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# Knox College Monthly

AND

## PRESBYTERIAN MAGAZINE.

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MILTON, DECEMBER, 1894.

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GENERAL.

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THE JEWISH PROBLEM.\*

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IN the introductory notice it is said "This little brochure is called *The Jewish Problem*; it deserves to be called '*The Problem Solved*,' for it is the solution of the historic and prophetic enigma." Thinking that some new light might be cast on this long and strongly controverted subject, we ordered the little book and carefully read it, verifying every quotation. The result is grievous disappointment. If there be any enigma requiring solution we find here no light whatever cast on the subject, nothing new in the mode of interpretation, but the old arbitrary concatenation of passages, skilfully culled from scripture, without regard to their *proper* connection, so as to afford specious corroboration of a foregone conclusion, viz., the common Judaistic

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\* "The Jewish Problem—Its Solution, or Israel's Present and Future." By David Baron, of the Mildmay Mission, London. Introduction by Rev. A. T. Pierson, D.D.

assumption that Messiah is to reign over a nation of men in the flesh—Israel—which shall have supremacy over all nations. But as the author is a Hebrew Christian and knows that the Christ has come and gone to the Father, he *infers* that He must return to earth in order to ascend the throne of David, restore the nation, again gathered into the Holy Land and from that central metropolis establish a world-wide empire. All this, too, is held in direct contravention of such passages as (John 18 : 36) "My kingdom is not of this world," (Acts 2 : 36) "God *hath* made Him (not shall make) both Lord and Christ, this Jesus whom ye crucified," (Acts 5 : 31) "Him did God exalt with His right hand *to be* a Prince and a Saviour (not shall exalt) for to give repentance to Israel and remission of sins," (1. Cor. 15 : 25) "He must reign (as He now does) till He hath put all His enemies under His feet," etc. The difficulty of solving the problem, or so-called enigma, must remain for those by whom the whole class of passages which speak of Christ as being King now, reigning now, and exercising spiritual, not natural or fleshly, dominion over men through the spirit of grace, are ignored. Mr. Baron's problem is not solved, and never will be until the whole of scripture and not a few passages wrested from their connection has been consulted. It is a sad commentary on the state of Scriptural Exegesis among us to hear an eminent Christian scholar and minister say that we have here the solution of an enigma, and to see so many swallow the Judaistic notion referred to without even verifying the quotations or ascertaining their proper connection. It is to be hoped that Mr. Baron, whom for his earnest piety and devoted service in the cause we honor, respect and love, penned the following uncharitable sentence in ignorance: "The idea now generally entertained is that the throne over which Christ now sits on the right hand of the Majesty on high is that meant by the angel in this announcement to Mary (Luke 1 : 32, 33); but *this view is not based on a comprehensive and mature study of the Word of God.*" Perhaps it is those who hold the condemned view that have been the more thorough, conscientious and painstaking in studying God's word. Perhaps also they are the "candid students" to whom Dr. Baron appeals, as free at least from prejudice as a converted Jew can be, and as

willing to be taught of God as those who thus implicitly revile them. Mr. Baron in any case should not condemn them unheard.

The work itself is professedly an exposition of Jeremiah, chapters 30 and 31. From this portion of scripture we are asked to infer: 1. The Restoration of Israel, (1) as complete, that is including both Israel and Judah; (2) as "enjoying national independence if not supremacy" among the nations of the earth; (3) as a second restoration which is to be universal in its character, from the four corners of the earth (this is based on Isa. 11: 11, 12, which has no proper connection with the passage in hand); (4) a restoration to the land that God gave to their fathers (Gen. 15: 18 and Ezekiel 47: 13, 48, are quoted to show what that land shall be); (5) This restoration is to be followed with a *national conversion*. "Israel nationally is then to enter into the blessings of the New Covenant." (6) This gathering of Israel to the land of their fathers is to be final. Reference is made here to Jer. 37: 40, where it is said, "The Holy City shall not be plucked up or thrown down any more for ever," and Amos 9: 14, 15. Surely insufficient is this basis. The above is a synopsis of the first chapter, which is nearly one third of the book and really contains a full statement of what Mr. Baron regards as the future of Israel. The following chapters are a further development of that position with supposed corroboration from other passages. An individual study of these passages, however, will satisfy any "candid student" that the application of three out of every four is forced, unnatural and improper.

The second chapter is entitled "The time of Israel's trouble," based on chap. 30: 4-7, which it is alleged shall take place *after* Israel has been restored to Canaan. "It is a future baptism of fire through which they must pass." Unfortunately for the argument, however, the passage quoted as proof, Ezekiel 22: 17-22, evidently refers to Jerusalem, as it was before the Babylonish captivity and by no ingenuity can it be made to apply to some time or event still in the future. Then Zech. 14: 12 and 13: 8, 9, are referred to. But here we find an inversion of the order of scripture. Mr. Baron puts "the day when Jerusalem shall be spoiled" of chap. 14, before chap. 13: 8, 9, when "two parts in all the

land shall be cut off and die, but the third part shall be left. And I will bring the third part through the fire." Then follow a number of passages from Amos, Micah, Joel, Isaiah, which by adroit accommodation are used to help Jeremiah 30th chap., as seems to us without success.

The third chapter is "Israel's Conversion." "They shall return and seek Jehovah their God and David their King. This is thus explained—"This great David claims equal allegiance with God, for whatever is implied by 'They shall serve Jehovah their God' must be meant also in the words 'They shall serve . . . David their King.'" No one denies that Jesus the Christ is the son of David, (1) according to the flesh; (2) as successor to the throne; (3) as the antitype of the Lord's typical anointed King; that He is the real King of Israel. But thus interpreted the prophecies in Jeremiah, Ezekiel and Hosea are no insoluble enigma but very intelligible. But mark that nothing is said about sitting on a literal chair of state in restored Jerusalem nor of any conversion of Israel. The passages simply teach that Israel shall at some future time return to the service of Jehovah, and at the same time shall serve His Messiah; that is, shall become Christians. Nor is Mr. Baron justified in arbitrarily connecting Matt. 23: 37, 39 with Hosea 5: 15, and Isa. 54: 8 in order to *prove* that this acknowledgment of Christ, as having come in the name of the Lord will be made by Israel after their restoration to Canaan and a time of trouble to Jacob. On the contrary, Deut. 30: 2 says, while yet in captivity, and as a condition of their restoration, "They shall return to the Lord and obey His voice." To quote Zeph. 3: 9 in support of this position is without excuse.

Chapter four gives "The present condition of Israel." We agree to the statement that they are now scattered among all nations, and that this is in perfect keeping alike with the letter and spirit of Old Testament prophecy. But we strenuously object when the following as proof is put into the mouth of our Lord, deftly combined as one sentence, whereas it consists of three distinct sayings spoken on three different occasions in an inverse order and not with any such purpose. "The Son of Man goeth as it is written of Him (Matt. 26: 24), but this generation shall not pass away



until all these things be fulfilled (Matt. 24: 34), for I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 23: 29.) Is not this handling the word of the Lord deceitfully? Not perhaps equally, yet very reprehensible, is it to quote Micah 2: 10 as referring to the unrest of Israel in its present outcast condition, while it really foretells their ejection from the Holy Land for their sins.

Chapter fifth is entitled "A Dark Picture, or a contrast between the Human and Divine Side of the Jewish Problem." Israel is hopeless and helpless we are told, and they need Christ. Amen we say. But what means this, "Is not the church guilty in this matter of limiting the Holy One of Israel? Has it not been guilty of skepticism and unbelief in the declaration of the inspired apostle to the Gentiles that the Gospel is the power of God unto salvation to the Jew first?" What church and when did any church of Christ called that text in question? The fact is we uphold that truth against the allegation that the Gospel has not the power to save Israel, but that it is necessary in order to that that the Lord should personally and visibly return. The churches have full confidence in the purposes and power of God through the Gospel to produce faith in Israel so that they shall be grafted in again on their own olive tree among the Gentile branches. We believe in missions to the Jews; we know as well as Mr. Baron that "no modern mission is so hopeful or has produced such glorious results in conversion" as missions to Israel, and we believe that the receiving of Israel in the church of Christ will be "life from the dead." Accordingly we pray for and expect their conversion through the preaching of the Gospel. We acknowledge that our attitude should be that of service. If the church in the past has neglected mission work among the Jews, it is no longer doing so. We know of no conversion of a nation as such, either Jew or Gentile. Each individual man must be born again, and so enter the kingdom of God. No one can enter because he is part of a nation. Nevertheless, when the majority of a nation become loyal subjects of King Jesus, that nation, as a civil organization, whether Jew or Gentile, will through its kings, rulers, princes, legislatures, be *nationally* converted and own Jesus as King, although many

citizens remain still spiritually enemies. In this case the "kingdoms of the world shall become the kingdom of the Lord and of His Christ, and He shall reign for ever and ever." But in order to the fulfilment of this glorious purpose we find no reason in scripture for supposing that the bodily, visible presence of our Lord is required or will be given.

We shall not refer to many passages which are handled by our author in a wonderful way; but there are two which we cannot pass unnoticed. I. Corinthians 10: 32 is taken to prove that the Jewish nation, and Gentile nations, and Church of God are three distinct things. This is the fallacy of cross-division with a vengeance. The church is not a nation in the same sense as Israel when it was an organized nation. It is (I. Peter 2: 9) called "a holy nation" however. Nor is it a nation in the same sense as Babylon, or Egypt, or Britain. Further, the church is made up of members belonging to both the Jewish nation and the Gentile nations. These, though alike members of Christ's body, are at the same time citizens of different nations. The text does not state nor imply the distinction made by our author. It simply teaches that Paul "pleased all men in all things," giving no occasion of stumbling to a Jew by wounding his harmless prejudices, nor to a Gentile would he give offence by wounding his prejudices, nor to a man, whether Jew or Gentile, who had the peculiar views of a Christian. And yet Mr. Baron uses the passage as above to support the idea of the *national* restoration of Israel, without being "nationally gathered into the church." Just as if any one supposed such a thing could be, as a nation of this world being gathered into the Church of God! The Jewish nation once was God's church and the type of the church that now is, in which Jews and Gentiles alike are found (Rom. 11: 17), but the shadow must disappear forever, since the substance has come. The other passage is Ezek. 47: 12 and chap. 48. How any one can regard this as "history written beforehand" which shall be literally fulfilled passes our comprehension. If such an one has studied the passage with the measurements, and does not see that it must be a prediction in symbol taken from the then existing country of Israel, we can only marvel and ask him to read Principal Fair-

bairn's commentary *in loco*. Perhaps he will then see that it is possible for us to be "honest and consistent" (page 12) in our interpretation of prophecy without spiritualizing or allegorizing history on the one hand, or as an only alternative, making everything bend to an absurd and incomprehensible literalism on the other.

In conclusion, as we read scripture the Jewish people are no enigma, they present no insoluble problem. They were the covenant people of the past Mosaic dispensation, during which they were an organized nation in the land of promise; they broke that covenant and God cast them out of the land and scattered them among the nations. Thus they became under the curse of Jehovah and now are "an astonishment, a proverb, and a by word among the people whither the Lord has led them" (Deut. 28: 37.) Meanwhile the first covenant made with the nation has "vanished away" and a new covenant has been made (Heb. 8: 6-13; Jer. 31: 31; Ezek. 36: 26.) The law which separated Israel from other peoples (Gal. 3: 17) has been fulfilled by the coming of the Seed of Abraham (Gal. 3: 19), and now another covenant made with Abraham for blessing to all nations through his seed, "that is Christ," they, whether Jew or Gentile, "who be of faith, the same are sons of Abraham and are blessed with the faithful Abraham (Gal. 3: 7, 9.) Theirs are the promises (v. 16)." "All promises are in Christ Jesus, yea and amen" (II. Cor. 1: 20) to them. No longer "can there be Jew or Greek . . . for ye are all one in Christ Jesus" (Gal. 3: 28). Jews are not kept separate from other nations "miraculously," but voluntarily through their unbelief. They are free to return to their own land now if they choose, but only a small part of the people do this. Not by compulsion but willingly they migrate to America and are founding colonies. Such Jews enjoy every privilege of citizenship in the nations among whom they dwell; and though of Israelitish descent, when converted they become part of these Christian nations and can no longer be accounted Jews. It is adherence to the worship of Jehovah the true God that distinguishes them from heathen nations and gives them their superiority. It is adherence to the law of Moses and rejection of the Messiah that separates them from Christian nations who, like themselves, worship the God of Abraham,

Isaac and Jacob, accept the Jewish holy writings, acknowledge the Messiah, the King of Israel as their King, and worship as the Jew, Jesus, and His apostles, who were Jews, appointed. Christianity is only fulfilled Judaism, and Judaism arrested Christianity. So much for the present position of Israel.

