is made of religions in general. As the student passes from one system to another, he is overwhelmed with unspeakable melancholy; for he is brought in contact everywhere with the tragedy of convictions for which men have been willing to sacrifice every joy and comfort of existence, and even life itself; yet the tragedy seems to be merely a comedy, for do we not hold it to be all a delusion, till Christianity is reached? But, if the human race has been so terribly mistaken in this region from the first, what likelihood is there that it is right at the last?

This is the argument against Christianity urged in *Robert Elsmere*. Widen your knowledge of the history of the race, says the authoress, acquaint yourself with other religions; and you will find that they have the same arguments with which to support themselves as Christianity; they have their miracles and their

fulfilled prophecies, just as it has ; but we know that in their case the evidence is of no value ; in the case of Christianity it seems sound only when you isolate it from the parallel evidence for other religions ; bring the two into comparison, and you will see that they have precisely the same character.

What is the answer to all this ? Is it that we have been wrong in characterizing other religions absolutely as false ? Although false in some respects, are they true in others ? Is it the truth in them, as far as it goes, which has made them acceptable and satisfying to those who have believed them ? Are they the partially true, leading up to the absolutely true, which is Christianity ? Or is Christianity something which stands wholly apart—the one way of access to God and the only means of salvation—whose glory is made the brighter by the darkness of the universal falsehood with which it is contrasted ?

These are pressing questions, but they are by no means simple. If you say, "Yes, these other religions were all good in their degree ; they were honest gropings of the human spirit after the Father, and gave real, though imperfect, culture to the same instincts as are nourished by Christianity," you seem to place yourself in direct antagonism to the vehemently expressed convictions of the prophets and the primitive teachers of the true religion, and with the solemn statements of the Author of this religion Himself. If, on the contrary, you answer the other way, you come into collision not only with the spirit of the age, but apparently also with that sense of sympathy and fairness which has been the light by whose guidance the best conquests of the modern intellect have been made. In short, this is a region which believing theology has still to a large extent to master, and in which there is almost boundless scope for both investigation and speculation.

III.

A third region in which there is plenty of work clamantly calling for new workers is BIBLICAL CRITICISM. The tendency of the present age to go back to the beginnings of things and sift the records of the past has naturally concentrated itself on those records which Christians believe to be the most important in existence—the Scriptures of the Old and New Testaments ; and the instruments of criticism, which have been sharpened with use in the

testing of other documents, have been applied with especial thoroughness to these.

The critical movement is the commanding phenomenon of our day in theology. The conclusions about the sacred books—their ages, authors and trustworthiness—arrived at by those who drew up the canon, and accepted for many centuries, have all been called in question; and what shape the conviction of the Church about them will assume, when it becomes fixed again, time alone can determine. To do this work lay in the course of the peculiar tendencies of our time; and it cannot be denied that the accumulation of knowledge and the possession of new methods of research have put the present age in a more advantageous position for investigating this subject than even ages which were far nearer the object of inquiry.

For a hundred years this critical process has been going on in Germany with an immense expenditure of learning and acumen. In Holland and France likewise the movement has had a long history, and, in the former country at least, has not been less thorough in its methods or less disturbing to accepted beliefs than in Germany. The Church has the most vital interest in the process; for the Word of God is the bread of life to her.

But, whilst this warfare of learned opinion has been agitating the Churches of the Continent, we in this country have kept tolerably well out of it. Though the merits of English scholarship have been high in textual criticism, comparatively little has been done here for the higher criticism. The whole process, for example, of investigation in regard to the New Testament from the rise of the Tubingen theories to their partial settlement, which has now perhaps been reached, may, without much exaggeration, be said to have transacted itself without the scholars of this country intervening at all. Our scholars have been content to hover on the outskirts of the battle, waiting to go in, when the combatants had exhausted themselves, and share the spoils.

If the struggle about the New Testament has in some degree quieted down, that about the Old Testament is at this moment in full action. In this case also we may stand by and wait till others have completed the struggle, without taking the trouble to master the learning which is needed to entitle us to have an opinion of our own. But, not to speak of the ignobleness of this position, it is an

exceedingly dangerous one ; because the whole subject might be sprung on us at any moment by a single man raising the questions, and we should be put to shame before the public, which looks to us as its religious instructors. This was precisely what happened when Professor Robertson Smith threw down the whole mass of Old Testament problems in the midst of the Free Church of Scotland. The Church was taken unprepared ; and at last the controversy had to be closed, not by answering the questions, but by ejecting the questioner. This is not the place of course to express any opinion on the justice or wisdom of the ecclesiastical procedure ; but, as a question of learning, the conclusion was eminently unsatisfactory. The subject has been flung outside the door, but at any moment it may burst its way in again ; and are any of the Churches ready to deal with it ?

Of course the great question in the background is the authority of Scripture ; and there are no problems, I imagine, which are perplexing the minds of students of theology more at present than those surrounding the inspiration of the Bible. Has the searching inquiry which has sifted every chapter and verse left it still possible to believe in the Bible as men used to do ? Can it be maintained, for instance, that its statements can be reconciled with the ascertained facts of geology, astronomy and history ? When two or more accounts of the same events are given, as in the gospels of the New Testament or the historical books of the Old, can the records be proved to agree ? Is the miraculous element in the New Testament, and especially in the Old, capable in all details of successful defence ? If not— if to any extent mistakes as to matters of fact are to be admitted in the Bible—how can its authority be vindicated in matters of doctrine ? Is it reasonable to accept a book as the final standard of truth for faith and conduct, if you say that there are in it myths, exaggerations and mistakes ? Is the Bible really " independent of criticism " ? or is there a kind of criticism which is inconsistent with any real reverence for its authority ?

Many will be found ready, on both sides, to answer these questions off-hand ; but it is far wiser to look upon the answering of them as a task imposed by Providence on this generation, which can only be discharged by honest and patient inquiry, but may and ought to be discharged in faith, because it is His.

On the one hand, it is undeniable that the traditional and pop-

ular views about the age and origin of the various books of the Bible stand in urgent need of revision. When the light of modern research is directed on these books, facts are disclosed in great numbers with which the Church has not yet dealt. She will have to deal with them ; for while theories change, facts remain. "There is scarce any truth," says Thomas Goodwin, "but hath been tried over and over again ; and still if any dross happen to mingle with it, then God calls it in question again. The Holy Ghost is so curious, so delicate, so exact, He cannot bear that any falsehood should be mingled with the truths of the Gospel. This is the reason why God doth still, age after age, call former things in question, because that there is still some dross one way or other mingled with them."

On the other hand, it is equally undeniable that the experience of other Churches and countries in dealing with these questions is well fitted to warn, and even to alarm ; for it shows, that this work may be so managed as to sow the fields of the Church with the salt of barrenness. We need a thoroughly independent and British study of the whole subject, done by theologians in sympathy with the best religious life of the country. Some of our most advanced thinkers in this department are as yet so dependent on German scholarship for their facts and ideas, that their writings could be broken up into sentences, and the fragments referred to the different foreign sources to which they belong. Amiel said of certain Swiss *litterateurs*, that they only poured water into the Seine ; and there is a great deal of theological work being done at present in this country which is only the pouring of a few buckets into the Rhine. No past age ever had greater reason than ours to prize and revere the Scriptures ; they are read more extensively than they have ever been before, and, wherever they are studied, they prove themselves the power of God. This is a conviction which our best experience has formed in us. But the very intensity and serenity with which the Church holds this conviction ought to make her address herself without delay to the frank and thorough appreciation of all the facts.

IV.

The work of criticism just described has done one thing for the Bible which may at first sight appear an evil ; it has converted it from one book into a number of books. To our fathers it was a

single book, from every part of which they quoted indiscriminately as if it were a homogeneous whole ; to us it is a literature, a collection of volumes of different ages and of varied character.

This breaking up of the Scripture is an evil, if it make us lose sight of the unity of the Word of God ; for after all, it is truer to say that the Bible is one book than that it is a collection of books ; it is one message of redeeming love to men, and among the evidences of its Divine excellence a leading place belongs to " the consent of all the parts and the scope of the whole, which is to give glory to God." But, if it be an evil, it is an evil out of which good has come ; for it has given rise, within a century, to a new and most fruitful theological science.

BIBLICAL THEOLOGY only became possible when it was recognized that the literature of which the Bible is composed consists of a number of strata belonging to different ages and of different character, like the geological formation disclosed by a steep cutting. When the dates of the books are ascertained, and they are arranged in chronological order, it undertakes to show that there is in them a gradual development of revelation, proceeding by slow and sure stages from the earliest to the latest. The older theology was partially aware of such a development from the Old Testament to the New ; but this new science undertakes to exhibit it from book to book, or at least, from group to group of books, within each Testament by itself. For example, in the New Testament it distinguishes, say, four great groups of books ; first, the synoptic gospels ; secondly, the Petrine writings and other books of a similar character ; thirdly, the Pauline epistles ; and, fourthly, the Johannine writings. In each of these groups there is a complete view of Christianity, proceeding from a central idea and ramifying outwards to the circumference ; and Biblical Theology undertakes to reconstruct this view from the documents. As, however, you pass from one of these circles to another, you perceive that you are passing from a simpler to a more advanced view of the subject, till, when the last is reached, the revelation is complete.

There is something intensely fascinating in this mode of study ; you might almost call the science which has risen out of it the romance of theology. Perhaps it is the sense of growth which is so attractive ; for in all studies this is an inspiring idea. Besides, it brings theology into line with what is the guiding principle of

science at the present day. There has been evolution in revelation. God did not give the truth all at once, but "at sundry times and in divers manners." It is thus like all His other works. All God's creations grow. In the field we have first the blade, then the ear, after that the full corn in the ear; and in human life there is progress through the stages of childhood, youth, manhood and old age. The delight which we feel in watching things grow seems to be borrowed from the Divine mind itself; and the same characteristic which makes the study of nature so fascinating, lends, when it is perceived, a new interest to revelation.

There are other advantages which will accrue from this fruitful line of study. It throws light on the difficulties, to which great importance has sometimes been attached, to be met with in the imperfect views of God and morality given in the earlier books of Scripture; for these would appear to be inseparable from this mode of revelation. It is rapidly putting some of the shallower systems of doctrine which have claimed Scriptural sanction out of court. It has already, for example, made the claim of Unitarianism to any kind of Scriptural support untenable; for it has shown that the Deity of Christ is not only proved by isolated texts, as the older divinity was able to show, but lies at the very heart of the whole system of thought of every New Testament writer. Above all, by the thoroughness with which it ascertains the exact contents of every part of Scripture, it is accumulating the materials for a more complete and certain exhibition than the Church has ever hitherto been able to give of what the precise teaching of the Bible is on the various problems with which it deals.

It is not creditable to British theology, that those desiring to begin the study of this noble science, which has existed for a hundred years, should have scarcely any resource but to turn to text-books translated from the German, French or Dutch. The chaos which at present reigns in Old Testament criticism may, indeed, well scare scholars from the task of attempting a Theology of the Old Testament; but the toil, which goes on incessantly, of writing on the books of the New Testament commentaries which are not better than those which already exist might perhaps pause for a time to allow the results of exegesis to be gathered up in systems of New Testament Theology; for the latest writer on this science has not formed too enthusiastic an estimate of his own

subject when he says : " To me, Biblical Theology is the most important organ which the Church of the present, longing for new spiritual power, and the Dogmatic of the present, thirsting for new principles, possess for bringing living water out of that well from which alone it can be drawn."

V.

One of the advantages suggested above as likely to be derived from the cultivation of Biblical theology is, that from the exacter ascertainment of what the Bible actually teaches the materials may be obtained for a new development of dogmatic theology. It can scarcely, however, be said that dogmatic theology is at present an inviting field to those who, warm with the passion for discovery, may be wishing to dig in virgin soil. Dogmatic theology had its long day of favour, and it will have it again ; but in the meantime the temper of the age rather turns away from it. Perhaps the materials on which it has worked are exhausted, and it must wait till new ones accumulate.