Then as to their future.—They shall doubtless be grafted in again to their own olive tree, when they return to the Lord and the veil has been removed so that they accept Jesus as their King; and they shall become a seed of blessing among all nations where they are scattered. Not the narrow land of Canaan, but the whole redeemed earth shall then under King Jesus become the heritage of God's saints, all nations through the influence of the one true religion shall serve Jehovah and David their King. With this end in view, with this hope we pray and labor for the conversion of Israelites as well as heathen, and as our Hebrew-Christian friends are engaged in the same glorious work we bid them God-speed and are ready to help them with Christian means to sustain their labours. Now it is possible to raise scores of difficulties by interpreting scripture literally, ignoring the typical character of the Old Testament institutions and men, and regarding prophetic visions and symbols as historic realities—"history written beforehand." In this way men's fancy creates an enigma, an unsoluble problem, which no man can solve; for "God's ways are not man's ways," "How unsearchable are his judgments and his ways past finding out!" But when faith expects the "Gospel to be the power of God unto Salvation to the Jew" as well as to the Gentile, there does not seem to be any need for the bodily, visible return of our Lord until "the end of the age (Matt. 13: 40, and 28: 20,) when he shall deliver up the kingdom to God the Father, and shall have abolished all rule and authority; for he must reign till he has put all enemies under his feet; the last enemy that shall be abolished is death" (1 Cor. 15: 24-28, Rev. 20: 14.) "Even so come Lord Jesus." Let all Israel be saved.

JOHN LAING.

*Dundas, Ont., Nov. 1, '94.*

## THE DEVELOPMENT OF THE EARTHLY LIFE OF JESUS.

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### I.—THE FACTS.

THE title of this article is in no way intended to indicate a desire to separate the two fundamental elements in the God-man, which joined by God himself, no man can put asunder. Still less is there the remotest idea of assuming that because developed, that life was therefore merely human. On the contrary, our aim is earnestly and reverently, with the Bible in our hands, and the result of the church's efforts through the ages spread before us, to seek to secure a truer knowledge of Jesus of Nazareth as He actually lived here on earth. At a glance it is evident that the result of such an inquiry is fraught with consequences of the greatest import, not only to our system of doctrine but also to our practical Christian life. "The child is father of the man," true in the case of all, has special application to the life of Jesus: for never can we recognize in the fulness of His powers a nature of which no promise was given from the first. Water rises not higher than its source, men do not surpass their ideals, no more can the church hope to preserve, in theological dogma, a Christ of greater glory than the Christ presented in the Gospel sources. Our inquiry thus reaches the very heart of the Christian life, and the results to which each attains will determine for him at least the authority with which Jesus will be regarded either as teacher or leader.

With a subject of such vital importance opening up before us, the question comes as to the method by which we are to proceed to its solution. The Fathers, with a deep sense of reverence, were accustomed to begin all consideration of Christ in His earthly life from the Divine side. Divine powers to the full were ascribed to Him, and if any

recorded facts regarding His earthly life seemed inconsistent with the character thus deduced, they were boldly either cut off or stretched so as to fit the prescribed model, like the unfortunate victims in the procrustean bed. Much we owe to these devout inquirers, chiefly we are indebted to them for their reverent spirit, but the process by which those of Constantinople or Chalcedon reached their conclusions will scarcely satisfy the modern inquirer any better than would their method of proving that the earth was flat and the centre of the universe. The watchword, that in all scientific research has summoned the enquirer back to nature, challenges the theologian to return to the original sources and take for the basis of his investigation the facts recorded regarding that life. Gladly we respond to the call, thankful if through all our research we are in any way able to get a more life-like picture of that Jesus whose lifting up shall draw all men to Him. With the Gospel sources before us, and, at least craving that historical spirit that dares boldly to face the facts, whether we are able to explain them or not, we now proceed to seek light on two great questions: What are the facts concerning the development of the earthly life of Jesus? and on what hypothesis, if any, can the consistency of these facts with the doctrine of His divinity be shown to be possible? To a consideration of the former of these questions, which after all in many respects is the more important, the present paper is devoted. What then are the facts recorded concerning the growth of Christ's earthly life?

1. First of all we have the fullest confidence in asserting, that in His life in the flesh His physical nature was developed according to physiological laws. That His body was consubstantial with that of the Virgin Mary, that it was nourished by food even as those of others, that stage by stage he grew from childhood to manhood, the muscles strengthening with the years and the brain developing as a fit instrument for all His mental activity; are primary facts, which, notwithstanding every Docketic illusion, will be readily admitted. But the question immediately arises: "Did this development proceed according to ordinary physiological laws? or was His body step by step fashioned by the Logos in some conscious supernatural way? As far back as the

fourth century Hilary of Poitiers advanced a theory virtually denying all reality to Christ's earthly life, positively declaring that while in the crucifixion He sustained the onset He had no experience of the pain of what we call the passion. Later apologists of this illustrious father have modified this theory, so as to allow the admission, that Christ did actually suffer the experience of weariness and pain; what is now denied is that in doing so He in any way became subject to ordinary physiological laws. No necessity of His physical nature we are told, forced him to feel pain or hunger or thirst, yet these experiences were His by reason of the determination of His own will to feel them. According to this theory His touching a coal of fire would produce no burning, nor would a fall cause pain, nor a spear thrust produce death, without His first willing that these should have their ordinary effects. Attractive in some respects as this theory may be, it surely is not what is meant by the Scripture statements, that He hungered and thirsted, was tired and wearied, rejoiced in spirit, or cried to the Father in the agony of the passion! Doubtless every thing He suffered He suffered willingly, for no man took His life from Him, but that willingness was manifested, not in any need on His part of a positive act of will in order to have a sensation, that to ordinary mortals obtrudes itself unbidden, but in His determination to summon no legion of angels to strike down his persecutors. Thus "bone for bone and flesh for flesh," He was given a body that was vulnerable, capable of receiving injury from any outward cause which would, in His case prove fatal, did no miracle interpose, even as in the case of others.

2. So far our path has been comparatively clear, but difficulties of a far more serious character meet us now as we come to consider in what respect mental growth may be predicated regarding Him. In the light of the explicit statement of Luke that "Jesus increased in wisdom and stature, and in favor with God and man," we are at least warranted in concluding that that mental progress was not only apparent but real. Yet so momentous are the issues depending on this simple fact that many earnest souls have sought to explain away its reality. Thus Cyril, the defender of the reality of His physical growth, here drew back, ready apparently to sacrifice His moral to His mental integrity, by

holding that any appearance of growth in knowledge was merely a "useful pretending." This view, endorsed by John of Damascus and substantially maintained by the illustrious Thomas Aquinas, practically excludes from our Lord's earthly experience all possibility of any real growth in knowledge. No doubt the difficulty of showing how to such a being that growth is possible is very great, yet in the light of the clear statement of Luke, we dare not reject the fact, even though we can give no rational explanation of its possibility. From the Gospel statements, then we are warranted in thinking of Him as slowly emerging from speechless infancy, lisping the words in childish ways, gradually acquiring the use of language, and by no royal road, but along the beaten pathway of humble toil securing the elements of an education. But now, if asked by what means these mental powers were stimulated to exercise, we must answer with greater reserve. The Spirit has given to no one the commission to enlighten us in this great matter, yet we think of Him as a child listening with rapt attention to the accounts of the men of old time, told with such pathos and pious fervor by Mary, who so well knew the devout spirit of the Old Testament. As the years passed, is there any doubt that that word of God, with which He was even able to baffle His adversaries and foil the tempter, supplied the best of all incentives to pure and lofty thought? That at an early age He possessed the rare gift of an eager, reverent and inquiring mind, the one incident recorded of His boyhood makes abundantly clear. It was in the temple at Jerusalem when He, a boy of twelve years, with no outward glory shining from His brow as pictured by poetic fancy, but with a soul adorned with all the charm of youthful earnestness, forgets His friends and acquaintances, forgets even Himself in the one burning desire to learn of His Father in heaven.

But if the mind of Jesus in early years may thus be said to have been strengthened through reflection on these great themes, the question comes: How far into that life did this mental growth extend? If when a child He spake as a child and thought as a child, what guarantee do we possess that when He became a man and entered on His public ministry, all development was at an end through perfect knowledge being attained? And if near the close of His ministry, lack



of perfect knowledge may, in any sense be predicated of Him, as so conservative a theologian as Dr. Hodge, with reference to Mark 13: 32, emphatically asserts, there is forced on us the further question: What warrant have we for asserting that even in His teaching we have reached finality? What, for instance, should be our attitude to His teaching in regard to demons dwelling in human beings? Is Dr. Wendt right when, regarding the parable of the man from whom the demon was expelled only to be replaced by seven others more wicked than the first, he asserts that, "in order to bring this declaration home to our modern intelligence, we must exchange the mode of view employed by Jesus to that current among us and speak of a sickness which after it has yielded to treatment but yet has left a lingering predisposition behind, assails its subject anew so that the relapse becomes more violent than the original sickness?" Or would we feel warranted in saying with the same author that "Jesus as well as His Jewish contemporaries lacked that conception of the universal correlation of earthly phenomena through natural law which forms the basis of natural research?" If a negative answer is to be given to these inquiries, then the question still returns: On what principle are we warranted in the assurance of absolute truth in the teaching of one whose knowledge grew from stage to stage? Comes it through the Spirit bestowed in boundless measure? or was there in that marvellous personality a double consciousness, one limited and human, the other divine and infinite? Questions like these, carrying us as they do away beyond our depth, only reveal our limited powers and emphasize Paul's earnest words, "We walk by faith and not by sight."

3. But still further we have reason to assert that during His earthly life Jesus in some sense grew in moral and religious power. Not that he ever knew sin in His nature, or was ever guilty of one act of sin, for clearly the Bible declares that He was tempted in all points like as we are yet without sin. Irving's hypothesis of His possessing a sinful nature over which he so completely triumphed that he never was guilty of one sinful act, must emphatically be abandoned, and yet is there not reason to believe that to Him, even as to others, there was an end set to which not-

withstanding all the allurements drawing him aside, or difficulties hindering, it was ever his joyous duty to attain? Such at least seems to be the scripture teaching, for besides the statements in Luke that "He was strong in spirit," "and increased in favor with God and man," it is distinctly stated in the Hebrews that in some sense he was perfected. According to that epistle, "The Captain of our salvation was made perfect through suffering." "Though He was a son yet learned He obedience through the things which He suffered; and being made perfect He became the author of eternal salvation." So now in His state of exaltation, "He is perfected for evermore." Thus too, through His own life of perfect trust He becomes to His people, "The leader and perfecter of faith" (Heb. 2: 10; 5: 8, 9; 7: 28; 12: 2.) Though this matter has been disputed there seems no reason to doubt that these passages are designed to teach that in some real sense Jesus was, through his earthly experiences, not only fitted for the office to which He was called, but also perfected in moral and spiritual power. It is true that in opposition to this conception of His earthly life will arise in many minds the question: "Is not a sinless development a contradiction in terms?" Does not this moral and spiritual perfecting imply a constant progress from a less to a more perfect state and hence is there not in that less perfect state implied the possession of sin? So, long ago, thought Cyril of Alexandria, who, exultingly, hurled at his adversaries the question: "Can any one doubt that whatever comes short of the perfection of virtue is blameworthy and therefore sinful?" If that position be admitted, then we must surrender all claim to any real religious or moral advancement in the life of the God-man, and content ourselves with regarding every appearance of spiritual growth as that ancient father did His mental progress, merely as a "useful pretending." But after all is there any logical dictum dooming this sinless development as a contradiction in terms and therefore branding it as unthinkable? Nay, not only is there no inconceivability in its conception, it is according to our church's accepted creed what was designed as the normal development of the whole race. Surely had Adam never sinned, his children to all generations would have been sinless, but they would have been children still, not only in

physical and mental, but also in moral power. Thus in no abnormal way, but by a path the most natural, each would have advanced till what was at first but moral integrity should through life's experiences grow into that moral perfectness that stands unshaken in the midst of temptation's sorest blasts. And if sinless development is thus conceivable is it a thing unreasonable that He, who is the Second Adam, should grow up amongst men, exhibiting at each stage its relative perfection, presenting first the blade then the ear then the full corn in the ear?

Granted, then, that in His earthly experience there was in that sense a real moral and spiritual development, the question comes: How was this perfecting accomplished? While guarding against supposing that we can by cold analysis dissect the religious life of One whose nature must ever remain incomprehensible, there are not wanting indications pointing to the fact so interesting to us, that His religious life was fed at the same table to which His people are invited. Taking part of human nature "it behoved Him in all things to be made like unto His brethren," hence the means of grace for nourishing our spiritual life were the means by which His soul too was supported. In His darkest hours of temptation, it was the Word of God, the Sword of the Spirit, that He too used to ward off the blow; when assailed by His enemies and His Messiahship denied, it was that word come from the Father to which He appealed as the witness of His Sonship; and when His work was ended, and the bitterness of death was near, one psalm supplied the anguishing cry: "My God, My God, why hast Thou forsaken Me?" while from another He drew those last words with which He, even as the psalmist of old, would surrender the soul to God: "Into Thy hands I commend My spirit." Nor was it merely in the Word that He found both sustenance and expression for His religious experience, but from its beginning to its close His was a life of the most implicit trust in God. Difficulties may face us in thinking of how One equal with the Father could at the same time live by faith, yet how else are we to understand His nights of prayer, His earnestness in the garden, when He pleaded that if possible the cup might pass from Him, and the statement in the Hebrews, that "He was heard in that He feared?" Nor is this all;

to Him it was appointed to be guided by the same Spirit so richly imparted to His people, the difference only being noted that the Spirit was not given by measure unto Him. Thus the Reformed Theologians have ever been fond of asserting that His human nature was sanctified and fitted for being the organ of Deity through communications of grace by the Logos through His own Spirit. Thus Jesus here on earth, taught by the Word of God, animated by a living faith, and filled with the Spirit of God, is, as it behoved Him to be, in all things like unto His brethren, and thus becomes a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people.

Doubtless serious difficulties arise as we try to fathom the mysteries of that Person, linking in itself natures so different, but in the meantime, leaving all speculation aside, let us seek to the full the comfort of the assurance that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

WM. FARQUHARSON.

*The Manse, Claude.*

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EVENING.

The day dies slowly in the western sky,  
 The sunset splendor fades; and wan and cold  
 The far peaks wait the sunrise; cheerily  
 The shepherd calls his wanderers to the fold,  
 My weary soul, that fain would cease to roam  
 Take comfort, evening bringeth all things home.

The swift wing'd sea-gull homeward takes his flight,  
 The ebbing tide breaks softer on the sand,  
 The red sail'd boats draw shoreward for the night,  
 The shadows deepen over sea and land.  
 Be still, my soul, thine hour shall also come  
 Behold! one evening God shall call thee home!

—Selected.

## NEHEMIAH.

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With ermine and with purple all arrayed  
The Persian monarch graces now the feast,  
His favorite Jewish consort by his side,  
While flattering courtiers do obeisance near  
And trembling servitors the wine outpour.  
The mantling purple moves with sparkle bright  
Above the goblet's rich-chased golden rim  
Till all are gay. And yet not all—alone  
In that wide hall the royal eye  
Ever alive to thought of treachery  
Marks with suspicion dim the saddened mien  
Of him who bears his oft-replenished cup;  
And signing him the chalice first to taste  
Lest poison lurk, he asks the unwonted cause  
Why sorrow wears his honored servant down.

Then Nehemiah breathing quick a prayer  
For heaven's succor in this doubtful case,  
Emboldened, too, that Esther there appears,  
Tells Judah's story of the fell reproach  
Afflicting now his nation's remnant dear  
Within the holy city's o'erthrown walls.  
"And now, O King, if thou hast found me true,  
I pray thee let me go a little space  
That I my fathers' wasted sepulchres  
May aid my filial brethren to repair."

And God who turns aside the hearts of kings  
Like watercourses wheresoe'er He will  
Prompts now the Persian satrap's kind response :  
"Though loth my faithful minister to lose  
I give thee leave Jerusalem to restore ;  
Here, with these letters, take my royal seal  
That nothing lack of all thou may'st require."

Quick speeds the news from Shushan's palace gate  
That Israel's welfare now concerns the King.

Moab and Ammon hear it with dismay—  
 Dire foes forsworn forever to work woe.  
 With paling brow vindictively they lower  
 On Nehemiah looks of angry hate,  
 Who naught regards. Concealing still his plan,  
 That no perfidious guile him baffle may  
 Or zeal untutored his design frustrate,  
 He secret rides in moonlit solitude  
 Out by the valley gate the walls around,  
 The shattered city's ruins to survey—  
 Unnerving picture of dismantled might.  
 His patient beast slow picks her careful way  
 Over the charred and mouldering moss-grown heaps,  
 Till through the valley gate once more she bears  
 Her wearied rider nigh disconsolate.

But sturdily and with unfaltering faith  
 The morning sees the nobles summoned straight,  
 To whom he all his purposes presents,  
 Confides the powers of his signet ring,  
 Recalls with reverence Him in whom they trust,  
 Meets the sweet verdict that his soul had longed,  
 "We will arise and help thee build the wall."

Sanballat laughs, his scornful lip goes out,  
 "Rebels ye are, ye do ye know not what,"  
 And the proud Arab but adds scorn to scorn.  
 Yet Judah's answer meets them gallant back  
 "This is our city, these our fathers' walls,  
 Ye have no right and no memorial here  
 Question ye may, but we arise and build."

Immediate to the work they set their hand.  
 Priest, levite, ruler, merchant, Nethinim,  
 Men of the plain and men of Jericho  
 Singers and goldsmiths, keepers of the gates  
 Young men and old, and Shallum's daughters even  
 Cannot withhold the eager willing hand.  
 All Judah's noblest with her meanest toil,  
 None to the work to put their necks forbear  
 Save Tekoa's nobles, and for very shame  
 Their lowlier brethren build a double share.

With thoughtful plan the work is portioned off :  
 So far as may be each builds near his house

While class by class fill gaps that intervene.  
 Beginning at the Sheep gate on they toil  
 Past Meah's tower to the olden port,  
 Down this side Kidron brook where the broad wall  
 Defying Chaldee might still partly stood ;  
 Next past the valley gate to where the wall  
 By Shiloah's port and garden of the King  
 All broken ran to royal David's stairs ;  
 Then forward till the armoury he gains  
 Does Eser son of Jeddua repair—  
 That Jeddua whose pontifical array  
 Led captive mighty Alexander's soul.—  
 Onward the parapets of Zion's cliffs  
 From prison courts to Eastern water-port  
 They rear, till once again they reach  
 The corner of the Sheep Gate, so that now  
 The city's ancient circuit is complete.

With wrath the Moabite Sanballat hears  
 The circuit to the half its destined height,  
 Six thousand paces as the records tell,  
 Is now complete. Aloud he mocking cries  
 Before Samaria's army and his friends,  
 "What do these feeble Jews? Will they revive  
 The stones from out the burned rubble heaps  
 To fortify themselves, and make an end  
 Within a day of what took years to build  
 Ere the Chaldean razed it to the dust."  
 With taunt as keen comes the deriding sneer  
 From Ammon's son that once enslaved had been,  
 "Let wanton fox the tottering beams but brush  
 The timbers tremble and the ruin falls."

Suspicion lulled by these disdainful words  
 The people to the work keep pressing on—  
 A heavier task the ever heightening wall.  
 Till suddenly by providential chance  
 The ill-dissembled wrath of Moab's chief,  
 Who plotted with Tobiah and Geshem  
 A secret sally upon Zion's walls,  
 Lies bared before the startled eyes of all.  
 Distress by this, but more because they see  
 Their fellows' strength by burdens all decayed,

To Nehemiah hopelessly they pour  
Their piteous plaint—to further strive were vain.

But Nehemiah waves his brethren back.

“Ye know me not, ye do not know yourselves,  
But most of all ye little know the God  
'Neath whose almighty banner now we fight.  
Was it for this I wrestled months in prayer?  
Was it for this I shed my Persian sloth?  
Are hope's bright painted visions now to fade?  
Dress you anew in faith's undying zeal,  
Go forward with a Hebrew nation's pride,  
No willing mind a weakling arm e'er brooked.  
The upper half lies waiting to be reared;  
Rear it we must, we shall. With spear and bow  
No puny Horonain shall us fright;  
Now that they see their counsels brought to naught  
They haste in shamed confusion whence they came.”  
So Israel forthwith to the wall returns,  
But with the trowel they bring the sword and shields,  
And while the stately pile is reared aloft,  
Habergeoned warders keep unceasing guard.

But now when fears of foes without are stilled,  
The cleared horizon shews a nearer cloud:  
The people murmuring, cry, “Our brother Jews  
Higher in office, nobler than ourselves,  
Yet flesh of our flesh, Hebrew blood as we,  
Condemn us to a moiling round of care,  
Our vineyards mortgage and our cornfields buy,  
Yea, even our children into bondage take,  
And for the dearth lies heavy in the land  
No hope presents that we may them redeem—  
We cannot work because we cannot live.”

Then Nehemiah, rising manfully  
Before a solemn diet he convened,  
Denounces with unsparing wrath whoe'er  
The children or the oliveyards had bought.  
“Was't not enough to have the heathen hold  
Our sons and daughters in a bondage vile?  
Must ye, when far as in us lay had we  
Them rescued, back to slavery send them quick  
By greed supreme and cursed usury?”



I pray you give them back their wine and oil,  
 Their corn, their vineyards, oliveyards and sons  
 That they this sacred labor may resume."

His righteous anger works the wished result ;  
 "We will restore them all," they solemn swear.  
 When, gathering up the corner of his robe  
 To flout it scornfully away again,  
 The prophet heaven's like contempt bespeaks  
 On such as break their sacred plighted oath,  
 And all the congregation say "Amen."

Restored in spirit, freshened for the fray,  
 With threefold zest they throng them to the work ;  
 The very wood and stone inanimate  
 With joy the eager labor seem to share.  
 The wall is nigh completion, when again  
 Sanballat and Tobiah and Geshem,  
 Three archfiends of deceit, proposal send  
 That Nehemiah counsel with them hold  
 On Ono's plain. Unmindful of himself,  
 But knowing well without his guiding hand  
 The work might suffer sore if aught befel,  
 He thrice their importunity denies.  
 When this they see, Sanballat's trusty slave  
 An open letter brings him all unsealed—  
 No silken wrap to hide the insult keen  
 As one unused to all such courtly grace—  
 While thus the artful missive threat'ning runs :  
 "'Tis on all lips that thou wilt king be made  
 In despite of our Persian monarch's rule.  
 Attend our counsel, or to Shushan straight  
 Shall tidings of your usurpation go."  
 Denial stays not : "No such things are done,  
 Ye feign them all out of your wicked hearts."