Yet there is one portion of the dogmatic domain which, in this country at least, has been but imperfectly cultivated, and seems at present to promise abundant returns for work which may be expended on it. I mean the field of theological or CHRISTIAN ETHICS.

In our catechisms and systems of divinity it has been usual to find a place for an exposition of the ten commandments as a summary of human duty. In some cases—as, for example, in the *Larger Catechism*—this work has been brilliant of its kind ; but it has scarcely deserved to be called scientific. In fact, the exposition has generally had the appearance of a long and awkward excursus, rather than of a component part of the dogmatic system. The tendency, therefore, which has manifested itself on the Continent of late, to treat Christian Ethics as a separate science, parallel with dogmatics, is a happy one ; and some of the most profound and attractive books of the century are on this subject.

In this country we have a very extensive ethical literature ; but as a rule it has carefully avoided the Christian or Biblical standpoint. Man, as an ethical being, has been treated simply as a portion of nature, and the new outlooks and possibilities opened to

him by revelation have been ignored. This has imported peculiar poverty and coldness into much of our ethical literature. Indeed, to pass from one of our ordinary books on moral philosophy to one of the great works on Christian Ethics produced during the present century on the Continent, is like passing from the polar regions to the tropics. In the former, there is usually a careful avoidance of reference to what Christians believe to be the strongest forces working for good and evil in the world—sin, redemption, the Spirit of God, the Church ; but in the latter these are the most prominent subjects. Ethical work of great value has recently been done by our native thinkers on questions which belong to the prolegomena of the science ; but one does not know where in our literature to look for a system of ethics such as one imagines possible, in which the whole of human life should be pictured forth in grandeur and repose, like a rich and varied landscape seen from a mountain top, with a man's own pathway from time to eternity lying clearly indicated through the midst of it.

The thorough philosophical training which our students receive, and the enthusiasm for philosophy which at present prevails in our universities, ought to make a new development in this direction easy. Many of those who enter the ministry of our Churches have been distinguished in the philosophical classes, and it is surprising that so few of them afterwards produce anything in the line of their academic attainments. The reason seems to be, that they have not courage enough to forsake the beaten path of ethical discussion and strike into pathways of inquiry more akin to the work of their own office.

These are perhaps the most pressing of the tasks which theology has at present to face ; and it will be acknowledged that they present work enough to even the keenest and most aspiring minds. To timid minds, indeed, the description of them may be discouraging. If, it may be asked, so many things are unsettled, is a man justified in going forward to preach the Gospel, before the difficulties have been cleared away? When reading the history of our own country in times of conflict, such, for example, as the period of the Napoleonic wars, a reader may become so absorbed in campaigns and sieges, fields of battle and fights at sea, as to have the impression that during those years all England must have been standing on tip-toe, watching with straining eyes and beating heart

to see what was to be the issue of the conflict which imperilled her existence. But it will surprise him, upon making a closer acquaintance with the history of the period, to discover that during these years, on the island "ribbed and paled in with rocks unscalable and roaring waters," life was going on much as usual: the fields were tilled and the harvest reaped; spring with its freshness and summer with its glory gladdened the land; the mill wheel went round, the hammer rang on the anvil, and the shuttle flew through the web; men slept and woke and ate their daily bread; children were born, lovers married, and widows wept: nor were laughter and merriment much less loud than usual; the various life of a great and happy people went on from day to day. In the same way, the warfare with unbelief is at present loud and far-extended, and sometimes the problems of the day will seem to us, as we study them, to be so momentous, that we think everything ought to stop till they are settled. But Christianity is not a country which still needs to be discovered. It is a home of human souls, wide, well known and intensely loved, from whose soil a hundred generations have been nourished; and, though there is at present pressing work in theology for the soldier-thinker to do, who marched to the borders to defend the faith against the inroads of scepticism, and for the pioneer thinker, who goes in search of lands in which belief may find new dwellings, yet to cultivate the fields of the old home as faithful husbandmen, that its children may not lack their food, but grow up in spiritual health and strength, will ever be the main work of the Christian ministry.

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DOUBTFUL TEACHING.

IN the May number of the MONTHLY appeared an article by Mr. T. Ritchie on "The Church and the Labour Question." The views therein set forth seem to me to need a little of the salt of criticism, to keep them from having an unwholesome effect in some quarters. One cannot but respect Mr. Ritchie's earnest zeal in the interest of truth and justice. His intentions are evidently honest, and his desire to promote the welfare of the working man is beyond question. The labour problem is indeed, as he says, one of great importance. Its solution too, must, in its fulness, be a moral one. What I have to criticise is his conception of the source of the difficulty in the problem and the consequent solution which he has to offer.

It seems to me rather a hasty conclusion to infer that, because the solution of the labour problem is a moral one, it therefore lies with the Church to afford it. Moral conclusions, like others, must rest upon a knowledge of the facts, and no clergyman is entitled to offer a solution of the labour question without a careful study of the whole economic relation of the labourer to the rest of society. Considering the attention which the clergy have hitherto given to economic matters, I think they are quite justified in their reluctance to denounce certain economic relations and advocate others. That they should look into these matters one may readily admit. But when they have done so, will they of necessity reach the conclusion to which Mr. Ritchie has come? Not, I think, if they are thorough enough in their inquiry.

Mr. Ritchie indicates that the concentration of the wealth of the world in a few hands is a matter to be deplored as the cause of many of the evils of the present time. Of course all existing economic relations are more or less imperfect. But if Mr. Ritchie will look into the matter a little more closely he will see that the concentration of wealth is not so deplorable a matter as he supposes. Broadly regarded, there are two kinds of wealth, one capital or productive wealth, the other products for consumption or consumable wealth. The former is, indeed, tending to concentration, but

the latter is tending to diffusion. For proof of this see "The Progress of the Working Classes in the Last Half Century," by R. Giffen, president of the British Statistical Society, "The Margin of Profits," and "The Distribution of Products," by Ed. Atkinson, "Wealth and Progress," by Geo. Gusston, and the report of the Industrial Conference of 1885, on "The Remuneration of Capital and Labour."

Now the concentration of capital has become a necessity of economic progress, for it is only through such concentration that the consumable goods of a nation can be considerably increased. And when these consumable goods are more perfectly diffused we have an improvement in the general welfare of the community. Not an interference with these processes of concentration and diffusion, but a proper regulation and promotion of them is required for the general good.

But, according to Mr. Ritchie, the concentration of wealth is not the central evil in society. It is itself the effect of an evil system of land-ownership. And here we come upon the core of the matter by finding that Mr. Ritchie is simply one of the victims of Mr. George's land theory. That theory certainly is made to rest upon some indisputable facts. But the theory itself being all astray leads to a perversion of the facts, in connecting with them false causes and effects. Here is Mr. Ritchie's way of putting it: He speaks of an acre of land in Toronto being worth \$100,000. Then he says, "The personal ownership of the acre of land is right enough, and Society—the State—is bound to respect this right of property and maintain his ownership inviolate, of the land and of all the value he himself has brought on or attached to it; but it is a totally different thing that, by means of the control of this acre, he should be permitted to take the products of the labour of others without any recompense whatever."—page 34. Now I gather from this that he holds part of the value of the acre of land to be due to the exertions of the individual owning it, and part to the exertions and needs of the community in which he lives. The acre would not be worth \$100,000 if there were no one in Toronto but the person owning it. Neither would it be worth it if there were so many acres available that no one but the owner had any special need for it. These two conditions then, the presence of an active community, and the need for the acre, are the chief elements in its

value. But these are also the chief conditions of the economic value of a loaf of bread, a ton of coal, or a locomotive. If, then, "the personal ownership of the acre of land is right enough," the personal owner is as much entitled to the value of it as the owner of the bread, the coal or the locomotive to the value of these. Without society the acre of land is still able to produce food for the owner, but without society the locomotive is almost useless. Once admit the principle that that element in wealth which is due to society must be taken by society in the shape of the government, and you are logically landed in absolute socialism. To one who is a socialist this is, of course, no objection ; it merely shows his consistency. But Mr. Ritchie is not a socialist ; hence his position is illogical. To carry out his principle would be an injustice as not treating all property owners alike. Of course, all that I have said still leaves open the question as to whether or not it would be advisable for the State to act the part of a landlord, or even a land speculator ; either retaining the ownership of the land which it originally has, or purchasing land afterwards in the hope of gaining the increase in its value. In all such cases, however, the State must transact its business honestly, purchasing and letting its lands at market rates, taking its chances of loss as well as of gain.

That Mr. Ritchie should have fallen into error in his economic speculations and been deceived by an all-inclusive and abnormally simple theory of social evil followed by an equally universal and simple remedy for the same, is rather unfortunate. But it is still more unfortunate to find him making such sweeping accusations against the clergy and the Church generally for not falling into the same errors as himself. In his eyes their usefulness is departing, and they are neglecting the teaching of Christ, in not denouncing the existing conditions of land-ownership, and in not preaching with all zeal and authority the new-fangled and altogether improved gospel according to Henry George.

Let us hope that Mr. Ritchie will re-examine this matter somewhat, taking care to distinguish between the statement of a real difficulty, the discovery of the causes, and the provision of a remedy. Let us hope, too, that those whom he addresses will prove his statements before accepting them.

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THE CHARACTER OF CHRIST: THE PROOF OF CHRISTIANITY.

THERE are many forms of false religion that have obtained among men, but their devotees believe more in a *system* than in a *person*. But the disciples of the New Testament believe in a Person. "Believe also in me," was His claim. The union of our hearts with Him is the one personal bond of life, and without this, religion is only a name. If we take Jesus Christ out of the Gospel the whole system crumbles away. In this respect it stands absolutely unique, and the Person revealed forms the striking peculiarity. But if the person of its founder be removed from any other system of religion or philosophy, the system remains intact. Buddhism, Confucianism, Mohamedanism remain independent of their originators, while Christianity is Christ. Such a key Christianity has in the Person of Christ, and against this citadel of our faith no successful assault has yet been made, and as long as this ground is held all that is vital in Christian doctrine is retained. The stronghold of our faith is the historical reality of the "The Christ of the Gospels," for if He be such a one as He is portrayed to be, then He is Divine—*The Christ of God*.

The personal character of Christ—His life as it is mirrored in the Gospels—is the greatest moral wonder in the world's history, around which gathers all that is hopeful and pure in Christian life and destiny, and inspires the love and reverence of all loyal hearts. As it is revealed in the broad, clear light of the Gospels, it is the sweetest picture, and holiest influence this world has ever seen, and is at once a holy memory of what man was in Eden, and a forecasting of what he shall be again when he shall once more bear the image of the heavenly. "The character of Christ is a memory of what *was* in Eden; it is a model of what *ought to be* in the wilderness; it is a prophecy of what *will be* in glory." The portrayal of such a character is unprecedented in the world's literature, and, considering the previous conditions of the authors, wholly inexplicable, save on one supposition: that men, with the previous training and habits of mind of these peasant fishermen of Galilee, in a crude

age, and among a people not at all literary, should, seemingly, without effort, without elaboration, and without any special attempt have drawn the character of Jesus of Nazareth, is the clearest proof that He had lived that life of Divine perfection among them, and they simply testified of what they saw and heard. Every conceivable circumstance shows that it could not have been *ideal* but taken from *real* life as the disciples saw and knew Him—the man Christ Jesus without blemish and without spot.