Filled with chagrin, yet foiled not to the full,  
 One final stratagem they forthwith lay,  
 The deadlier, that a prophet of the Lord  
 To further it had sold himself for hire.  
 "Haste, Nehemiah, haste," Shemaiah urged  
 With crooked heart but flattery on his tongue,  
 "This very night thy foes mean for thy last,  
 Unless within the temple's crypt concealed,

And there sustained by everlasting arms,  
 We all their foolish plottings bring to naught."  
 He thought a friend, he found a studied foe ;  
 Yet conscious in his right he answer makes,  
 "Let wicked flee when none pursueth him,  
 The just should ever be like lion bold,  
 Here shall I stand ever though the heavens fall."

But two and fifty suns their course have run  
 When all is done—the wall the wished for height,  
 The doors hang on their gates all locked and barred,  
 And nought forgotten to prevent surprise,  
 A needed care, since proof has late been brought  
 That certain disaffected Jews within  
 The city's gate are to Sanballat sworn.  
 Now these beholding that the work were vain  
 Had not the Lord been on the builders' side  
 Are much cast down and fear. Yet none the less  
 Eternal vigil the Tirshatha keeps,  
 Sets each to guard the wall beside his house,  
 With other stated watches on the towers,  
 Strict mandate issues none the city's gates  
 May leave or enter till the sun be hot  
 That thus no ambush in the dark may breed.

Meantime he bends him to another task :  
 The city and the city's walls are there,  
 But where shall souls sufficient now be found  
 To people it against Samaria's hate ?  
 A lot is taken and the chosen go  
 To gladly serve as Zion's citizens ;  
 And other patriot souls them volunteer  
 To yield their village freedom up and bear  
 Their nation's burden in the capital.  
 These, with the rulers, form the triune corps  
 Who wear a yoke a people's weal to win.

Now bring the cymbal, psaltery and harp,  
 The tabor, trumpet and the ten-stringed lute,  
 The fragrant branch of myrtle evergreen,  
 The palm, the almond and the thyrine tree,  
 And let the singers in alternate choir  
 Shout the glad pæan in a chorus burst,  
 "Jehovah triumphs, let his people joy

To dedicate to him his servant's work."

The canon ends. No curious eye may scan  
 The further fate of this adventurous soul—  
 Untempted by the dream of Persian gold,  
 Unquelled by his tremendous task sublime,  
 Undaunted by his foes malignant hate,  
 Unyielding where his friends false counsel gave,  
 Unawed save in the presence of his God.  
 What bright reward was his we may not know ;  
 Secure we feel his own request was safe,  
 That God his King might think on him for good.

CHARLES J. HARDIE.

*Ottawa.*

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BLOSSOMS IN AGE.

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Yon is an apple-tree,  
 Joints all shrunk like an old man's knee,  
 Gaping trunk half eaten away,  
 Crumbling visibly day by day ;  
 Branches dead, or dying fast,  
 Topmost limb like a splintered mast ;  
 Yet behold, in the prime of May,  
 How it blooms in the sweet old way !  
 Heart of it brave and warm,  
 Spite of many a wintry storm ;  
 Throbbing still with the deep desire,  
 Burning still with the eager fire,  
 Striving still with the zeal and truth,  
 Of the gladsome morning-days of youth  
 Still to do and to be, forsooth,  
 Something worthy of Him whose care,  
 Summer or winter failed it ne'er—  
 This is motive for you and me,  
 When we grow old like the apple-tree.

—*James Buckham.*

## AN ELIZABETHAN PARSON'S ACCOUNT OF SHAKESPEARE'S ENGLAND.

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*(Continued from last Issue.)*

From his interesting preface to his patron we learn that one summer when he went up to London on business, his friends got about him to help him out of a difficulty. Some twenty-five years before, Reginald Wolfe, the Queen's Printer, had undertaken to publish "an universall Cosmographie of the whole world, and therewith also certain particular histories of every known nation." Owing to the death of the projector and the failure of the monied backers to support it, the original enterprise was abandoned and it was decided to publish only the history of England, Ireland and Scotland. A man was wanted to write a general introduction to it, and as a sort of preface, Harrison was persuaded to write a description of England. It was in this way that this important work came to be written. The parson staid in town all summer, worked at a distance of forty miles from his books, used written authorities, got help from his friends and from correspondents in various parts of the kingdom and in this way put together what he calls his "foule finged treatise," in the workman's disgust at unfinished work. He makes no pretence to style, and we are grateful; for in his happy moments, Harrison does not write, but talks with you in the frankest, easiest way. He is as honest too, as the skin between his brows. He never attempts to palm off his lendings as his own property and shows his thorough English contempt for anything like humbug and affectation.

It is curious to think that all this labor, so long undergone, by so many men, was preparing the way for the success of a Warwickshire actor. For this work was the famous chronicle of Holinshed, from which William Shakespeare learned the history of his own country. Holinshed is the basis of Shakespeare's six historical dramas, in which he

has written the history of England once for all, and which have taught more Englishmen and taught them more than all the Macaulays and Freemans who ever put pen to paper. In the decrees of fate, it was written that all these learned men should spend themselves and put their lives into long and arduous work for the benefit of the ignorant country lad of Stratford. How Holinshed and Harrison and Wolfe would have laughed, if anyone had told them that their stately history would be remembered two centuries after their death, only because a poor play-actor had used it to scramble up his profane stage-plays !

#### THE BOOK.

Even Dr. Furnivall does not attempt to disguise the fact that much of Harrison was dull. It could hardly fail to be otherwise ; it was put together hastily, and the compilations lack that freshness of statement which comes so naturally when one is dealing with facts at first hand. But it must be evident from the extracts already quoted, that his best parts have the charm of perfect good-temper, honesty and frankness. Indeed so outspoken is he at times, that the nerves of this prudish age would hardly survive the shock of the quotation of some of his most humorous and characteristic passages, such as his racy remarks on the decay of English archery and on English dress. He has the habit of calling things by their good old-fashioned names, without humming or hawing or thinking or apologizing. This straightforwardness, as well as the personal gossip, the interjection of his private opinions, the utter absence of pedantry make the "Description," in parts at least, one of the most readable of books.

Admitting that parts are dull and "padded" with irrelevant matter, the way it is planned is, as Chaucer would say "accordaunt to resoun." In the first book, he describes the soil, climate and what he calls the "commodities" of England. Harrison is a thorough John Bull. The "aire" of England is as good as can be found anywhere ; the "soile" is as fertile as Italy's ; the sheep, oxen, horses far surpass those of other lands. In his third book he deals with such topics as wild and tame fowls, fish, savage beasts, saffron, quarries, metals, fairs, markets and inns ; in a word of the commerce

of England. The second book, which is the most interesting and most often quoted, deals with social England: the church, the universities, parliament, dress, food and so on. The divisions overlap slightly, but there is no confusion.

In order to form the first correct idea of England, as it was in Shakespeare's youth, we must follow Morris when he says,

“ Forget six counties overhung with smoke,  
Forget the snorting steam and piston-stroke,  
Forget the spreading of the hideous town;  
Think rather of the pack horse on the down,  
And dream of London, small and white and clean,  
And clear Thames bordered by its gardens green.”

We must remember that down to the invention of the steam engine, England was largely a pastoral country. In the second half of the sixteenth century, she was just beginning to manufacture for herself. English skies were comparatively clear, English rivers unpolluted; there was as yet no hideous “black country.” Large cities, the overgrown wens of civilization, were not. But a great change was taking place. Two sentences of Harrison's will help us to understand it. In speaking of the soil of “Britaine,” he says it is very fruitful, etc.

“ Nevertheless it is more inclined to feeding and grasing than profitable for tillage and bearing corne.”—Bk. I., cap. xviii.

And his chapter “Of catell kept for profit” he opens in this way,

“ There is no kind of tame catell usually to be seene in these parts of the world, whereof we have not some, and that great store in England.”—Bk. III., cap. i.

Taken together these statements point to a great revolution in trade, which changed almost in one generation the face of English society. That change, that revolution was brought about by one staple article, wool. For centuries England had been an agricultural country, a land of small holdings, in which living was cheap and money scarce. For many years English merchants had been in the habit of sending their wool abroad to be dyed and spun and then bringing it back to England to be manufactured into the

famous English broadcloths and kerseys. At last, instead of having the wool spun and dyed abroad, they discovered that all that might be done at home. A very thorough-going system of protection, protection to which the McKinley tariff is a joke, was put in force. There was an increased demand for wool, and everybody found it more profitable to raise wool than to raise cereals. Very soon two phenomena forced themselves upon the attention of thoughtful men: a sudden and unmistakable increase of wealth, and at the same time a progress *in* poverty startling even to those who were no Henry Georges.

Harrison is living in the very centre of the time of change. Conservative both by temperament and profession, he praised the times gone by. Like Latimer, and Ascham and many other wise-hearted, clear-seeing men of the time, he lamented at the sight of leases not renewed, small holdings thrown into great sheep-walks, small farmers turned adrift to beg, or starve, or rob on the highway, or go a-soldiering in foreign lands. The English yeomanry are being rooted out by greedy landlords, and by inexorable laws of circumstances. "These are they," he says proudly, "that in times past made all France afraid." I fear Harrison is not in the least progressive. He notices with pride the increase of wealth in England; but it is with a feeling of uneasiness. He is himself a poor man and the father of a family; and he knows where the shoe pinches. Merchants have increased greatly; but "forreine wares—when everie nation was permitted to bring in hir own commodities, were far better, cheape and more plentifullie to be had." He is no political economist; but he knows that whereas Madam Harrison used to pay 14d a pound for her sugar, she must now pay 2s 6d; raisins were 1d, now they are 6d and 10d. He does not approve of the merchants extending their trade. They ought, he thinks to be content with Europe and not go to Muscovy and the Indies to sell their wares. He was, I fear, not abreast of the times.

England had, then, changed her fiscal policy from free trade to protection,—let us take a glance at the men and women who lived under it.

"Such as are bred in this Iland are men for the most part of a good complexion, tall of stature, strong in bodie,

white of colour, and thereto of great boldness and courage in the warres. . . . For such hath beene the estimation of our souldiers from time to time, since our Ile hath beene knowne unto the Romans, that wheresoever they have served in forren countries, the cheefe brunts of service have been reserved unto them.”—(Bk. I. p 150.)

He then generously admits that there is little or no difference in respect of courage between the English and the Scotch. “For albeit that the Scots have beene often and very grievously overcome by the force of our nation, it hath not beene for want of manhood on their parts.” But he adds, “on account of divine judgment on them for having always begun the quarrels.” Of the French, he says piously, “Thanked be God, that all the wit of his countrymen” (he refers to Alexander ab Alexandro) “(if it may be called wit,) could never compasse to do so much in Britaine as the strength and courage of our Englishmen (not without great wisdom and forecast) have brought to pass in France.” (p. 152). He praises his countrymen for their frankness and plain-dealing. We are not barbarous because we think little of shedding blood. “Seth we think it a great peece of manhood to stand to our tackling, untill the last drop of blood, as men that can spare much because we have much.” Surely this quiet clergyman belonged to the church militant. At another time when he finds himself betrayed into unprofessional admiration of some noble’s private arsenal, with its shining corselets, hand-guns, bows and sheafs of arrows, for a hundred men, he pulls himself up with, “but what hath the long blacke gowne to do with glistening armour?”—(Bk. II., Cap. xvi.)

Harrison is not boasting in speaking thus of stubborn English courage. All visitors are impressed by the same national trait; and the curious sympathy of the man of peace with all warfare (and England was then fighting for her life), illustrates the temper of the nation. All men went armed. Every boy of eighteen has his dagger at least, Harrison says; noblemen carry rapiers, their serving men are armed, travellers carry on their shoulders a pike staff twelve feet long or more, with a 12-inch pike on the end (p. 283.) “Finally,” he says, “no man travelleth by the waie without



his sword, or some such weapon, with us, except the minister, who commonlie weareth none at all unlesse it be a dagger or hanger at his side." Robbery and crimes of violence are frequent and the punishments for them are severe. Judicial torture is in use, but English criminals will rather confess and suffer death than "to yeeld their bodies to such servile halings and tearings as are used in other countries. And this is one cause wherefore our condemned persons doo go so cheerfullie to their deths, for our nation is free stout, hautie, prodigall of life and blood . . . and therefore cannot in any wise digest to be used as villanes and slaves, in suffering continuallie beating, servitude and servile torments."—(Bk. II., cap. xi.)