It is their most difficult task for writers of fiction to make their characters speak and act consistently throughout. How difficult then must it be to portray the character of a holy man, one who in all his utterances and deeds will stand perfect and complete in all the will of God. But how utterly impossible as an effort of mere genius to imagine and piece together the character of the God-man ! Had the conception of such a life been put as a task for genius to accomplish, to portray as imagination had pictured it, how different would the ideal sketch have been from the life of the gospel record. But the Evangelists make no attempt to portray a character : that is not the form of their writings ; they simply record what they saw and heard, and Jesus of the gospels is the result—that holy, tender, blessed life, full of the love and grace of heaven. Even infidelity confesses that the world would lose its sweetest picture and man his divinest inspiration and perfect pattern, if the moral life of our Lord were taken away. When we read the gospel story in which His life lies mirrored in heavenly beauty, and compare it with the turgid, unnatural, unmeaning stories of the so-called Gospel of the Infancy, what a proof the contrast furnishes, that inspiration alone could have given those rich, simple, tender touches, and made that life to bloom in fragrance forever as a plant which our Heavenly Father alone could plant, and none but the Spirit of truth could portray. The most wonderful and the most ordinary events blend in His life so as always to seem natural from Him. He works a miracle, He eats a meal, He speaks a matchless parable, He takes rest in sleep, He calms the sea, He is weary and hungry, He heals the sick, He enjoys an evening's rest at a friend's house, He raises the dead to life, and swells the joy at a marriage festival, He is transfigured and yet lives on quietly from day to day ; and all His sayings, His deeds, His life are one completed whole, like the garment He wore, woven without seam throughout.

The direct bearing of all this on the question of evidence is manifest. In the whole range of literature the character and personality of Jesus Christ is unique, and in this world's history there has been only one such. Not only is He a perfect man, but throughout the whole there runs the double thread of His humanity and Divinity in one Person. And in no instance is the one overborne or interfered with by the other, but each scene and act of His life is in perfect consistency with His manhood and Godhood. Everyone knows Him as a friend and brother, the dearest and tenderest among all beside. And by many infallible proofs He is declared to be the Son of God with power—true God and true man; His whole life harmonized to both, and yet only one Christ. Most manifestly such an original, unique character as this Divine man must have lived before it was described, and the authors of the Gospels simply testified of what they had seen.

How otherwise could it have entered into the minds of these Jewish peasants—those men who had never learned letters, brought up amid bigotry and prejudice—to draw such a character as the *Christ* of the Gospels if no such character had ever been seen, or known by them? And any attempt to originate such a character would have failed utterly. And yet in their own artless way they describe One whose life is the most glorious thing this world has ever seen. Even the glory of Sinai pales before Him who is the brightness of His Father's glory and the express image of His Person. As the result of their brief sketches there comes before us One in whom dwelleth all the fulness of the Godhead bodily; and who as God's spotless Lamb challenges the inspection of the Prince of Darkness and all the scoffers of earth. Let them, if they can, put their finger on one spot that mars the character of the *man* Christ Jesus, who is *God* over all. Even pronounced unbelievers are loud in His praise and profess to admire the Divine symmetry of His character. John S. Mill—not at all apt to grow enthusiastic over moral beauty associated with religious fervour—is compelled to do Him reverence. In his three essays on religion the great logician remarks, "Above all the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model of imitation is available even to the absolute unbeliever, and can never more be lost to humanity. . . . And whatever else is taken away

from us by rational criticism, Christ is still left, a unique figure, not more unlike His precursors than His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. . . . , But who among His disciples, or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers in whom nothing is more evident than that the good which was in them was derived, as they always professed it was derived, from a higher source." Moreover, it is to be observed, that neither on the part of these writers is there any settled purpose, or elaborate preparation to describe a character.

The great aim of writers of fiction is to create a character, but the Evangelists have no such aim. They simply note down what they saw and heard, they record a few *memorabilia*—and as the result the character of Jesus comes out on the canvas in all its matchless beauty, and with such vividness that the dimmest eye can see its glory, with such spiritual force that the coldest heart may experience its power, and the dullest understanding wonder at its Divine symmetry. Certain great strokes are drawn, here and there, as if by the hand of an archangel, and the whole becomes flooded with glory as if the heavens had been suddenly opened, and the light from the Throne of God been poured down on his head. "Going about doing good; my meat and drink is to do my Father's will and finish the work He has given me to do; He had compassion on the multitude; I will glorify Thee on the earth; I and my Father are one," etc. And then what a wonderful exhibition of self-denial, patience, humility, meekness, love, mercy, gentleness, tenderness of heart! And yet always the Holy Son of God who makes his Father's glory the pole-star of his life. His character is such as forbids his being classed with ordinary men. What a meeting of the mighty and mean; the great and the simple; the Ancient of Days and the creature of a day; the human and the Divine; and how that life becomes illuminated and fills out into Divine proportions the longer you look upon it, and ponder its sig-

nificance with a fond heart. Little children could nestle in His bosom and smile in His face, and the very mountains trembled at His presence. He could be the joy and comfort of a simple home, and flood the ages with the tokens of His glory and power. Simple hearts longed to see Him, and the angels became His servants to do His will. Outcast women drank in His words and all the sons of God shouted for joy when He was born! He stands alone on earth with none to compare with Him in all history; and among all the sons of men, there is no one like this Son of Man. Shakespeare, Scott, Dickens portray many a noble character, strong with the strength that belongs to manhood. But there is none among them all like Him, who is depicted by the Evangelists in such simple, truthful, transparent words, in whose heart the moral life of God is mirrored. The life of Christ, by Matthew, Mark, Luke and John, is one of the marvels of the world, and is inexplicable save on one condition, the explanation which Scripture alone gives.

How then was such a character ever sketched? This is the problem for unbelief to solve. Was it, as some would have us believe, a direct creation of the imagination dreamed into existence? an ideal character with no reality behind it? a fiction with no fact as its basis? If so, then this *ideal* man has exerted a more gracious power on earth and done more good than all the *real* men that ever lived, and will remain the standard of moral perfection before all the ages. Men have wondered with a great astonishment as they studied the character of the Christ and tried to account for it on natural principles, as a creation of the fancy, or an evolution from the previous ages, a product of what went before Him. We too, are astonished at the unfolding of that wondrous life, the blossoming out of that plant which our heavenly Father has planted. But while others have many mysteries to explain, we have only one—the Christ of the Gospels is the Christ of God, and the originality and uniqueness of such a life, proves it to be a Divine reality and not a human fiction. Were our penetration clear enough, and our vision purified from the mists of sin, we would see in every word Christ spake, in every act He performed, in every feature of His wonderful life, that the picture was not an ideal sketch, nor was Christ himself a mere man; that mere humanity does not measure Him, but that He carries marks of His Divinity everywhere. Yet how naturally these traits of His character—human and

Divine—are laid together in the Gospel narrative, all proclaiming Him to be, what He most manifestly was, without blemish and without spot, the man Christ Jesus, and yet God over all blessed forever.

Again, as drawn by the Evangelists that character was either a *fact* or a *fancy*, *i.e.*, it was either a creation of genius, or a picture taken from *real* life ; they either imagined Him, or revealed Him as He was : the Holy Son of God who came into the world in the likeness of sinful flesh, whose words, deeds and life were the outcome and utterance of Him who lived among men eighteen hundred years ago ; and who has filled all the subsequent ages with a legacy that contains all of Heaven we have yet experienced, or ever hope to realize. If such a life were a fancy, then these untaught fishermen were fishing one day, and the next were doing what no writer had ever before attempted, and none dared to repeat. These simple Galileans far-transcend the genius of a Shakespeare ! And how did it happen that *four* such men were found, all living in Judea at the same time ; and all capable of doing what the learning and genius of the ages have been unable to duplicate ? Each drawing from his individual standpoint, a character of the *God-man*, each capable of representing the acts, and recording the words of the Holy One—his birth, childhood, manhood, life, miracles, holiness—and seemingly doing it all with the greatest ease, as a bird builds her nest. That was a task no one had ever attempted, and which the Evangelists themselves had been unable to perform, had they not had the real life before them whose deeds and words they simply record. Every word and act is in perfect-keeping with such a character, and an illustration of such a life. For having had, as Luke tells us, perfect understanding from the very first, they were able as eye-witnesses and ministers of the word, to set forth in order a declaration of those things which are surely believed among us. Let any one who has doubts on the historic reality of Christ's character, and of the Divine origin of the Gospels, try to write a fifth Gospel ; or if that be deemed too difficult, let him attempt to describe even one act, or scene of the Saviour's life, and make it fit in naturally with all the rest, and it will be as dress laid upon gold. The very conception of such a task shows its impossibility, save on one supposition, *viz.*, that his was a real life actually lived among men, seen, known, trusted, loved, enjoyed, and now testified

to by those who wrote as they were moved by the Holy Ghost. They describe Him just as they knew Him—the Christ of God, God's equal, and man's brother, filling the place prophecy prepared for Him. He stands on earth the glory and flower of humanity, and through it all declared to be Jehovah's fellow. The conception of such a life, beyond all doubt, proves its reality. A Swiss writer says: "For me Christ required no miracles as witnesses for His truth. He, Himself, His life, His thoughts, His actions towered above the mist of centuries, the one perpetual miracle of history, the holy ideal of a perfect humanity.

Above all, who could believe that this beautiful, unique creation of the character of Jesus of Nazareth was the creation of immoral men designing to deceive, and palm a fiction upon mankind, and that the world has been cheated into being moral, and made religious by a lie! On the contrary one supposition alone is possible: his life is a historic reality, and the great moral proof of the Divine origin of Christianity. The scenes of the Gospel narrative—the sickness, death and resurrection of Lazarus; the restoration to life of the widow's son, and of Jairus' daughter; the storm on the sea of Gallilee; our Lord's entry into Jerusalem; His betrayal; the scene in Gethsemane; the crucifixion; His burial; the incidents of His resurrection and ascension, etc.—all so vivid, real, circumstantial and life-like, is of itself quite sufficient to show that they are all given on the authority of those who heard and saw all that they report. To invent such scenes, and portray them in a manner so minute, had the incidents never happened, is simply incredible. The Gospel record is the testimony of men who tell us what they saw and heard—

"Ye are my witnesses."

When lying in his lonely prison John the Baptist became despondent and sought additional proof that Christ was the Messiah. And so he sent messengers to ask Him, "Art thou he that should come or are we to look for another?" and though John had received many proofs before, had seen the heavens opened and heard the voice, "This is my beloved Son in whom I am well pleased," yet our Lord did not chide him for his half sceptical spirit, but gave him, as the crowning evidence of all, the proof of His own life and mission, "Go and tell John what ye do see and hear," etc. And when we study the character and works of Jesus of Nazareth, the

grand lineaments of their Divine perfection come out upon the canvas in fuller outline, the longer the eye looks lovingly upon it. That life cannot be altered except for the worse ; a picture which no genius can retouch except to mar ; a gem which no polisher can brighten except to break. Let men take any view they please, whether Jesus of the Gospels was realized in history, or was merely *ideal*, it is, as drawn by the Evangelists, the great miracle of all the ages. And we are fully warranted in pointing to the character of Christ as an unanswerable proof for the inspiration of the Gospels, and the Divine origin of the Christian faith grounded on them. Christianity lies in the historical reality of the Person and work of Christ. This is the citadel of revelation, for if He is such a One as He is portrayed to be in the Gospels then He is Divine. Christianity differs from every other form of religious belief in this, that it is based on the Person of its founder. It is not a system of doctrine or philosophy, or an abstract ethical code, but arises immediately out of those historic facts that constitute the life and mission of Him who came to seek and save the lost, and who has been declared to be the Son of God with power. This Prince and Saviour is the foundation of the Christian Church ; its central power and bond of spiritual union. He is at once the pattern of every virtue, and the grand inspiring motive to holiness. The essence of Christianity is not dogma ; not a mere rule of life however perfect ; not a ritual however complete ; nor a philosophy however true. But the Person, history and life of One whose character, teaching and work are unique in the world. He is not merely the keystone in the arch, but keystone and arch and structure all in One. Remove Him and everything distinctive is taken away. This is not true of any other system of faith that has had any large following. And it is this fact that makes the Christian Scriptures cosmopolitan. Certain plants and trees are natural to their own places of soil and climate ; they are confined to certain zones and will grow nowhere else. They become exotics when transplanted. So is it with the religions and religious books of the world. They belong to certain places and phases of human thought and development, and lose all their force when transplanted to other spheres. Confucius is Chinese, and never can be anything else, and out of that country he has never gone. Zoroaster is Persian and confined to the people of that type and culture. The

Koran belongs to a class and to a transition period of society, and never could become the religion of England. Buddhism is more a system of philosophy. Socrates is Greek in culture and sentiment. But the Christian Scriptures—the Gospels of our Lord and Saviour Jesus Christ—are cosmopolitan and stir the universal heart of man. They touch that chord which belongs to humanity. Other so-called religious books are partial, local and temporary, but the Bible, or the religion of the Nazarene, makes disciples of all nations, and in every age of the world's social and intellectual development.

Christ is wonderful in His teaching ; wonderful in His works ; wonderful in His character ; wonderful in His influence ; and all this in full harmony with the greatest wonder of all, His unique personality in which the Divine and the human are united. Such a Christ as the Gospel reveals, no human imagination could have created, much less the fishermen of Galilee. How transcendent the thought that we shall ripen into the same fulness of human life ! Changed into the same image ; blossom into the same beauty ; and awake with the same likeness—"We shall be like Him !" As we *now* bear the image of the earthly, we shall *then* bear the image of the heavenly. This is the hope set before us in the Gospel. And every one that hath this hope in him purifieth himself even as Christ is pure, knowing that the inheritance of which we have been constituted the heirs is an inheritance of the saints in light.

J. THOMPSON.

Sarala.

DR. DELITZSCH ON THE BIBLE AND WINE.

NOW that the General Assembly is past, the time has come for the annual newspaper discussion of the Report of the Assembly's Committee on Temperance, the amendments proposed and the speeches made. The periodical outbursts of anonymous writers is a thing to be counted on. The jejune tirades of neophytes in social reform should have begun some time ago. Those who cannot honestly join in an attempt to make the Bible support a non-Biblical theory, should have been called "trimmers" and "time-servers." The time has come, too, for certain very estimable and well-meaning people, male and female, clerical and lay, who are more at home in "camps" than in colleges, more enthusiastic than scholarly,—the time has come for those worthy people to remind college presidents, professors and medallists, men of sober judgment and ripe scholarship, the wisest, most unbiassed, most reverent Bible students and interpreters who diffuse light and knowledge in, say, six languages, that the task of translating a few simple Hebrew and Greek words is beyond their reach, and that their familiarity with Biblical archaeology and history should add no weight to their opinions on matters of Jewish rites and customs. The man whose glory it is that he never rubbed his back against a college wall, talks as glibly about the correct rendering of *as oiros*, his equally illiterate and equally dogmatic brother does about the one and only meaning of *βαπτίζω*. It is not a question for critical scholarship to settle. The school-master has been abroad in the land. Everybody knows everything. A scholar's enemies are they of his own household. His coachman challenges the accuracy of his statements on matters of science, history or Biblical interpretation, and his serving-maid ventilates advanced views on Church Government as she helps him to a second supply of breakfast coffee.

Now while we do not quarrel with the spirit of the age, because a passage-at-arms with that nebulous monster would be more unsatisfactory than beating the air, we are old-fashioned enough to

look to reverent and exact scholarship for a solution of the vexed questions of Biblical interpretation and exposition. On the "Bible wine" question, the "voice of the people" might, during a temperance campaign, drown the voice of the scholars, and howl the "saving remnant" out of court. But that would not settle the question. A plebiscite can never settle a question involving historical knowledge, critical judgment, and the weighing of evidence. And if we are to defend the Bible against the assaults of ignorance and prejudice, we must stand fast by our principles of exegesis and turn a deaf ear to extremists on either hand. The temperance convention delegate may be earnest and conscientious. The licensed victualler may be bold and positive. But in the discussion of the "Bible wine" question, earnestness and positiveness have too often been associated with prejudice and self-interest.

It is quite unnecessary to say here that reason and experience are with temperance reformers and that they have unanswerable arguments wherewith to support their positions. It is equally unnecessary to express sympathy with the aims of the most zealous. Language condemning the liquor traffic of modern times cannot well be too strong. Restrictive measures cannot well be too severe. The entire removal of this "accursed mountain of sorrow" is the thing to be desired. But this end is sometimes sought to be brought about by illegitimate means. The Bible has been put on the bed of Procrustes; dislocated texts have been tortured into unwilling witnesses, and direct Scripture authority has been claimed for theories and practices of which Scripture writers knew nothing. Reverent and intelligent Bible students are beginning to protest against an unwarranted use of the Bible even in the interests of a cause which they ardently support. Nothing but harm is done by saying "Thus saith the Lord" if the Lord hath not spoken. The Biblical argument for temperance is clear and strong, but its nature and force have too long been misunderstood.

These thoughts have been suggested by the reading of a chapter on "The Bible and Wine" in a recently published work* by the late venerable Professor Franz Delitzsch, than whom no man had a better right to speak on Biblical questions. In the

* *Iris. Studies in Colour and Talks about Flowers.* By Franz Delitzsch, D.D. Translated from the Original by Rev. A. Cusin, M.A. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co.

book referred to, a gem in its way, he discusses, in one paper, at some length, the culture of the vine in Bible lands and the significance of wine in Bible teaching. The following paragraphs bear on the question adverted to and should weigh with all readers :—

That the Scriptures of the Old and New Testaments condemn immoderate indulgence in wine is a matter of course. It would be an impious error if the contrary inference were drawn from the fact that they sometimes speak of a raised, exultant frame, (*e.g.* Psalm xxxvi. 8), as a being drunk. Wine and every other strong drink are forbidden to priests when officiating, under threat of death ; and it is a principal requisite in the case of the elders and deacons of the Church, that they be not given to wine. Only two parties, however, in the Old Testament were total abstainers from wine—the Nazarite, who had taken a vow of abstinence for a definite period, or for his lifetime, and the nomad family of the Rechabites, whose inexorable adherence to their hereditary practice was held up by Jeremiah as a pattern to his own countrymen. There were also Jewish Christians in the Church of the Romans, who, on principle, denied themselves the use of flesh and wine, perhaps because the time seemed unsuitable for such indulgence, as many, after the destruction of Jerusalem, said : “ Should we eat flesh and drink wine now when that altar is destroyed, on which God was wont to have flesh offered and wine poured out to Him ? ” Under certain circumstances there are undoubtedly justifiable reasons for abstaining from wine, and for organizing such voluntary abstinence, to counteract the terrible evil caused by the use of alcoholic drinks.

This is the ground which the Anglo-American representatives of the temperance movement should take, without attempting to wrest the Scripture argument to support the conclusion that all use of fermented wine is anti-Scriptural. How often have I been asked in this connection, whether the wine of the four cups used at the Jewish Passover was fermented ! They would so like to substitute unfermented must for fermented wine in the Lord's Supper. But the Jewish Paschal wine is really fermented. Must, in the proper sense of the word, *i.e.* grape-juice freshly drawn from the wine-press, and yet unfermented, there is none at Easter ; after the first few days the first fermentation begins, and therewith the formation of alcohol. The juice of preserved grapes is also

excluded by the season of Easter; at the utmost we can only think of a distilled liquid, with the addition of spices poured over dried grapes—an allowable substitute for real wine, but this, too, is not without intoxicating power. So it must have been fermented wine which Jesus gave to His disciples at His parting feast, when He closed with the mysterious utterance: "Verily I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

THE FUTURE.

What may we take into the vast Forever?
 The marble door
 Admits no fruit of all our long endeavour,
 No fame-wreathed crown we wore,
 No garnered lore.

What can we bear beyond the unknown portal?
 No gold, no gains
 Of all our toiling in the life immortal;
 No hoarded wealth remains,
 Nor gilds, nor stains.

Naked from out that far abyss behind us
 We entered here:
 No word came with our coming to remind us
 What wondrous world was near,
 No hope, no fear.

Into the silent, starless Night before us,
 Naked we glide;
 No hand has mapped the constellations o'er us,
 No comrade at our side,
 No chart, no guide.

Yet fearless toward that midnight, black and hollow,
 Our footsteps fare;
 The beckoning of a Father's hand we follow—
 His love alone is there,
 No curse, no care.

EDWARD ROWLAND SILL.

SERAMPORE.

DURING our stay in Calcutta we went to Serampore, which is only an hour's run by rail from the city. Had it been made less easy to reach we would hardly have left Bengal without paying a visit to this spot of sacred missionary association—the Indian home of Carey, Marshman, and Ward, missionaries who belonged not to any one branch of the Christian Church, but to the world. Their intense missionary zeal, a zeal that led them to devote their lives to the work of carrying the Gospel to the heathen at a time when the Church was quite negligent of the command, "Go ye into all the world and preach the Gospel to every creature," and, when, Carey having decided to go to India, the East India Merchant Company was so bitterly opposed to mission work as to prevent him sailing from Britain in one of their boats, and on his landing in India prevented him settling in their territory; this burning enthusiasm in the service of God and mankind, have given them an influence that not only made itself irresistibly felt while they were living, but still stirs through the record of their lives and labours, the best and highest feelings of the nature, and arouses to greater earnestness in the sometimes discouraging and arduous work of a Christian missionary. They being dead yet speak.

We had an early breakfast, and after a long drive to Howrah station on the west bank of the Hoogly, got our train, and about 10.30 reached Serampore. Here our party of four was packed into a little trap, and we drove through almost the entire length of the town to reach the College. There are many very dead looking villages and towns in India, but Serampore seemed to have been dead so long that you could scarcely fancy it ever having been the abode of living men and women. The houses were not decaying, but decayed, though the tropical vegetation, creeping everywhere and over everything, hid somewhat the destruction which it had hastened, with a luxuriant over-growth of grasses and tangled weeds, and shrubs and trees, the palms of different kinds being specially numerous.

We drew up in front of the mission house built by Carey a magnificent building, approached by a stairway that would not be out of place in a vice-regal dwelling. Beside the house is the College, facing in an opposite direction, and over-looking one of the loveliest of Indian landscapes. The College grounds, which are kept in beautiful order, slope gently towards the Hoogly, and across the garden, from between great groups of trees and flowering shrubs, you can look over the waters of the river, with the fine noonday shimmer on them, to the lovely English park, laid out by Lord Canning, with its handsome gubernatorial mansion, the country house of the Viceroys of India.

The College is a building worthy of the fair landscape around it. The imposing size of it, and its magnificent portico, supported by enormous pillars, make us wonder at the courage and faith in the future of Christianity in India of the designers, and when we enter the building the wonder grows. There are a spacious entrance, and a magnificent convocation hall, about a hundred and five by sixty-five feet, on the ground floor. The upper story is reached by two handsome brass stairways, the gift of the liberal Danish king, in whose territory these early missionaries found a home when driven beyond British bounds, and here is another hall corresponding in size with the lower one, and on one side of it are the College library, and on the other class-rooms. There are also class and boarding rooms for the students on either side of the lower hall.