It is again impossible to miss hearing the ring of pride in these deliverances. And national pride was justifiable in Englishmen then.

English women have always been celebrated for their beauty; and Harrison joins in the general chorus of praise. His countrywomen do not age so soon as French women. And again their "beautie commonlie exceedeth the fairest of those of the maine," (continent) "their comeliness of person and good proportion of limmes, most of theirs that come over unto us from beyond the seas" (p. 155). He has apparently been at court and regarded with an appreciative eye the Queen's maids of honor. He becomes courtly in his compliment, and in it we catch a smack of the fashionable jargon of the day, known as Euphuism. After praising the court of Queen Elizabeth, he adds, "I could in like sort set forth a singular commendation of the vertuous beautie, or beautifull vertues of such ladies and gentlemen as wait upon her person, between whose amiable countenances and costliness of attire, there seemeth to be such a dailie conflict and contention, as that it is verie difficult for me to gesse, whether of the twaine shall beare awaie the preheminance" (p. 271). It would seem to argue much knowledge of the human heart when the old parson here finds it impossible to decide which are the loveliest, the pretty faces or the pretty dresses. He goes on to say that they are as virtuous and accomplished as they are beautiful. Not only do they know Greek, Latin and Hebrew, but they are perfectly at

home in French, Spanish and Italian. But better than all they can cook; "when they be at home, can helpe to supplie the ordinarie wants of the kitchen with a number of delicat dishes of their own devising, wherein the Portugall" (Portuguese) "is their cheefe counsellor . . . who useth (by a tricke taken up of late) to give in a breefe rehearsall of such and so manie dishes as are to come in at everie course throughout the whole dinner or supper while" (p. 272). This last reference enables us to date the introduction of the bill of fare into England.

(To be continued.)

*Halifax.*

ARCHIBALD MACMECHAN.

#### CHRISTMAS CHARITY.

O men in prosperous homes who live,  
 Having all blessings earthly wealth can give,  
 Remember their sad doom  
 For whom there is no room—

No room in any home, in any bed,  
 No soft white pillow waiting for the head,  
 And spare from treasures great  
 To help their low estate.

May all who have, at this blest season seek  
 His precious little ones, the poor and weak,  
 In joyful, sweet accord,  
 Thus lending to the Lord.

—*Phoebe Cary.*

## A MINISTERIAL CIRCULATING LIBRARY.

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IF the rural minister is to be a medium of the best thought and feeling of the time to his people, he must himself be in close contact with the very best influences of our civilization and in keen sympathetic touch with them. The law of life is for the minister, as for every other living thing, the survival of the fittest. Through personal contact he is able to obtain very little that will stimulate energy or brighten fading ideals. One means only is left by which he can get into close relationship to the best thought and aspirations of modern civilization and that is through a well furnished library. On looking over the bookshelves of some of our rural ministers I have been painfully surprised to find how few books have been procured since college days. Ingenuity has spent itself in making the few books look as many as possible. In such circumstances I have thought to myself what a boon to minister and people, if to this library had been added during those years the choicest of the magazines and the most helpful theological and scientific literature. How much wider had been the interests and sympathies of all his people, how much fresher and stimulating had been his ministrations and far-reaching their results, redeeming the thoughts and sympathies of his people from the sordid and selfish, and furnishing ideals in the presence of which only that which is best within them would grow and flourish.

So far as I am aware no direct effort has been made in this province to improve the condition of the rural pastor in this respect. If this can be done anywhere, it can be done in this province possessing as it does such excellent means of communication by mail and otherwise. If the Augmentation Scheme had succeeded much would have been done to help the rural pastor in this matter. No doubt with quite a few, indifference or lack of literary tastes supply explanation

for a bare library, but the case of many a rural pastor and congregation is but a new version of an old story,

Old Mother Hubbard  
Went to the cupboard  
To get her poor dog a bone;  
When she got there  
The cupboard was bare  
And so the poor dog got none.

The consequences of this condition of things soon become manifest in the people in a spirit of indifference and indolence in things sacred, a growing spirit of fault finding and dissatisfaction, which often goes on for years before it is taken cognizance of by the Presbytery. Indeed, so slight is the connection between the Presbytery and rural congregations that before effective connection is made much evil has been accomplished. I am but stating what I have repeatedly seen. The episcopal function of presbytery is a figment. Its function is jurisprudence and then only exercised after much evil has been done in the congregation affected. That the cupboard of the rural minister may supply for his congregation something more than a bone let me make the following suggestions in the hope that they may call forth better.

Throw Knox College Library open to all the ministers and elders of the church during vacation, if not the whole year. Each minister and elder to become entitled to all the privileges of the library on the payment of fees, plus the postage on books he may take out.

Enlarge the duties of the librarian and his salary also.

Receive donations of books of which many would be presented were the donors assured that they would thereby aid some of our ill-paid pastors in their work.

Elect a Board of Management representative of the larger electorate.

In so doing the college would be enlarging its sphere of usefulness and adding to the number of its friends.

LAYMAN.

## A GREETING FROM INDIA. \*

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May this New Year be a happy one to you ;

To the West Presbyterian Church Bible Class ; Much respected and beloved servants of Almighty God the members of the Mhow Congregation send you greeting in our Lord and Saviour Jesus Christ.

I. Be it known unto you that I received the letter you sent me on the 19th of last June and read it with great pleasure, and our beloved pastor and Miss Ross read it and explained its meaning thoroughly to me and others of the brethren. And hearing all the valuable words of your letter I, as well as the brethren and sisters were made happy. Your words were good and helpful, therefore the brethren here are indebted to you.

And we thank the Lord that He has caused pity for the ignorant people of India to spring up in your hearts, and that the people of your land, by means of conversation, writing and working take so much trouble for us so that the ignorant people of our dark land may come into the light of God, and obtain eternal life through Jesus Christ our Lord.

II. About the Church. There are about 67 people in the congregation, old and young included, of whom 33 are partakers of the Lord's Supper. All the rest have received baptism. There are 15 of our children at the Indore Boarding Schools. There are some teachers, some preachers, and some Bible readers in our congregation, and they work with great zeal among the people and they spend their whole time in this work, desiring that the Glory of the Lord might be revealed. Indeed they are so busy feeding the people with spiritual food that they do not even eat their own bodily

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\* This letter was written by a native Catechist, named Anand Rao, who labors in connection with our Mission in India, to the Bible Class of West Presbyterian Church, Toronto, which contributes to his support. The translation is by Rev. Norman H. Russell.

food. In this way many people spend their lives in the Lord's service, praying to the prayer-hearing God—"O Merciful and all powerful Father this is Thy Church, fill it so full of Thy Spirit and the Truth that it may be an example to the people of Central India, that all who know Thee not may see Christ in Thy people, and, believing on Him, praise Thee." And we people are believing that our Merciful Father will hear our prayers and answer them.

III. About the Sunday Schools. During the past year we have had Sunday Schools in ten places; including the Camp and neighboring villages. During the past year 17,400 persons were present in the Sunday Schools. In this way the Sunday School work has been carried on successfully and we hope that this year's work will be even better.

IV. About the Boys' School. There are now two boys' schools here, one is in the Camp bazaar and the other is in a village near by. There are about 180 boys in the Camp school and they work diligently. God is to be praised that they learn the Bible lessons so well. Last year when the boys took their Bible examinations they did very well and received rewards. Now our kind pastor, with the help of God, is teaching the school and the boys learn up to the Entrance Standard. It is my hope that the Almighty God will give our Sahib strength for the work and that by means of this school God's glory may be made manifest. The other school that is in the village is being carried on fairly well and I hope that this school also, by the grace of God, may increase.

V. About the Girls' School. There are three girls' schools here. One in the Camp bazaar and the others are in the neighboring villages. The largest one is in the Camp bazaar. Many girls come to the school and Miss Ross and Miss Fraser, by the help of God, carry on the work. The girls are clever and learn sewing and knitting. A large new school has been built for these girls and in a little while the work will be begun in the new building. My hope is that day by day the work may be well done by these ladies. The other two schools are carried on in a fair way and our hope is that they also may be successful.

VI. About the Dispensary. This also is carried on very well and by this means many women who never heard

the Word hear it gladly. The merciful God, through Miss Fraser, gives medicine for their diseased bodies, and the medicine that the merciful Father had provided for their souls and the souls of thousands of people in the world which they may get without money and without price, is administered by the Bible women who desire that the women should accept this invaluable soul medicine and get soul rest. I hope that the Almighty Lord who is full of mercy will, by means of the dispensary, very abundantly manifest His glory.

Our beloved sisters Miss Ross and Miss Fraser are both poorly, but nevertheless they are so earnest that we seeing them become zealous too, and desire to magnify God. For these weak sisters we constantly pray to God—"Oh Father make them so strong that Thy glory may be shown forth in them."

VII. About new out-stations. Besides Mhow we have two out-stations, Berwai and Manpur. The first is a railway station and is in the territory of the Indore Maharajah. Two of our brethren with their families live there and preach the Gospel of our Lord Jesus Christ. We have the hope that here day by day the Lord's work will be well done.

Manpur is about 12 miles from Mhow. This village is in British territory. This place was many years ago called an Agency, and an agent to the Governor General used to live here, and it was a flourishing place. But now it is a less important place for there is no Resident here. But there is a native collector who looks after the work, and there is also a dispensary, a post office and a boys' school. A Christian brother named Rahm Baksh is here with us. With the help of God we are preaching the Gospel of Christ with joy and fervency. All the people here are happy to have us with them and we dwell peaceably together. This town is in the mountains and the poor people are called Bheels. They work in the fields as well as sell wood for a living. At first these people were robbers but now being under the English rule they are peaceable and law abiding, but still as at first they keep their fire arms and bows and arrows by them. These people are great drinkers and having drunken are much given to fighting. For this reason

they do not live near each other, but about a quarter of a mile apart. We go in amongst them preaching the Gospel of our Lord Jesus Christ, and sometimes a brother comes here from Mhow and is happy in spending a day with us among the people. Many of the Bheels do not understand the Hindi language well and many of them do understand and listen attentively, saying "the words you speak are true words and we believe on Christ and desire baptism." In this way God is carrying on His work here through us, and our great hope is that soon many of the people will follow the Lord in spirit and in truth and seek to show forth His glory. Our beloved pastor is very anxious to carry on work among these people, but he has two missionaries' work to do in Mhow and so he cannot do all he wishes to, but by his occasional visits we are strengthened and the Lord's work goes on. There are so many Bheels here that there is plenty of work for two missionaries, for these people do not even know Christ's name. They are uncivilized and are so afraid of an Englishman that they will run away when one comes near. Here "the harvest is great but the laborers are few." For this reason we are praying day and night that the merciful and all powerful Father will send two missionaries and many workers to us. We pray, saying: "As many people as Thou seest to be necessary, send to us, that the people receiving Thy light and wisdom may enter into Thy kingdom." And we believe that God will answer our prayers. Yes, our hope is that the Lord will stir up you people and put this merciful thought into your hearts to send two missionaries to the Bheels, that we and the missionaries working together may show forth the Lord's glory. So, in this hope, our eyes turn towards Canada, and we look for the time when these missionaries will set sail for India, and reach us in safety. Now I have no more to write to you. If I have troubled you, forgive me and forgive the mistakes.

Your brother in Christ,

*Manpur, India, Feb. 13th.*

ANAND RAO.



## THE CARIBOO DISTRICT. \*

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**A**T the request of your minister, Mr. McNair, I shall try and give you a brief account of a part of our Dominion of which at the present time Ontario knows little but whose fame has been before the world for a period extending over a quarter of a century—Cariboo.

The church of Canada possesses a Home Mission Field, the equal of which does not to-day exist, vast in area, being rapidly peopled by the aggressive sons and daughters of our eastern provinces and by the more energetic of European countries, so that to-day the Gospel of Jesus Christ is preached in ten different languages or dialects by the missionaries of our church in our Northwest Mission Field.

In order to keep pace with the progress this country is making commercially, the church must be progressive if she is going to keep these vast areas in touch with the church and christianity. It was this spirit of aggressiveness, combined with a keen sense of the duty of the church to our fellow countrymen, that prompted Rev. Dr. Robertson, the Superintendent of Missions, to advocate the sending of a missionary to Cariboo for the purpose of spying out the land and reporting to the Home Mission Committee. The task was given to me and it is that I may tell you something of the needs of that great field that I write you this letter.

And first, where is Cariboo? British Columbia is divided into nine districts, of which Cariboo is one of the most northerly and easterly. In the south-east corner is Kootenay district, directly east is Yale, north of which is Lillooet district, and north of that again is Cariboo, which extends north to the Arctic Circle along the eastern boundry of British Columbia. My commission read "explore Cariboo." It

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\* Written for the Y. P. S. C. E. of the Presbyterian Church, Waterloo.

actually included Lillooet as well. Fortunately the inhabited parts of these districts are limited else my task would have been a hopeless one.

The cause of Cariboo's fame was the discovery of rich gold mines, whose richness rivalled if they did not excel that of any other known gold producing country. Miners were attracted from all parts of the world and the difficulty of access did not hinder their coming. Some coming from Europe crossed the Isthmus of Panama, sailed up the Pacific to Victoria, crossed to the mainland and then took the great overland route—the waggon road—to Cariboo. Others from the eastern part of our own Dominion went by train through the States to the Red River and then by ox-carts crossed the great Northwest prairie and entered British Columbia by the Yellow Head Pass and so reached Cariboo. The first company to do this numbered one hundred and sixty. They crossed in the year '58 and many are living to-day in that country upon which they placed their hopes so many years ago. In Williams Creek and in Antler Creek the richest placer mines perhaps ever discovered, were found. It is estimated that over sixty million dollars' worth of gold has been exported from the Cariboo mines. During the "early days" a man might be poor in the morning but before night the possessor of almost fabulous wealth. In time these rich discoveries were worked out, and owing to the great cost of working them they have not been worked as vigorously since the returns have become smaller, until, where in '61 there were 5000 people, there are to-day not more than 300. But the tide is again beginning to flow in. New improvements in machinery, thereby enabling mines to be worked at less expense, a reduction in the cost of living, and a depreciation in the value of silver, causing mines to turn their attention more exclusively to gold, all combine to again bring Cariboo's rich gold fields before the world.

Since the construction of the C. P. R., Cariboo is more easily reached than in the early days. The C. P. R. is left at Ashcroft, a small town on the Thompson river, in Yale district, and Cariboo is reached by taking the stage over the Cariboo waggon road, which now leaves Ashcroft and going north passes through Lillooet district, then north and east through Cariboo district it reaches Barkerville, on Williams

Creek, a distance of two hundred and eighty-five miles from Ashcroft. This distance is made by the stage in the almost phenomenal time of four days. The stage itself is of the old-fashioned covered coach type and is drawn by from four to eight horses that have never known any other occupation in life. It has its regular stopping places, stations and divisional points, where a fresh relay of horses is obtained, much on the same principle as the railway companies operate their lines.

During the summer months a more pleasant or picturesque road could scarcely be found over which to drive. Being a mountainous country the scenery presented to view is ever varied and ever new. As it winds around and up the side of a precipitous mountain there is room for courage as on one side, but a few feet distant, is a yawning chasm, while on the other side overhanging rocks rise high above. As the highest point is reached an occasional glimpse can be had of the snow capped peaks of the Coast Range to the west, or of the Selkirks to the east. Descending, the road winds through some fertile and peaceful valley where the rancher pursues the "even tenor of his way." Now it skirts the shore of a beautiful lake, or along the bank of a river, such as the struggling and shallow San Jose or the turbulent and treacherous Fraser. Everywhere the scenery is grand, well fitted to inspire the genius of both painter and poet.

The character and habits of the people can be best described according to their occupation, which is either freighter, rancher or miner. The business of the freighter is to draw the products which are shipped into the district from the railway station at Ashcroft to their destined point. Every commodity received is brought in in this way, consequently living is expensive as it costs 6 cents per pound for every pound brought in. Continuously on the road, the freighter knows no Sunday, but his team performs its duty on Sunday as on Monday. To see several of these freight teams, drawing perhaps twelve thousand pounds, come in or start out on Sunday is no rare occurrence, but I doubt not that Sunday is better observed by these men than by many in Ontario who spend their Sundays in more questionable ways. They live on the road in summer. Carrying their own food they cook it by the roadside, and when night comes

sleep in or under their waggon wrapped in the indispensable blanket, and even in winter some prefer the shelter of their own waggons to what would seem to us more comfortable, the houses along the road.

The second class is the rancher, whose land lies in the valley where he can secure a good supply of water from the streams above him with which he irrigates his land and is thereby enabled to grow all kinds of farm produce for which he finds a ready market among the miners. The majority of them own large dairies, having perhaps from fifty to two hundred milch cows. They manufacture immense quantities of butter which they ship in to the mining towns. Beef is also a staple product and of a quality, too, of which Ontario knows little. They also provide accommodation for freighters and for travellers generally, so that there is no difficulty for a traveller to secure good accommodation wherever night overtakes him. The majority of the ranchers live along the waggon road, but numbers live far away from the waggon road in a district peculiarly adapted to stock raising. Such is Chilcotin, a district lying east of the Fraser and stretching away to the west along the Chilcotin river for a distance of 150 miles. Here they live far apart, perhaps the nearest neighbor being ten or fifteen miles distant.

The last class to be mentioned is the miner, and perhaps the most difficult to describe. Generally the miner is single and lives alone in his cabin far away from the haunts of men, wherever he has located his claim. Here he lives and works away without perhaps seeing the face of a white person for weeks at a time. Many of them have followed this life for thirty and forty years and to-day are no better off than when they began. But they live by faith more than by sight. Others of them are more fortunate in the location of their mines and live near some of the small towns, and have thus more opportunities of coming in contact with civilization. It is upon this class that the whole country depends. If the miners leave, then every body else may also leave as there is then no market for their produce. Of course many of them are married and live in the towns with their wives and families, where living is much pleasanter. While we, with our comforts and luxuries, sympathize with these people in their manner of life, yet they are content with their present

lot ; but it is when we look at the spiritual aspect that the picture is dark.

What are the spiritual needs of that great and rich country? Even ything. Everything around which your tenderest associations from childhood have been gathered in connection with the Gospel of Jesus Christ is wanting. With the exception of the first thirty miles from the railway there is not a missionary in all that upper country. There is no one to gather the people together on Sundays that God may be worshipped. No one to gather the children in Sabbath schools. No one to be present when the last sad rites are being ministered to the dead. Of a religious nature there is absolutely nothing. I do not mean to say there are no Christians there, I believe there are, but there is such an overwhelming influence contrary to Christianity that they are scarcely noticed. What they want is someone to lead and encourage them, and the present state of affairs would be changed ; and yet when one considers the entire absence of all outward religious influences he is surprised at the moral tone which exists. It is true that in some places where unscrupulous men have control, the moral tone is not high ; and when a Salvation Army man, who visited the district, in writing to the War Cry, described one place as having "the devil in charge" he spoke with more truth than judgment. In some places Sunday is observed, places of business are closed, and everything is quiet, all owing to the influence of those in whose hearts the love of God dwells. In other places again, Sunday is the busiest day of the week. The stores handle more goods, the saloonmen do a better business than on any other day of the week, and a favorite pastime for Sunday afternoon in the street is horse racing : all conducted for the purpose of betting.

Are these people indifferent to the claims of the Gospel? If so, who is to blame? No one but the Christian people who have denied to them the means of grace. But that these people are not wholly indifferent is evidenced by the attendance and interest taken in divine things when the opportunity was offered to them, and the great desire on the part of many that a missionary be sent among them. I must not leave the impression that no missionary has ever been there, for there are two English Churches and one

Methodist in that country. But two years ago the English Church withdrew and several years previous the Methodist, on account of lack of funds, and a Presbyterian missionary was there in '64 and '65 at the time of the boom, all of which indicates that the pulse of missionary zeal on the part of our church at home is in proportion to the amount the missions stations are able to pay. It is earnestly to be hoped that our church will no longer be inactive, but that greater zeal and a greater spirit of liberality will actuate the church in our Home Mission Work.

*Cariboo, B. C.*

G. A. WILSON.

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QUESTION.

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Shall it be after the long misery  
 Of easeless pillows, and the waste of flesh  
 In sickness, till some worn and widening mesh  
 Frays out at last, and lets the soul go free ?  
 Or, shall some violent accident suddenly  
 Dismiss it, or some black cloud in the brain  
 Lower till life maddens against life amain ?  
 Where, in what land, or on what lonely sea ?  
 When, in the light of what unrisen sun ?  
 Under what fatal planet ? There is none  
 Can tell, or know ought but that it shall be :  
 The one thing certain which all other things  
 Have taught my being in its inmost-springs  
 'To feel the sole impossibility.

—*W. D. Howells.*

## BIBLE STUDY.

### THE CHURCH THE FULNESS OF CHRIST.

“His body, the fulness of Him that filleth all in all.”  
—Eph. I. 23.

In what sense is the Church the fulness of Christ? To this question two answers are given. One is, because it is filled by Him, that is, by His Spirit. Here, Christ is represented as giving to the Church. The second answer is, because it—to use the language of Dr. Chas. Hodge—“fills Him, *i. e.* completes His mystical person.” Here, Christ is represented as receiving from the Church. The difference in His fulness, according to the one answer, and the other, is that between filling, and being filled. Each gives a sense which is scriptural and consistent with the context. To ascertain which gives a correct interpretation of the term, we have, therefore, merely to examine the true meaning of the word “fulness.”

In many other passages besides this one, both in the Old Testament, and the New, we read of the fulness of an object. But in every one, it is not that with which the object spoken of, fills another, but that with which the object is itself filled. Here are a few examples. The fulness of the earth is not that which the earth fills, but that with which it is filled. The same is true of the fulness of the sea. The fulness of Christ spoken of in John I. 16, is the fulness of grace and truth in Him, spoken of in v. 14. There is no good reason whatever for taking the word “fulness” here, in a different sense.

The Church is, therefore, clearly the fulness of Christ as filling Him, or making up what is lacking in Him, that is, in His mystical person. The nature of that fulness we will, presently, consider at greater length. Dr. Hodge in his analysis of and commentary on this passage takes the same view of the term as the one just expressed. In the latter, he says: “The common usage of this word in the New

Testament is, therefore, clearly in favor of its being taken in an active sense here."

Let us now examine the arguments stated by Dr. Hodge in support of the other answer to the question, "In what sense is the Church the fulness of Christ?" He says:

"It may be urged—1. That *pleroma* has in the classics, in Philo, in the writings of the Gnostics, at times, a passive sense."

The fact just stated, is of no authority whatever in the present case. The question with which we have to do is, In what sense is the word used in the New Testament? and in what sense are other words of the same meaning used both in the Old and New? Those which we translate "faith," "righteousness," "godliness," and "humility," have very different meanings in the classics from what they have in the scriptures. We sometimes use an argument of the same kind in reply to our Baptist brethren when they appeal to the classics in support of their interpretation of the Greek words *bapto* and *baptizo*.

Dr. Hodge next says:—

2. "The meaning thus afforded is preferable. It is a more scriptural and more intelligible statement, to-day that Christ fills His Church, as the soul pervades the body—or as the glory of the Lord filled the temple, than to say that the Church in any sense fills Christ."

It is just as scriptural, and just as intelligible, to say that the Church fills Christ by making up what is lacking in Him, that is, in His mystical person, as to say that He fills it by His Spirit. Paul here speaks of the fulness of Christ, not of the fulness of the Church. But when Christ fills the Church, He is the fulness of the Church; the Church is not His fulness. When the soul pervades the body, it is the fulness of the body; the body is not the fulness of the soul. When the glory of the Lord filled the temple, it was the fulness of the temple; the temple was not the fulness of that glory.