The library is as large as the central hall, and the book-cases beautifully arranged, and the shelves well filled, I have forgotten the number of volumes, but it must be very great. Comparatively few books have been added of late years, but many of the collection are more curious than useful at the present day. The most interesting shelves to us, were those containing copies of Bibles translated into many different languages by Carey himself, among them one New Testament in Hindi, printed in 1800. Here were also some valuable Pali manuscripts obtained for the library by Carey, and the famous Chinese dictionary, prepared by Marshman, every word written by his own hand on paper prepared in the mission press. On the walls are some photographs, groups in which the "immortal three" have a prominent place; also an oil portrait of Frederick VI., of Denmark, and his queen; a French

lady, a beauty of her day, has also a place among these royal and missionary personages. Her claim to this place of honour does not seem to be very clear.

Opening from the library, and from the windows of which you get the fine view across the river, is the council room, in which are four chairs used by Carey, Ward and Marshman and Marshman's missionary wife, and the table around which they sat discussing plans of work, and holding friendly counsel on mission questions. In a glass case on the table is the manuscript of Carey's Sanscrit dictionary, never completed. In a corner of the room is Carey's pulpit, of the very simplest construction, which used to have a place in the mission church, and has been removed for preservation to the College.

The library and the council room are in good repair and fine order. But how to speak of the rest of the College! Great masses of plaster have fallen from the walls in places, and gaping cracks show where more is soon to break away. The floors and much of the woodwork are decaying, while the fine stairways are black for want of care, and even the grand entrance pillars are becoming unsafe. It is one of the saddest sights in India, the sight of this noble building going to destruction, and one would think that were it merely for the sake of sentiment the Baptist mission would hesitate to give up to ruin such a monument of such men.

The College was formerly open for all classes of boys, heathen as well as Christian. Now it is exclusively a Christian College, and where hundreds used to attend there are only about fifty pupils, and the Mission Board, I suppose, think it waste of money to keep up, for so small a number, a large and expensive building. A small sum has been granted lately for repairs, and some scaffolding was erected under the portico, but it seems unlikely that the building will be sufficiently restored to prevent it before long becoming unsafe. It is all very well to say that such a building should never have been put up in Serampore; that only in Calcutta or some large city could it have a permanent existence. One *only feels*; one cannot reason when wandering through the deserted halls and class rooms, and thinking of the men who planned and built, and who, living on the scantiest allowance themselves, gave of the abundance which they earned by hard labour to carry on work on so grand a scale. Truly there were giants in those days!

From the College we went to Henry Martyn's Pagoda, as it is still called, though the heathen shrine became for this devoted man a house of prayer to God. The Pagoda was near the bungalow of David Brown, also a chaplain, with whom Martyn lived, and was obtained from the Brahmans for a small sum of money. It is a small building on the bank of the Hoogly, and so near the river, that a platform built out towards it, has been quite destroyed by the action of the water on the stones. A pupul tree, too, has grown up beside it, and is rapidly breaking up the wall on the opposite side. The roots and branches have entwined themselves among the stones, and with resistless force are separating them, and destroying the whole Pagoda.

These houses of brick and stone, consecrated to us by the memory of eminent men of God, are crumbling and passing away, and we cannot but feel a sadness creep over us as we see the progress of decay that must end in ruin. But the story of their lives of love and self-sacrifice remain to us for ever, and is a possession that time cannot touch, that no ruthless hand can destroy.

We spent our last hour in Serampore in the cemetery, where rest the three great missionaries. The monuments erected to them are the most striking in the quiet little plot of ground set apart as an English place of burial. From the entrance gate you at once distinguish at the left hand, and close to the wall, the high square monument sacred to the memory of William Carey; directly before you, distant about a hundred yards, is Ward's tomb, a shapely dome supported by ten slender pillars; a little to the right, also very near the gate, lies Joshua Marshman, the rectangular roof of his monument resting on one side on a wall covered with inserted tablets, bearing the names of different members of his family; three sides being supported by pilastered columns connected by arches. The inscription on Ward's tomb is long, and sketches slightly his missionary career. The love and sympathy existing among the little band finds expression in the words on the tablet bearing Marshman's name, "In the same cemetery with his beloved colleagues, Carey and Ward." The shortest and simplest record is that on Carey's marble:

Born 17th Aug., 1761.

Died 9th June, 1834.

"A wretched, poor and helpless worm,
On Thy kind arms I fall."

In Serampore there is a Jugganatte car which stands in a rather retired street, and is protected only by a great thatch roof. I did not ask whether there was a temple devoted to the "Lord of the World" in the city, but evidently there was none big enough to hold his chariot, and here it stands in all seasons, a great, clumsy, weather-beaten construction of wood. The car is mounted on sixteen wheels, and is built in tiers, each story being smaller than the one immediately below. Two stairways connect the lower and second storeys, and once a year, when Krishna is taken out for an airing in his chariot, his priests seat themselves on the different platforms and enjoy, if not a very easy drive, the homage paid them by the crowds who gather in hundreds to draw the unwieldy vehicle. We were told that some years ago a couple of priests fell under the wheels and were crushed to death, an accident which one wonders is not more frequent considering the construction of the car. One of the native Christians in Neemuch told me that people used to throw themselves under the wheels, because their blood was an acceptable offering to the god, and those who so devoted themselves to him hoped for reward to be born again as Rajas, and to have pretty wives, an idea of heavenly bliss that strikes an Occidental as original, to say the least of it, but it is a very common one here in India. Mr. Wilson once found a man sitting under the blazing sun surrounded by dozens of fires, in order to make himself as uncomfortable as possible. The man himself, under a vow of silence, would give no answer to any questions asked him, but others told Mr. Wilson that he was torturing himself in this way so that he might have a chance of being born again a king and have many pretty wives.

At a little distance from this car was a bran new erection, which had the look of some wonderful patent Yankee machine. This was another chariot for Jugganatte. The two cars were of the same pattern, but here the wheels and bars and supports were all of iron, so giving the whole a light, nineteenth century appearance compared with the original. A coat of brilliant red paint completed this travesty of the staid old machine, and it will do nicely for a

carriage for the washed and cleaned Krishna that *litterateurs* and advanced Hindus give us now-a-days.

The image of Jugganatte, a hideous face and body without arms or feet, is taken out of its temple, and during three days every year is exhibited to the public. Puri, in Orissa, is the chief place of worship of this deity ; but there are temples sacred to him, and cars of the one pattern in many cities and towns in India, and crowds of worshippers gather at all these different places to do honour to him.

On the first of these (three) days, called the Bathing Festival, the idol is taken from its shrine, and on a lofty platform, in sight of vast multitudes, bathed by the priests. This exposure is supposed to be productive of a cold, so that ten days after, the Car Festival is held, when the image is placed in an immense car, made and reserved expressly for this purpose, and taken to the temple of any god which happens to be near, for a change of air. The car is drawn by the excited crowd, the poorer and more ignorant people believing that it is a meritorious act to assist in dragging it. After remaining a week in this place, the third festival, the Return, is held, at which, with somewhat diminished fervour, the idol is dragged back to its home.

The proximity of these heathen idol-cars, particularly of a *new* and yet unfinished one, to the homes of the pioneer missionaries of India is saddening and somewhat depressing. Ninety years have gone by since the Bible was first given to these Bengalis in their own tongue. During a third of this time these three men who were kings among their fellows laboured incessantly for the conversion of the people in this district, and when they were called to rest, others followed up the work so nobly begun. And yet, on the outside at least, heathenism looks as strong as ever.

“ Where is the good ?

What is the good ? A lamp when it is lit
Must needs give light ; but I am like a man
Holding his lamp in some deserted place,
Where no foot passeth. Must I trim my lamp,
And ever painfully toil to keep it bright,
When use for it is none ? I must ; I will.
Though God withhold my wages, I must work,
And watch the bringing of my work to naught ;
Werd in the vineyard through the heat o' the day,
And, overtasked, behold the weedy place
Grow ranker yet in spite of me.”

“ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” “ Yea, all kings shall fall down before Him ; all nations shall serve Him.” “ And the seventh angel sounded ; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ ; and He shall reign for ever and ever.”

MARGARET CAVEN WILSON.

Necmich, Central India.

THE REFORMER.

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.

For centuries those walls have been a-building ;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.

He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die : what is the right,
And where is justice, in a world like this ?

But by and by, earth shakes herself, impatient ;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.

When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—EDWARD ROWLAND SILL.

THE WOMAN FOR THE FOREIGN FIELD.

WE frequently see articles setting forth the spiritual, mental and physical equipment necessary to the man who comes before the Church offering to carry the glad tidings of salvation to the heathen. But, though at the present time, many women, as well as men, are coming forward and saying, "Here am I, send me," and quite as many are being accepted and sent out, no one seems to think that a word in season needs to be spoken to those women, or to the Mission Boards sending them. Who will question that the man who is seeking to take to himself our Lord's last command, does not seek a most responsible stewardship? But does the responsibility become less when a woman takes up its burden? Certainly not. To one and all of God's servants is the exhortation to do heartily and with all our might whatsoever He puts into our hands.

The work, in which, as a missionary, a woman will employ herself, will be anything that she finds to be helpful to the breaking down of the barriers of heathendom. Briefly stated, her work may be classed under the following heads, which are those generally given in mission reports: Zenana Work, *i. e.*, visiting the women in their homes for the purpose of teaching them to read, or reading to and conversing with them; Supervision of and Teaching in Girls' Schools; Medical Work among the women and children; and the Training of Christian Girls. Any one of these branches of work, did it mean nothing more than that the missionary is to be a teacher of reading or fancy work, or a healer of the diseases of the body, means that she has to wage war against crass ignorance and stubborn conservatism added to dead indifference. But remember, and the faithful missionary will ever remember, that all this toil and patience are to be but the diplomatic tactics of an ambassador sent by the King of Heaven, to bring the hearts of those among whom she labours into His kingdom.

Dear Christian sisters, whose thoughts are turning towards the foreign field, let me say to you: Think long and deeply over the matter, such desires need much seasoning with prayer, they must be tested in all possible ways, to give them time to grow or to wither. If this desire has been born of gratitude to God, Who hath so highly favoured you, and of love for the souls of those from whom He has withheld the knowledge of salvation through Christ

Jesus, time will but strengthen it. Duty which has been made clear to us through a deep sense of that love whereby we have been redeemed, is the only sure foundation on which to build. "For His sake," should be every missionary's watchword. Beware of being carried away by romantic or emotional feelings, let there be no lurking desire to get rid of duty which lies at hand, because it is irksome or dull. All paths of duty have more of prose than poetry in them. The soul's unrest and love of change must have no part in this matter. A discontented mind, whose thoughts revolve about self, will be dead stock in a business which demands the constant giving out of sympathy. The hope of gaining a comfortable livelihood must not be allowed to weigh with you. If it is a livelihood that is wanted, the intellectual qualifications and professional enthusiasm needed to ensure success in the mission field, will earn you that in your own land, with far less weariness to the flesh and far more of the good things of this life.

But we trust it is no sentimental feeling or hope of worldly gain, which so often causes our young friend's thoughts to go out after her sisters in heathen lands. She may have a happy home in the midst of a loving family circle. Or perhaps she is out on the world filling, with credit to herself and satisfaction to all concerned, some post which is socially quite as good as that of a missionary; or it may be she is earning a name for herself as a physician, and so the world to her is very fair. Most likely she is a Sunday school teacher, and active in all Church work. Possibly it is largely through her enthusiastic, faithful efforts, that there is an auxiliary of the "Women's Foreign Mission Society" in the congregation with which she is connected. And so, having tasted the joy of active service, she is ready to go even unto the ends of the earth to serve her Lord.