Another argument which Dr. Hodge states is:

3. "*Pleroma* must be taken in a sense which suits the participle *pleroumenou*; the Church is filled by Him who fills all things."



This is not at all necessary. In scripture, a word is sometimes used in one sense in one part of the sentence, and in a very different one in another. For example, Christ once said: "Let the dead bury the dead." Whoever the dead spoken of in the former part of this sentence are, they are, certainly, very different from those spoken of in the latter.

Dr. Hodge says: "The second and third of these reasons are so strong as to give this interpretation the preference in the minds of those to whom the *usus loquendi* of the New Testament is not an insuperable objection."

It should be. Suppose that we have a difficulty as to the meaning of a certain expression used by a uninspired writer in a particular passage. We find that he clearly uses it in a certain sense elsewhere. We are, therefore, bound to take it in that sense in the former instance, unless we have good reason for doing otherwise. The fact that another writer uses the same expression in a different sense, is of no authority in this case. We should treat the language of an inspired writer in the very same way.

Let us now, for a little, consider the fulness of Christ which the Church forms. Here, as in several other passages of the New Testament, the union between them is represented under the figure of a body. Sometimes, the word "body" expresses the head and all beneath, down to the feet, and including them. At other times, it expresses only all beneath the head. As such, the Church is the body of Christ. The two together form one mystical, or spiritual body. The natural head is imperfect without the body. Christ, as Head of the Church, is imperfect without it. What Paul says in another part of this epistle concerning the marriage relationship as a figure of the union between Christ and His Church, is equally true of the figure of the same thing which we are now considering—"This is a great mystery; but I speak concerning Christ and the Church."

*How close is the union between Christ and His Church!*  
When the body is wounded, the head feels it. "Inasmuch as ye have done (or not done) it unto one of the least of these My brethren, ye have done (or not done) it unto me,"

When the head is wounded, the body feels it. "Am not I grieved with those that rise up against Thee?"

*How highly the Church is honoured!* "The fulness of Him that filleth all in all." Every member of it, even the lowliest, seems to make up that fulness, as every drop seems to make up the fulness of a cup. The Lord Jesus would, therefore, in this respect, be imperfect were even the very least one of the members of His Church lacking. It is as true of this body, as it is of the natural one, "The Head cannot say to the feet, I have no need of you."

*How solemn is the Church's position!* A French proverb very justly says: *Noblesse oblige*. ("Nobility obliges"). How careful then, should the Church—that is, every one who names the name of Christ—be to "walk worthy of the Lord unto all pleasing"!

The title here given Christ is one most suitable to the passage. It presents a striking contrast to the one given the Church. He who is filled by the Church, is said to Himself fill all in all. The title speaks abundant comfort to the Church. It means that Christ "pervades and governs all things by His omnipresent power." He is, therefore, not a mere creature, but God manifested in the flesh. If He fills all things, He, of course, on His side fills the Church. "The source of life, therefore, to it is inexhaustible and immortal."

Woodbridge, Ont.

T. FENWICK.

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There is no better way of destroying a truth than to fasten it up with a number of half truths and then to insist on an indiscriminating veneration for the whole amalgam because the truth is there. When your enemy cannot prevent your building upon the rock, he will try to make you extend the building to the adjacent sand, so that when the sand shifts and the part of the building upon it gives way, if possible the walls on the rock may also be cracked by the ruin.—*R. F. Horton, D. D.*

"Beloved now are we the Sons of God and it doth not yet appear, &c."—I. John 3 : 2-3.

The thoughts suggested by these words seem to naturally group themselves under three heads.

I. *Our present dignity.* What is that ? What have we gained by becoming Christians ? We have become Sons of God. There is a gain in being born into one family rather than into another. There are fathers and fathers, there are families and families. But we are the Sons of God ! God is our Father and He is greater—infinately greater—than the most perfect earthly father can possibly be.

This dignity of Sonship implies many things, brings with it many privileges and honors. Look at a few of these.

There is *permanency of place.* Man in Eden was not in this happy state, he held his position simply by obedience. The very moment he committed a single wrong he not only brought darkness into his soul as we do, but he lost everything. Now that is not what takes place when we Christians fall into sin. We are still Sons of God, we learn to ask forgiveness and receive the forgiveness a father gives to a son.

There is *continuous freedom of access into God's presence.* When the way seems as straight as a straight line and when it winds zig-zag—when our relations with men and affairs seem all mapped out and pleasant, and when these relations have become so tangled as to present to our eyes a scene of inextricable confusion, we can go to God.

Among other privileges of Sonship may be mentioned, supply of need, protection and discipline. (Ps. 8 : 29.; II. Corinthians 4 : 15.; Heb. 12 : 6-8., &c., &c.)

II. This gives us some idea of our present dignity as sons of God. There is, however, in sonship much more than this, there is *future blessedness.* "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." *God likeness* is the reward held out to us in the future and as we get that likeness we can see God as He is. What a sight it will be to

see God in all His beauty and holiness—to have power to gaze at and appreciate this !

III. But if we are the subjects of God's grace, *what will our life and conduct be ?* "He that hath this hope in him purifieth himself even as *He* is pure. Our constant aim will be to purify ourselves even as God is pure. Note those words *our aim will be*. I had almost spoken of the third head as *our duty*, but that is just what the Bible does *not* say. It does not say we *ought* to purify ourselves because of having this hope, but that we *will* do so. He that hath this hope in him *purifieth* himself. The mere fact that we have this hope and are resting upon God "implies a will to purify ourselves, not out of or independent of this hope, but ever stirred up by and accompanying it ; so that the will is not our own, springing out of our own nature, but the result of our Christian state in which God also ministers to us the power to carry out that will in self-purification."

J. P. McQ.

*The Spirit of Bible Study.*—The students of Scripture should leave no effort unmade, should count no labor too arduous, to reach the heart of the Written Word, and thus drink in the spirit of the Living Word. The people of our Lord's time were so influenced by their false conceptions that they could not understand His teaching. They believed, for instance, that the Messiah was to be a temporal prince, and that when He came He would lead on the armies of the Jews to victory over the Roman arms ; and so it took them a long time to understand that the kingdom of the Christ is not of this world but a spiritual kingdom. And so impressed were the disciples with the idea that salvation was in some way confined to the Jews, that it needed a riot to send them forth from Jerusalem to preach the glad tidings. In many other ways false and imperfect ideas had affected the Jewish mind, and in some measure are an answer to the great Teacher's question of amazement, "How is it that ye do not understand ?" Like the Jews of our Lord's time, our minds are so filled with preconceptions and false conceptions that we need to pray to be freed from prejudice, so that we may approach the study of the Word with open minds. Like

them, too, for they found it difficult to reach beyond the material bread and grasp Him, who is the Bread of Life, we need to pray for grace to be lifted above the seen to lay hold upon unseen things, so that in our Bible study we may realize the presence of spiritual realities.

Above all else, in seeking to discover and appreciate the beauties in Scripture, of which we may never have dreamed, let us ask for the guidance of the Holy Spirit, who alone can lead us into "the truth as it is in Jesus." One trouble with many of us is that we rely upon intellectual discernment rather than upon the guidance and teaching of the Spirit of God. I do not disparage education, the very best training of the intellect is not too good for the student of Scripture. But I do not forget that mere intellect, though it may be able to form a skeleton of divine truth, cannot without the Holy Spirit's revelation to the heart put life into that skeleton. Intellectual training may help us discover some of the undertones of Scripture ; we need spiritual discernment if we would understand their deepest meaning. If we would know the truth we must put ourselves under the leadings of the unerring Guide ; where there is no reserve, no contrary purpose, we may expect Him to teach us how to understand and enjoy the sweet music of His Word. Under His guiding there will be something more and better than the joy of discovery, even spiritual feasting upon the Bread of Life. With this spiritual discernment we shall surely feed on the blessed Saviour, who Himself said "I am the living bread which came down from heaven ; if any man eat of this bread he shall live forever."

W. G. W.

## OUR COLLEGE.

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Mr. T. Eakin has returned from a trip to his home in Ireland.

Where is the High Church Party? It is excluded. By what law? The law of 'sin and death.'

Our public meetings are on hand—Goforth for the Missionary and Montreal debaters for the Literary.

Mr. S. F. McLennan, B. A., has secured a good position in the University of Chicago as lecturer in Psychology.

Rev. A. E. Hannahson, B. A. '93, has been renewing his youth by taking a couple of weeks' holidays among the fellows.

Dr. Proudfoot has been nominated Moderator of the next General Assembly. The Presbytery of 'Knox' heartily seconds this motion.

Davie Ritchie is again janitor. He is in high favor and most acceptable to all. We hope to see him soon enrolled upon the list of students.

The officers of the mass meeting are—President, J. H. Borland, B.A.; Vice-Pres., R. A. Mitchell, B.A.; Secretary, H. A. McPherson; Treasurer, F. D. Roxburgh, B.A.

Mr. A. H. Abbott has been appointed to assist Prof. Kirchmann in the Psychological laboratory of University College. His distinguished success in this subject has won him the appointment.

H. S. Ferguson, a nephew of J. F. Scott, '93, after a successful term in the Northwest mission field, is now awaiting the result of the examination as a candidate for the China Inland Mission.

Don Martin has again cheered the class room with his presence, and already made a few of his characteristic speeches in our societies. Occasionally we find ourselves thinking of his well known room-mate and erstwhile *alter ego*—W. S. Heron.

Dr. Milligan, of St. Andrew's Church, gave an excellent address on 'Tact in the Ministry' at a late meeting of the Saturday Conference. We have scarcely ever seen the room so crowded or an address so well received. We hope to send the manuscript for a future copy of the MONTHLY.

The Medical Association it presided over by Mr. H. A. McPherson as President, and has J. F. Hall as Sec'y-Treas., and D. Burgess as Councillor. Dr. Ferguson, one of the college physicians, handed over \$20, being the total amount of his bill, to the Missionary Society. His benevolence is duly appreciated.

The foreign element is not large in the college this session. However, we have Samuel Ben Joseph Blumberger, a young converted Jew, and only a few months out from Königsberg, Germany. We have also Mr. Tinkum, a graduate of McMaster University, and John McLean from Auld Scotia, for which we have 'many, many thanks.'

David Carswell, '93, paid a hurried visit lately to many of the rooms and occasionally dined with us. But we were surprised to read in a morning paper that a pretty little wedding had taken place in the city at which Miss Patterson and himself were the principals. Davie has a good nerve, because no one expected that it was so close. We extend our congratulations.

Moody's meetings have brought many of the old fellows to our halls, some of whom we did not see here since graduation. A few are—A. S. Neilly, Davidson, Peter McNabb, Alex. McNabb, all of '92; John Little and Harrison, '93; Tough, Cooper and Mustard of '94. They came not only to get a blessing but also to do good, as we saw many of them among Moody's helpers.

R. W. Dickie, B.A., is at present taking a post-graduate course in Philosophy at Edinburgh. There is a little homesickness for his Alma Mater in the letters we have received from him, which accounts for a few hasty unfavorable criticisms he makes of things in general. A true son could not do otherwise, but he will soon be won over to the instincts of that grand old university.

J. A. Slimmon, '94, has returned from Scotland and is under appointment to Honan, China. We cannot claim him all our own because Manitoba College has a half-interest. But if he is spared to return to China every man from these two colleges will follow his future labors with interest and support, because of his consecrated and inspiring life while among us. May he have 'God speed!'

Class '94 of University College contained half a score of very promising men for our halls. J. H. Brown comes to us covered with University glory; H. T. Kerr and Burton had distinguished careers in Philosophy; Roxborough and Don Campbell stood well up in Natural Science, also Jas. Brown in Mathematics. Other good men, like G. B. Wilson and H. McCullough, remain in the mission field all winter.