Those who are actively engaged in seeking the eternal welfare of their fellow creatures are often given sips of the wine of joy from the hand of the Lord of the vineyard, which those who only look on are never permitted to taste. But though the wine be the rarest and sweetest heart can know on earth, the enemy will be sure to mingle it with bitter draughts, which chill the heart to the very core. Who, when seeking to promote some scheme of benevolence, has not been made to feel heart sick by the cold indifference of fellow Christians? The heathen are not even

supposed to be interested, and often the most enthusiastic efforts lay the missionary most open to suspicion. I put not this question to discourage any one. But, when day after day, and week after week, ay, and it may be year after year, you have faithfully and earnestly striven to lead the hearts of your heathen sisters away from gods that are no gods, to see in Christ the true and only Saviour, and yet you cannot dare to hope that even one has come into the Light, how will you hold on? Even St. Paul, no doubt, knew experimentally how much the exhortation, "Let us not be weary in well doing," needed to be taken to heart. I am sure there are not many missionaries, who could not tell us that many times, nothing, save the remembrance of their "marching orders," to go into all the world and preach the Gospel to every creature, has held them from turning back. I once heard an honoured missionary of our own Church, who had laboured for years, and is still labouring in the New Hebrides, say that were he asked what qualities a missionary needed a large share of, he would answer, "Patience," and what next? "Patience." He had sown faithfully, and has been privileged to reap abundantly. Others have been steadfast to the close of a long life, and yet have seen but little fruit.

I have emphasized the need of patience on the part of the missionary, but do not mistake me; it is not the sort which means contentment with small results, or which becomes satisfied not to expect converts; but rather "Patient continuing in well doing;" ever striving that each succeeding year may find you more faithful and more zealous; the patience that springs from a heart overflowing with faith and love and gratitude. Is not this the meaning of the promise, "And lo, I am with you always, even unto the end"?

The missionary needs tact, to enable her to reach the women and win their favor. Having won them to listen she must be fertile in resources to keep them interested. Then she requires a kindly firm hand, to oversee and guide aright those whom she will have assisting her in the work. A most excellent quality in a missionary is the power to do unpleasant duties with a firm hand and a tender heart. A mind trained to think, and moral courage to execute what she believes to be right, she must have. She should be enthusiastic over her work. Not the frothy enthusiasm which

expends itself in talk, but the holy enthusiasm of unselfish, quiet deeds. Believe me, her life before the heathen will be a far more powerful influence, for or against the cause of Christ, than all the talking she can possibly do. How can they see anything beautiful or to be desired in the religion of any one who, in any way, takes unfair advantage of them ?

Let us look now at the social life of the woman, who, severing all the precious home-ties, steps into this new environment. It is generally a very limited social sphere, probably very little or even no society, outside her fellow missionaries. Amongst these she, as a natural consequence of coming into such close contact, will most likely find those who will become to her very dear friends ; but she may also, from the very same cause, find others whom she will need much watchfulness over her own feelings to keep from disliking intensely.

She enters a new home, neither as a daughter nor as a wife, but with one or more of her fellow missionaries. This home is not a boarding house, which she may leave on a week's notice if things are not to her liking. It is a household of women of which she becomes a member. The other members may all be strangers to her, and possibly her early training and manner of life, have been very different from theirs. Perhaps she has had no experience in living with strangers, and, therefore, no idea as to how she will get on with them. There is no secret in it, more than what belongs to the making of a happy home anywhere. She only requires to look on them as her very own sisters, never considering her own comfort by itself but always that of the household. She, who has not learned this secret, is not ready to venture into a household of this description. Such a home may be a very haven of rest and peace to all its inmates when the day's toil is over, but if it contain one discordant, selfish spirit, that one necessarily mars more or less the comfort of all.

Then again, there are good, unselfish women who, owing to peculiarities of temperament, are not comfortable people to live with. It would not be wise for any woman, knowing herself to be what, for want of a better term, I shall call "pernickity," to venture on such a radical change in her mode of living, as transplantation to a new climate and a home such as I have described would entail.

Speaking of residence in a different climate reminds me, that the woman who undertakes to live and *work* in such climates as those of Trinidad, India and many parts of China, should see to it that she has a considerable amount of physical vigour to begin with. She defrauds not only herself, but the Church she has undertaken to serve, who remains silent regarding known physical weakness when offering her services to a Mission Board. Nor can the Women's Foreign Mission Board be too painstaking in prying into all these matters when ladies apply to be sent out as their agents. I say "prying into," because to go to any known friend of the applicant and say, "Miss A. has offered herself for China or India; what do you think of her going?" means nine times out of ten that "Miss A." is lauded to the skies for her devotion, and the enquirer is not a whit the wiser. Of course the would-be missionary comes well recommended by her pastor. He can tell how regularly she attends his services, and how well she knows her Bible and Shorter Catechism; but for anything else you would do better to ask her washerwoman. Just a little skill in the art private detectives are expected to excel in, ought to be all that is needed. Friends and acquaintances of her own sex, if they did not suspect the asker's motive—and this means that members of the Board must have these enquiries made for, not by, themselves—would be the most likely parties from whom to get the truest estimate of her disposition, general health, etc. Has she been a teacher, a trained nurse or a doctor? then her patients, or her pupils and their parents know if she possesses the graces of a Christian spirit.

No right thinking woman will feel aggrieved should it come to her knowledge that enquiries of this nature have been made concerning her. On the contrary she will feel herself safer in the hands of a Board which takes the trouble to carefully select its agents. And should she be set aside, the heart-burnings caused her thereby will be small indeed to what they would be were she sent out and afterwards recalled. And even though it might never come to a recall, think of the emptiness of a missionary's life whose hands are filled with work in which the heart has little or no part. But if heart be joined with hand there can be no life fuller of blessed peace and sweet content.

ONE INTERESTED.

PRESBYTERIAN UNION IN INDIA.

THE Fifth Council of the Alliance of the Churches in India which hold the Presbyterian doctrine and polity, met in Calcutta in the closing week of 1889, and during their session took action which seems likely to give the Council some historical importance. At the request of the (Am. Presb.) Presbytery of Lahore, each of the thirteen Presbyterian bodies in India had previously appointed a representative to be member of a committee thus formed, in order to prepare a Plan of Union for submission to the different Presbyteries in the country. This committee met in Calcutta the week before the meeting of the Council, and prepared resolutions on doctrine and on polity and worship; which were adopted by the Council; as, also, the following resolution, which, as will appear, brings forward the question of the formation of a Presbyterian Church of India, to comprehend all bodies holding Presbyterian doctrine and polity, for immediate consideration by the Churches in India and the various parent Churches at home. The resolution reads:

Whereas, There is nothing in Doctrine, Polity or Worship to keep the Presbyterian churches in India apart, and, *Whereas*, The interests of Christianity, more especially from a missionary point of view, will be advanced by that union, it is *Resolved*, That the Committee on Presbyterian Union be appointed a Committee of the Alliance to formulate a Basis of Union on the lines of the resolutions arrived at to-day, and send it to the various Presbyteries and bodies corresponding thereto, for approval and transmission to the home authorities for their sanction.

The resolutions herein referred to in substance recommend the following action:

1. As regards Polity and Worship: That a constitution be prepared for the Presbyterian Church in India based upon those of the Presbyterian Churches in Europe and America; that in all meetings of ecclesiastical courts where the United Presbyterian Church of America is represented, the Psalms, alone, be sung—not only out of regard to their opinion, but because the Psalms alone are a sufficient medium for the praise of God; that, as regards

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foreign missionaries, they shall have the right to vote only as they shall have previously severed their ecclesiastical connection with the home churches ; otherwise, they shall be only corresponding members of the Indian Assembly ; finally, that in all cases originating in Presbytery or Session, of a purely provincial character, appeal shall terminate with the Synod, excepting only as Synod shall itself determine to refer them to the Assembly.

2. As regards the Doctrinal Basis of Union, the resolutions recommend that it shall be the Apostles' Creed, the Nicene Creed, together with some modern Statement or Declaration of Doctrine, as, either the Twenty-four Articles of the English Presbyterian Church, or a "Statement of Doctrine" drawn up by three of the four Scotch missions in India for the use of their native ministry in the mission fields. The Westminster and the Heidelberg Standards are to be "held in veneration and as useful for edification."

3. As regards Organization, it is recommended that there be a General Assembly meeting biennially or triennially, in which English shall be the chief medium of communication ; although not excluding the various Indian vernaculars when necessary : that there be constituted five Synods, viz., that of Madras, in the south ; Bombay, in the west ; Bengal in the east ; Hindustan, in the north, and of Punjab, in the north-west, and that in these respectively shall be two, four, three, four, and four Presbyteries.

Such is a very brief summary of the action of the late Council in Calcutta, which is likely to bring the whole subject thereby covered before our home churches for discussion in the near future.

Not only Presbyterians, but all Christian people will be gratified with this evidence of the life and growth of the Church of Christ in India, which this action so attests. The proposed Presbyterian Church of India, if it shall be constituted, will unite under one supreme jurisdiction Christian congregations at present divided among thirteen different bodies and comprehending 7,000 communicants and 12,000 adherents. Whatever view may be taken as to the desirability or practicability on the foreign mission field of any organic union of bodies holding divergent and mutually exclusive views of doctrine and polity, certainly there appears no valid objection to this action regarding the thirteen Presbyterian bodies of India, but the strongest reason for the consummation of such union at so early a day as practicable.

Such union, will, if we mistake not, have no small influence upon the native mind, both heathen and Christian, as a visible evidence that the Presbyterian Church in India is not a casual foreign importation, but has come to stay, and that not as a foreign but as a native body, self-governed and self-determining. The consciousness of this should do much to develop that sense of independence and self-reliance, the lack of which, in many parts of India at least, has been and still is one of the chief hindrances to the healthy growth of the native Church. And it is easy for any one to see that there are various interests connected with different parts of the work of the Church, which can be much more efficiently promoted under the supervision of such a General Assembly, comprehending all Presbyterian bodies in India, than at present. There are several matters of immediate and primary urgency on which it is of great importance that all the India Presbyteries should shape their policy upon the same or similar principles, which, apart from such union and all that it implies, is almost or quite impossible. There is, for example, the question as to the standard of education for the native ministry. Most, in India, we judge, would agree that the requisitions of our home Standards on this subject are inapplicable to the Church in India. Yet the matter should not be left loose and undetermined, and it is plainly desirable that the Presbyteries in different parts of India should unitedly fix upon certain principles, at least, respecting this subject, which should apply everywhere.

Then there is the question as to the place of the lay ministry in the Church, and the conditions under which it should be exercised. In this matter the Church in India, led by providential necessities, is, we venture to believe, far in advance of the home churches, at least, in America; for a lay ministry, under the names of Catechists and Scripture Readers, is long ago a fact everywhere in India, and the service of these is little less than indispensable. Moreover, in the missions of the Presbyterian Church of the United States, at least, the lay helpers are trained for their work in courses of suitable study prescribed by Presbytery. But it is exceedingly desirable that, with due regard to the special conditions of widely remote parts of the Indian continent, the status of these lay preachers and the conditions of their office should be prescribed, as far as possible, with a good degree of

uniformity. This can scarcely be secured in any other way than through an organic union of the different bodies. Of still greater importance, if possible, is the unification of the educational work in the various Presbyterian missions, especially that concerned with preparation for the ministry of the Word. With the present ease of intercommunication throughout India, there is no occasion for duplication of such work in the territory of any given language. There is no reason why each separate mission should longer educate its own ministers and lay preachers. One well-equipped theological school for each of the leading languages would seem to be quite sufficient, and with the united Church it would be possible to select, for instruction in these schools, not merely the best men in any one mission, but the best men for that work to be found in all the missions using that language. The expense of such education could then easily be divided on a *pro rata* basis among the various home churches represented in the missions concerned. But the matter scarcely needs argument, and these illustrations must suffice.

Regarding the Doctrinal Basis of Union, we see some difficulties, though not such, we hope, as shall prove insuperable. We quite agree, indeed, with the evident judgment of the India Council that the doctrinal Basis of Union, as compared with the Westminster or Heidelberg Symbols, should be brief and simple, leaving the native Church to develop details as Providence may indicate, and their special surroundings may make needful. But while this requisition is fulfilled in both of the modern "Statements" which the Council recommend as a part of the Basis of Union, each of them is lacking on one of two points which ought to be regarded as of prime importance. The statement of the three Scotch missions, satisfactory as to the authority of the Holy Scriptures, is silent as to the duration of future punishment, and leaves the door wide open for almost any error on that subject. On the other hand, while the Summary of Doctrine proposed for the Presbyterian Church of England is explicit on this point, it carefully avoids committing any one as regards the infallible authority of the Holy Scriptures, even in matters of faith and morals. These questions, of first-class importance anywhere, are, if possible, even more important in India than in our western lands. We should expect that the Hindu mind, ever used to think of future retributions as limited in duration and

capable of being shortened by works and penances of the sinner, would be especially ready to adopt the palsying error of restorationism. So also, if space permitted, it would, we think, be easy to show that the Hindu tendency to religious mysticism would render it even more necessary than with us, to insist strenuously upon the inerrant authority of the *objective* standard of the Holy Scriptures. For these reasons, especially in view of the evident drift in some of the home churches represented, we look with some considerable anxiety for the final decision as to the basis of the proposed union which shall be finally accepted by the Indian churches. Meantime, as the question of this union, with the basis on which it shall be formed, is certain soon to come before our home Assemblies for their sanction, it is well to note these points, that if necessary our home Assemblies may be prepared to use all possible influence to prevent error on so fundamental matters finding any place in the doctrinal foundation of the Church of India, which, by God's blessing, we have been privileged to have some part in building.

SAMUEL H. KELLOGG.

Toronto.

LITERARY PIRACY.

There is no other American publishing house so well known to Canadian clergymen as that of Funk & Wagnalls, New York. As publishers of *The Homiletic Review*, *The Missionary Review of the World*, and periodicals of more limited circulation, and as the American publishers of a large number of English and Continental commentaries and other religious books, native and foreign, and being reputable and enterprising, and offering special discounts to clergymen, this firm is known in nearly every manse in Canada. Scores of theological students have been regular subscribers for some one of the Funk & Wagnalls' periodicals, not because they derived any benefit from the reading of very commonplace sermons and the like, but in order that they might take advantage of the "hook offers" made to subscribers. This and similar methods may be, and doubtless are, perfectly legitimate. And, indeed, we have heard few complaints against the treatment of customers. The one point is that *Funk & Wagnalls have been respected and trusted.*

Another name, well known and highly honoured in American religious and political circles, is that of John Wanamaker, merchant, Philadelphia, Postmaster General of the United States. Mr. Wanamaker deals in almost every line of goods, and does a considerable business as a publisher and bookseller—to the ruin of many retail bookmen.

Both of these concerns are already well known to readers of this Magazine, but we depart from our usual course and give them a free advertisement—not such, however, as will increase their Canadian trade very materially. We wish to inform their Canadian patrons that these religious traders, carrying religious flags and offering special advantages to teachers of religion, have become pirates on the high seas of literature. They have "hoisted the skull and cross-bones," and joined the black fleet of literary buccaneers.

The facts are already well known to readers of the newspapers, and have attracted considerable attention, partly because of the religious reputation of the pirates, partly because of the bare-faced boldness of the venture, and partly because of the quality and value of the booty. It was not some shilling novel or five-and-six book of travel, but the latest edition of the "Encyclopædia Britannica." This monumental work, the production of which cost A. & C. Black, of Edinburgh, more than a

million dollars, has been reproduced, by photographic process, on cheap paper, and offered to the Christian public of the United States and Canada, twenty-five volumes, complete, carriage paid, for something less than forty dollars. And to add to the enormity of the crime the country has been flooded with circulars, by the New York house, in which this magnificent "steal" is pronounced "equitable," "the fairest all round," and necessary to a "successful book business." Our one word is that these pious plunderers, these sinners among the saints, are deserving of the "many stripes" of an outraged religious public's condemnation, and that those who in the future knowingly reap the benefit and add to their libraries a process "Britannica," will have the delightful consciousness of having received stolen goods, which in the eye of a police magistrate is criminal.

There are several other notable examples worthy of mention. But the story of the "wonderfully cheap Webster's Unabridged," and of the bogus Stanley books is wearisome. Another New York publisher outstrips all his fellows in pirating the "Oxford Bible," helps and all, and offering it "at a bargain" to Sunday school teachers and preachers. This man's name is Hurst.

These recent examples of the prevalence of America's national sin indicate a tendency of the times. "For filthy lucre's sake" conscience is silenced, commercial honesty destroyed, and business enterprise made synonymous with pillage and robbery. For, what would be robbery in the case of a manufacturer's products, is robbery when it is the result of an author's toil that is unlawfully taken. A literary man's work is his lawful property as much as if in its production his hands were callous and not his brain. And it will not atone for the crime of these literary pirates to say that it is done in "self-protection" or that poor clergymen and other religious teachers are enabled to obtain valuable works otherwise beyond their reach. No pleading of the *lex talionis*, no "special discount to ministers of the Gospel," not all "the drowsy syrups of the world" will avail. Messrs. Funk & Wagnalls have been found out as parties to a piece of "shady" business, and their credit is damaged. We shall ask now concerning their arrangements about other works. Are T. & T. Clark, of Edinburgh, satisfied with their "equitable working plan," as applied to the republication in America of Meyer's Commentaries, for instance? But we ask no more questions. These publishers have been trusted and they have betrayed that trust. Their "offence is rank; it smells to heaven."

THE NEW PROFESSOR.

Another professor has been added to the teaching staff of Knox College. For years it was felt that the staff should be increased. Dr. Gregg, the honoured professor of Apologetics and Church History, was beginning to feel the weight of years. Besides, there were subjects of vast importance that could be neglected no longer. Temporary relief was given by the appointment of a lecturer in the new department of Old Testament Introduction and Analysis. But another change was made necessary by the request of Prof. Gregg to be relieved of one of the subjects assigned to him. His resignation of the chair of Apologetics was accepted by the General Assembly, and, on the recommendation of the authorities of the College, the Rev. R. Y. Thomson, M.A., B.D., the present lecturer on Old Testament Introduction, was appointed Professor of Apologetics and Old Testament Literature.

Dr. Gregg will continue Professor of Church History, and in the leisure afforded him will, we trust, find opportunity to complete and publish his history of the Presbyterian Church in Canada. It is gratifying to know that his accumulated stores of historical knowledge are not to be lost to the Church, and that he has been carrying on his literary work, preparing for the press a second volume of his history, even when overburdened with professorial duties. Now that the very heavy department of Apologetics, in which he laboured so faithfully for many years, is taken off his hands, he may be enabled to carry out his literary plans, and in his declining years render noble and much-needed service to the Church and the country. That it may be so is, we are quite sure, the hope of all his old students.

Turning now to the new professor, we find every reason to congratulate the College and the Church. Professor Thomson made a name for himself when a student in Toronto University and Knox College. Since graduation he has been following out with tremendous resoluteness the lines of study begun in his college course. Both in Edinburgh and in Germany he has studied modern theological thought under its leading living exponents. Since his return to Canada he has been lecturing in Knox College and in Manitoba College, for three successive sessions, with honour to himself and immense profit to his students.

That Mr. Thomson should be given the department of Apologetics is

matter for congratulation. We do not know of another man in Canada so well qualified for expounding this subject. A vast amount of work remains to be done in this field. Both in Britain and America the call comes for a new apologetic. The fresh work done, during the past half century, in other departments of theology as well as in philosophy and the physical sciences, makes reconception of the apologetic argument necessary. Dr. McCosh may wonder at the introduction of Hegelian philosophy into Canada—seeing that it never pierced the walls of triple steel guarding his own Princeton—but whether it will live or make way for another, Hegelism will leave its mark on the theology of Canada as it has done in Germany and is doing in Scotland. So, too, with the physical sciences. It will not do to shut our eyes and say that Evolution is an exploded theory. It is the greatest word in science to-day, and its influence is being felt in theology. Dr. Stalker says: “The real apologetic of our age will be the Church’s deliberate judgment on Darwinism.” That judgment has not yet been given, and never can be given until theologians make a thorough and sympathetic study of the subject from within. To do this and to do similar work in other fields of theological speculation is the work of the modern apologist. That Professor Thomson will gird himself for the work and acquit himself honourably is the well-founded hope of all who know him. Distinguished ability, enormous capacity for thorough work, fairness and judiciousness of mind, a masterful grasp of his subject, and withal fidelity first of all to truth, are the qualities which students have already discovered in Mr. Thomson. We have not the least doubt that if strength is given to him he will do valiant service to the Church and to theology.

This appointment is not, however, without its shadowed side. Every one knows that one of the subjects given to Prof. Thomson is sufficient for any one man. No professor can do justice to himself and to his work under such circumstances. Prof. Thomson can do the entire work with more satisfaction to students than any other man. But it is to be hoped that a division will be made before many years.

THE EDITOR'S BOOK SHELF.

The summer solstice has had no perceptible effect on the Book Shelf. The seasons come and go, but the printing presses go on forever. The literary dyspeptic hates the sight of new books, and inwardly curses the man who invented movable types. And, indeed, the case is becoming desperate. A good many centuries ago, the leading literary man of the day complained of "making many books" as being endless, involving "much study," which, even in those halcyon days, was a "weariness of the flesh." But we are in a worse condition now than they were in the days of Koheleth. Fortunately for the public, book-reviewers are the only men compelled to take all the courses and taste all the dishes. The caterer may be disappointed if none but the professional "sampler" patronizes his viands: but the arrangement saves the public's digestion, and the reviewer himself becomes an expert, and learns a professional secret which wards off the evil effects of literary surfeiting.

But if all new books were of the merit of the one claiming first attention this month, and if all authors were as deserving of respect as John Monro Gibson, book reading and reviewing would be pleasanter and more profitable than it sometimes is. Dr. Gibson's latest book* is, in some respects, more pretentious than "The Ages before Moses" or "The Mosaic Era," and is, in all respects, as deserving of public favour. It is, however, one of a series—a circumstance not always favourable. The inferiority of the many may prove a deadweight to the excellence of the few. The "Speaker's Commentary," the "Pulpit Commentary," and other series, are the graves of some of the best recent commentaries.

But the "Expositor's Bible," of which Dr. Gibson's book is the latest issue, is an exceptionally strong series. It is already well and favourably known in Canada, but reference here may not be too late. The purpose of the editor, Dr. W. Robertson Nicoll, is to give a popular exposition of each book of the Bible, based on exact scholarship and sound exegesis. In his choice of writers he has been singularly happy, securing the services of men, almost without exception, at once scholarly and popular, men of the study and men of the world, men like Maclaren of Manchester, Plummer, Dods, Edwards the Welshman, Smith and Milligan of

*The Gospel of St. Matthew. By John Monro Gibson, M.A., D.D., London. Toronto: Willard Tract Depository and Bible Depot. 1890.

Aberdeen, representatives of all schools of evangelical theology and all branches of the evangelical Church. Six volumes are published annually, and, to subscribers for one year's issue, at the surprisingly low rate of one dollar per volume. Of the sixteen volumes already published we would be on the line if we say that there is not among them one weak book. One or two may be a little slow; but the average is unusually good. Not infrequently have we called the attention of students and young ministers to this series, and the first word of disappointment has yet to be heard. Next year's list will contain Dr. Kellogg's "Leviticus" and, if we mistake not, one by Warfield, of Princeton.