Dr. McLaren gave expert testimony at Osgoode Hall lately bearing on a theological squabble among the 'United Brethren.' A number of the fellows went to enjoy the 'passage at arms' between him and the celebrated jurist, Sam Blake. It had a good effect on them, because now they accept the Doctor's statements without question, recalling the circumstances when the above great inquisitor became foiled in his attempt to reconstruct or modify them.

Who has not had occasion to visit the Principal's private room? No other place around the College suggests so much of the sanctum sanctorum of College life. The Principal is generally found here alone, and when the interview is over one goes away feeling the better for it. All these things must have been in the mind of Duncan Robertson ('93), the popular young pastor of London East, when he chose this place a few weeks ago, to enter the bonds of matrimony. We congratulate him and his young bride, so late from our



Pacific Province, on the many happy circumstances connected with this important event.

A cloud has fallen upon the students, appearing the darker after the brilliancy of the Jubilee services, connected with the opening of College. The sudden removal by severe illness of Prof. Thompson is the cause of this. He was taken down so unexpectedly and severely, not long after performing one of the most successful parts on the Jubilee programme, namely, the unveiling of the painting of the late Prof. Young ; and immediately at the end of a hard week's work opening up to the students the work prescribed in Apologetics and Old Testament Literature. We can hardly realize it yet ; the notes of his last lectures are still upon the black-board ; but the students in the Dining Hall from around our college family altar, and also in the class rooms can only, which they unceasingly do, commend him to our loving Heavenly Father.

JUBILEE MEMORIAL VOLUME.—The following extract from a letter from Rev. J. A. Macdonald, of St. Thomas, to the Chairman of the Editorial staff, will be of interest to the College public. It will be seen that no pains are being spared to make the volume worthy of the occasion. It is to be hoped that the response from all friends of the College will be hearty and generous :

"I have just returned from Toronto after having had a conference with the Publication Committee of the Memorial Volume. You know the College Board approved of the publication of a memorial, and appointed Principal Caven, Professor Thompson, Messrs. John Neil, A. Gilray and L. H. Jordan a committee charged with the arrangements for publication. It was with great reluctance that I consented to become responsible for the literary work. The increasing pressure of pulpit and pastoral duty and of Assembly Committee work leaves little time or energy for so important an undertaking. But I have consented and now I think I can count on the encouragement and assistance of every alumnus and friend of Knox College. My desire is to produce a volume that will be a credit to the College and the Church. I may fail, but by the help of brethren I will honestly try to succeed.

The sketch submitted to the Publication Committee, and approved, covers the entire history of the College. Here is, in the rough, a suggestion of the subjects and order of chapters : Theological teaching in Canada prior to 1844 ; The founding of the College in Toronto, circumstances, early stages, Professors ; At Elmsley Villa, buildings, staff ; Theological training in the U. P. Church, prior to union of 1861 ; Occupation of the present building, changes, develop-

ment, staff; The Jubilee. This would cover the history of the institution up to date. To this would be added several chapters taking a survey of the half-century from various points of view: Student life at Knox; Service to the Church at home, missionary society, pioneer work, etc.; Service to the Church abroad, Indians, Formosa, Central India, West Indies, Demerara, Africa, Honan, Palestine; Service to theological education; Bibliography of professors and alumni; Roll of students and alumni, giving condensed biographical data.

I think you will agree with me that there should be no lack of material. My chief concern will be accuracy. I should therefore be grateful for any suggestions, historical facts, personal reminiscences, that might enrich the work. If the old students, who have "perfect understanding of all things from the very first," would each furnish what material they have, something interesting and useful might be produced.

The make-up of the book will be the best possible. The printing and binding will be done for the committee by the Bryant Press. The paper is being made to order in New York, a fine linen-fibred, half-tone plate paper, specially intended for this kind of work. One of the most prominent features of the book will be the illustrations. I have a list of nearly one hundred, including the various buildings, the entire teaching staff, the missionary contingent, and a number of others whose official relations, or eminent services have given them a place in the history of the College. These illustrations will all be the very best that the engraver can produce. The most careful attention will be given to the details of the work so as to ensure a thing of beauty as well as of value.

The intention is to have the book contain about 200 pages and to produce it for about one dollar. It will be sold at cost. No one connected with the work will be made rich. Indeed the Publication Committee, together with Professor MacLaren and the printer, have become financially responsible for it. It can be made to pay expenses if the friends are loyal in support. A descriptive circular, forms for biographical information, and advance order forms, will be issued shortly. If orders were sent in early it would be a great convenience as after the first form is run off the size of the edition cannot be increased. The work will be gone on with as speedily as possible and will, I hope, be ready early in the spring."

## OTHER COLLEGES.

A college contemporary describes the Persian Scimitar as being so artistically handled that the offender did not know he was a head shorter until he attempted to spit, when his head rolled into the basket.

Among the names of the undergrads. of Princeton are those of K. D. McMillan, of class '94 of Varsity, and C. R. Williams, formerly Secretary of Toronto University Y. M. C. A., both of whose faces are familiar in the corridors of Knox.

McMaster University is ambitious to introduce the Roman method of Latin pronunciation. Its efforts will probably prove unsuccessful, for the girls in the Art department will persist in pronouncing "felicissime," "fellikissime."

Chicago University includes among its list of Fellows Mr. S. F. McLennan, B. A., of last year's Junior class in theology. Edinburgh claims the ex-captain of the invincible eleven of Knox Association Football Club, Mr. R. W. Dickie, B. A.

"Acta Victoriana" congratulates the Methodist Church on the increased interest taken by Conference in student life, and on the decision to raise the standard by requiring compulsory attendance for two years, unless a graduate in Arts, and even then a compulsory attendance of one year.

McGill has taken an advance step in the matter of athletics by adopting a system in advance even of Knox College Gymnasium. Athletics in McGill in the future will be a university affair, with a two-dollar fee imposed on every student for the support of the Athletic Association, and a managing body composed not only of students but of professors and governors. Poor Knox has to be satisfied with a game-legged rowing machine with one handle, and a superannuated punch-bag.

## LITERATURE.

OLIVER GOLDSMITH : A SELECTION FROM HIS WORKS. *Introduction by Edward Everett Hale. 12 mo, cloth, 287 pp : \$1.00. New York and Toronto : Funk & Wagnalls Company.*

No one who wishes his library to comprise what is best in English literature can afford to have Oliver Goldsmith unrepresented there. He was not the most prolific author in the literary brotherhood, his works are not ranked among the greatest of the classics, but of their kind they are perfect. His "Vicar of Wakefield" is written in a style so pure and simple that it is taken in foreign countries as a model work for pupils to learn English from. His two comedies are still recognized as among the best on the English stage. We read his poems at school and appreciated them better than most of the poetry that was prescribed for us. And while our appreciation for others may have grown our love for Goldsmith has not diminished. And how many of his lines have become the current coin for expressing certain ideas! No, we could ill have spared Oliver Goldsmith.

We welcome, therefore, this well chosen selection from his works, which Messrs. Funk & Wagnalls offer to us in such tasteful and appropriate form. The book comprises "The Traveller," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq."

The introductory sketch of Goldsmith's life by Edward Everett Hale, is, as might be expected, in style and interest worthy of what follows.

JOSEPH ADDISON : SELECTED ESSAYS. *12 mo, cloth, 175 pp, 75 cents. New York and Toronto : Funk and Wagnalls Company.*

"Since I have raised myself to so great an audience, I shall spare no pains to make their instruction agreeable, and their diversion useful. For which reason I shall endeavor to enliven morality with wit, and to temper wit with morality."

So writes Mr. Spectator in commending his paper to the public. And those who are at all familiar with the writings of Joseph Addison know how well he succeeded in his design. Such a combination of dignity, grace and humor, and withal instruction in good behavior, we cannot find elsewhere.

Messrs. Funk & Wagnalls have done the reading public a service by the issue of these selections from Addison. The essays are taken from the *Free*.

holder, *Tatler*, *Guardian*, and especially the *Spectator*; and are grouped under the following heads: Mr. Spectator and his paper; Society, Fashion, Minor Morals; Sir Roger de Coverley; Literary and Critical Topics; Morals and Religion. In all of these and especially in the last department we can assure the minister that he will find many sermonic hints, and we can assure him also that for the cultivation and preservation of a pure literary style there are few things that will repay him better than a half hour daily with such a book as this or its companion volume from Goldsmith to which we have already referred.

We should have said that the essays are preceded by a very bright and instructive introduction by Professor C. T. Winchester of Wesleyan University.

**CHRISTIAN CREEDS AND CONFESSIONS:** *A concise account of the Symbolical Books of the Churches and Sects of Christendom and of the doctrines dependent on them. Translated from the German of G. A. Gumlich, Ph. D., by I. A. Wheatley. Cloth, 15 mo, 136 pp; \$1.00. New York and Toronto: Funk & Wagnalls Company.*

This little book is a veritable *multum in parvo*. In its 136 pages it includes: Part I, on Church Creeds; Part II, on the Doctrines of the Creeds; Part III, on the Doctrines of the most important Sects. Part I begins with a chapter on the origin, conception and authority of the creeds. Then follow chapters on the Oecumenical Creeds, creeds peculiar to the Greek Church, creeds peculiar to the Roman Catholic Church, special symbolical books of the Lutheran Church, special symbolical books of the Reformed Church.

Part II contains nine chapters dealing principally with the doctrines on which the various churches are divided.

Part III, in seven chapters, deals concisely and clearly, first, with the Christological Sects of the Ancient Church; next, with the Sects of the Roman Catholic Church, and so on down to the smaller sects which have arisen in later times.

The work seems to have been done with great impartiality, and there is no doubt that it will be of great value either as a text book or book of reference. A good index adds to its value.

The MONTHLY for January will contain the first of a valuable series of articles on our Foreign Mission Fields from the Inside. It is written by Rev. Donald McGillivray, B.D., on Honan. Similar articles on the other fields will appear at intervals. Arrangements have also been made for reports from the most interesting of our Home fields. The MONTHLY during the coming year will be the best available source of information on the Mission work of our own church, and it is commended to the notice of all who will have any part in arranging Missionary programmes for Young Peoples' and other Societies, as well as to those whose duty it is to prepare address on these topics from time to time.

THOUGHTS FOR THE SICK-ROOM. *By Rev. W. A. Mackay, D. D. Toronto : William Briggs.*

This is not Dr. Mackay's first appearance in the field of authorship ; and like his other works, the one before us is well worth reading. It is a neatly bound little pamphlet in paper covers, and is substantially an exposition of Heb. 12 : 1-12. The passage is carefully analysed, appropriately illustrated, and its lessons of comfort and strength are clearly and lovingly applied. The book is well calculated to fulfil the mission on which it is sent.

A final review of "The Parliament of Religions" by the Editor-in-Chief opens the MISSIONARY REVIEW OF THE WORLD for December. Dr. Pierson here gives a number of opinions from various high sources, showing the practical character of the heathen religions, the erroneous light in which they were set forth at Chicago, and the injurious effects of the Parliament at home and abroad. Dr. J. H. Shedd, of Oroomia, Persia, sets forth the "Doctrines of Babism," the new religion of Persia, and discusses its relation to missionary work. The religion is of interest as a modern Reformation which bids fair to exert a great influence upon social, political, and religious life in the East. Dr. A. J. Gordon makes a strong argument in favor of the "Ministry of Women," both on a scriptural and commonsense basis. Other articles of interest in this most interesting and valuable issue of the REVIEW are "Prospects of Civilization in the Upper Nile Valley," by Rev. James Johnston ; "Mission Work in Egypt," by Rev. Chauncey Murch of Alexandria ; "The Evangelization of the Jews," by J. E. Mathieson, of London, and "Missionary Literature," by Rev. J. T. Gracey, D. D.

A full and accurate index for the year 1894 is also published with this issue, this giving a valuable key to this *Yearly Encyclopedia of Missions*. Published by Funk Wagnalls Company, 30 Lafayette Place, New York, at \$2.50 a year.

After five years of labor, with the help of 247 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnalls Company announce that the last page of the second, the concluding, volume of the new Standard Dictionary is now in type. This volume will be ready for delivery this month.

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