Coming now to the present volume, we find the general features characteristic of the series: competent knowledge, reliable exegesis and a true devotional spirit. Dr. Gibson brings to his task special qualifications. Sympathy with men, fidelity to truth, belief in and devotion to Jesus Christ are qualifications indispensable to any New Testament expositor, least of all to the expositor of the first Gospel. A mere scholar cannot understand Jesus Christ, and unless he sees with Him eye to eye, touches hand to hand, and yet believes in something in Him unseen and untouched, he will miss, on the one hand, His perfect humanness, or, on the other, the mystery of His Divinity. Only by the insight of sympathy can he grasp the meaning of some of those deepest sentences or of that still deeper life. And it is with that clearer vision that Dr. Monro Gibson gazes at the Christ of the first Gospel.

Not being part of the plan of this series, questions of Criticism are not raised. The "Synoptic Problem," so interesting, so vital, is not discussed. No attempt is made to fix the dates, further than the statement in the first sentence: "The New Testament opens appropriately with the four Gospels: for, though in their present form they are all later in date than some of the Epistles, their substance was the basis of all apostolic preaching and writing." This is, perhaps, sufficient for our author's purpose. The Synoptic Problem is near a satisfactory solution than it was a few years ago, and a clear and popular statement of the results of recent critical work by some well-informed, frank, judicious critic would be most welcome. Dr. Gibson might have discussed these questions with great advantage to his readers, but he passes them by and addresses himself to the, perhaps, more difficult task of stating again and in a fresh form St. Matthew's Gospel history, and his view of the Divine character sketched, His words and works.

The work is divided into twenty-one chapters, and all the great subjects are appropriately arranged and discussed. Here and there we are reminded of Dr. Gibson's proficiency in metaphysical studies when a

student in Toronto. Everywhere we have the sympathetic touch of a warm heart. A sample of his style of treatment was given in the MONTHLY for June of last year, where he discussed "The Temptation." His exposition of the "Sermon on the Mount" is specially good. In connection with this section Dr. A. B. Bruce's latest book, "The Kingdom of God," might be read with great profit. In that stimulating and now famous work Christ's doctrine of the "Kingdom" is expounded with greater emphasis and more originality than in the volume now before us. But Dr. Gibson's treatment is strong and satisfactory. Indeed there is not a weak or commonplace chapter in the book, and each of its 450 pages makes us almost regret that such a preacher, teacher and author ever left our Canadian Church.

A book that has been looking at us with reproachful eyes for several weeks is "The Servant of the Lord,"* a discussion of the great prophecy of Israel's restoration, by the venerable Dr. Forbes, of Aberdeen. This book, unlike Dr. Gibson's, is bristling with critical questions of present-day interest and importance. The respected author, when within sight of his four score and tenth year, buckles on his armour and steps into the thick of the fight with all the ardour and resoluteness, though without the hope of success, of a young recruit. The question raised is the vexed question of the authorship of Isaiah XL-LXVI. For centuries the authorship and arrangement of the prophecies contained in the Book of Isaiah occasioned but little controversy. Traditional views were held by the majority of scholars. But of late the tide has been running strongly in the other direction. The Isaianic authorship of chaps. XL-LXVI is denied by the majority of competent critics in Germany and Britain, and the date of this section is brought down much later than Isaiah's time. Dr. Forbes himself says that the traditional view is "now denied by almost every biblical scholar on this side of the Atlantic, Dr. Delitzsch no longer forming an exception." It is many years, however, since Dr. Delitzsch formed an exception, although it is only in the last edition of his commentary that his change of front is announced.

It is against fearful odds, therefore, that Dr. Forbes has to contend; and this fact together with the lessons of experience leads him to be less hopeful of success in converting pronounced opponents; but confidence in the justice of his cause makes him hope "to convince younger scholars,

*The Servant of the Lord in Isaiah XL-LXVI. Reclaimed to Isaiah as the Author from Argument, Structure and Date. By John Forbes, D.D., LL.D. Emeritus Professor of Oriental Languages, Aberdeen. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1896.

who approach the question without prepossession, of the utter untenableness of the prevalent opinion that the Prophecy is the work of an author who wrote at the time of Cyrus." To "younger scholars" the argument will appear unanswerable, and will always remain strong, though age and further study may cause them to change their minds as to its conclusiveness. The style of the book is lucid and strong, and the spirit excellent. At times, it is true, the force of the arguments for a Deutero-Isaiah is not fully recognized, but it is evident that the author is sincere and, as would be expected of so venerable a scholar, more anxious for the attainment of the truth on the questions discussed than for the triumphant vindication of any theory.

The question of the Second Isaiah is too large to be disposed of in a brief review; we shall therefore withhold judgment on Dr. Forbes' book until opportunity for a detailed statement presents itself. When Vol. II. of George Adam Smith's work on the Book of Isaiah, in the Expositor's Bible, is published in the Autumn the "other side" will be presented, and then the whole question will be raised again and may claim the attention of a specialist in this department.

Prof. George P. Fisher, of Yale, is one of the foremost American theological writers. In his own department, that of Ecclesiastical History, he has done a great deal of admirable work. He has a masterly grasp of history. But all his writings have an apologetic value. His latest book is now before us, and, although it is not orthodox summer reading, we have gone from cover to cover with more interest and pleasure, to say nothing of profit, than if it had been the first novel of the day. The title gives the key to the book—"The Nature and Method of Revelation."* This touches the very core of present-day discussion. What is Revelation? What is the relation of Revelation to its literary record—the Bible. A dozen questions press heavily upon us the moment we open this door, and these questions must be faced.

In his several works bearing on Christian Evidences Dr. Fisher has given attention to different phases of this subject. In the present volume are four chapters originally published in *The Century Magazine*: Revelation and the Bible; The Gradualness of Revelation; The Differentiating of Christianity from Judaism; Revelation and Faith. Five supplementary essays deal with topics in the New Testament criticism and the attacks of modern unbelief as represented by Matthew Arnold, Huxley, and, more popularly, Mrs. Humphrey Ward.

*The Nature and Method of Revelation. By George Park Fisher, D.D., LL.D., Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons. Toronto: Willard Tract Depository. 1890.

Dr. Fisher is neither ignorant nor fearful. He knows the drift of modern thought, and he is not afraid to have the fiercest light turned upon Christianity and the Bible. He knows that traditionalism in theology has been honeycombed ; but he sees, what we are all beginning to see, that "in these days no real service is done to the Christian cause by stubbornly adhering to dogmatic prepossessions which have been proved to be untenable,—still less by unseemly denunciation of Christian believers who have been led by conscientious inquiry to abandon them." We therefore expect such a man to listen patiently and attentively to all ; and, being prudent and judicious as well as intelligent, he sifts all new opinions, holds fast that which is good, and makes room for it in his theological system. In the hands of such an apologist Christianity will never suffer ; and it is such apologists that are needed in these days. There is nowhere in the whole range of Christian thought a more inviting field for fresh work than that of Christian Apologetics. Paley and Butler did excellent service in their day, but a large tract that was then an unexplored wilderness has been opened up, and is ready for the harvester. Dr. Stalker, elsewhere in this number, calls loudly for reapers. Prof. Fisher's books give evidence of a new move in that direction. We commend very heartily this latest issue. It is clear, concise and well-informed. Readers of Huxley, Arnold, and "Robert Elsmere" who have trembled for the "Ark of God," will see that whatever damage recent criticism may have done to old-time orthodox theories, it has only helped to clear the rubbish from around the citadel of Faith. The Christ of the Gospels stands out against the background of history more distinctly than ever, His ministering powers more blessed, His "overwhelming greatness" more impressive.

It is not often that so exquisite a sample of the book-maker's art comes into a reviewer's hand as a recently-published little volume by the late Dr. Delitzsch, bound in maroon and brown, finished in gold and bearing the enigmatical title "Iris."* We dearly love a well-made book, esteeming it as we would a poem or a piece of music. It rests the eye after the hideous phantasmagoria of cheap prints. But we are not accustomed to associate exquisite bindings with books by a professor of theology, and a Lutheran professor at that. The title of the "thing of beauty" now before us affords no explanation. Before we have cut many pages, however, the aptness of the title and the harmony of the dress are made plain : "The

*Iris: Studies in Colour and Talks about Flowers. By Franz Delitzsch, D.D., Professor of Theology, Leipzig. Translated from the original by the Rev. A. Cusin, M.A. Edinburgh: T. & T. Clark. Toronto Presbyterian News Co. 1890.

prismatic colours of the rainbow, the brilliant sword-lily, that wonderful part of the eye which gives it its colour, and the messenger of heaven who beams with joy, youth, beauty, and love, are all named Iris. The varied contents of my book stand related on all sides to that wealth of ideas which are united in this name."

The contents of the book are varied, treating of things in the heavens above, the earth beneath and the waters under the earth; the blue of the sky, the colours of ecclesiastical dress, the significance of colours in the Mosaic service, the origin and meaning of academic robes and their colours, gossip about flowers and their perfume, an interpretation of the flower-riddle of the Queen of Sheba, the Bible and Wine, dancing and the Pentateuch, love and beauty, and the closing word is of the blessed life beyond death.

Those who know Delitzsch only as a commentator and theologian will be surprised at the ease and grace with which he steps aside from his arduous mountain climbing to the grassy by-paths of literature, and will have a new insight into the wonderful erudition of the great man. A truly devotional spirit breathes everywhere. To him the perfume of flowers was as the breath of the Creator, and the language of colours as intelligible as his mother-tongue; and it is evident that, as he confesses, these papers are old pet children which have grown with him since ever he began to feel and think.

It would be impossible to give a stranger any true idea of "Iris." It is so unlike anything else its author ever wrote, and so unlike any other author's work, that one must take it along when one wishes an entertaining companion, and is wearied of the jargon of those who "babble merely for babble." If you are looking for summer reading, and wish a book that you may read in a hammock, or on shipboard, or lying on a green bank, under the shade of "the murmuring pines and the hemlocks," the afternoon sun shimmering on the smooth surface of the "deep-voiced, neighbouring ocean" or lying in purple haze on the rocky height of the distant shore, get Delitzsch's "Iris," and the flowers will speak to you as they spoke to him, and the dancing sunbeams beckon you to a life beyond the shadows, the æons-long life of eternal youth.

Space remains for brief notice of two of this month's magazines, *The Expositor* and *The Presbyterian and Reformed Review*. The former is the best thing of the kind we get from beyond the Atlantic. The July number begins a new volume, and the table of contents is as attractive as usual. There is seldom a weak or poorly-written article in *The Expositor*.

The editor commands the best British talent. Ramsay, Prebendary Gibson, Milligan, Cheyne, Agar Beet and Marshall are the writers in the current number.

The *Presbyterian and Reformed* is a more ponderous affair, and has no equal among present-day reviews. The place of honour in the July issue is given to Professor Baldwin, of the University of Toronto, who contributes an exhaustive review of the recent discussion in materialism and its bearing on spiritualism. H. C. McCook, the naturalist, writes a very readable article on Jonathan Edwards as a Naturalist. Dr. McCosh's "Recent Works on Kant" is characteristic—those who know the ex-President of Princeton will understand, and those who do not will not be interested. He is barely just to Edward Caird, of Glasgow, and gives scant praise to Prof. Watson, of Kingston. Is he not wide of the mark when he says: "The Canadian colleges have often been in the way of applying to Glasgow University for their professors of mental philosophy." We are prepared to read, "I am not sure that it (Hegelianism) is the best philosophy in which to instruct young men, in Canada or in any other country." There are several other strong articles in this review. The Notes are good, one of which, written by Dr. Kellogg, appears elsewhere in this issue. But the most important department is the Reviews of Recent Theological Literature. The whole field is covered, and the work is carefully and intelligently done. It is gratifying to see the interest taken in this review by Canadian writers. Besides the two already mentioned we have Prof. R. Y. Thomson, Knox College, Principal MacVicar, Montreal, and Sir Wm. Dawson, (McGill,) with Dr. Caven as one of the editors, representing what is best in Canadian thought.