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TORONTO, JANUARY, 1894.

POINTS OF VALUE IN DOING EFFECTIVE CHURCH
WORK.*

AMONG the first and most essential requisites of doing effective church work is that the worker be clothed with the spirit of resignation, and animated by the virtue of thankfulness. As an example of graceful resignation and sincere thanks I stand before you to-night. Against my strongly-expressed wish, you have done me the distinguished honor of electing me to the presidency of this council. I have in this deferred my own opinion to yours, thinking that perhaps the man you saw might be better than the man, or the *ego* that I myself saw, and thus I have striven to exhibit the virtue of resignation; and not like that of a martyr, but rather as one desirous of doing to the utmost of his powers whatever he could for the furtherance and advancement of the cause that created, and has carried on, the work of this council.

Let me, too, not only cherish, but express my hearty thanks for the distinction you have placed upon me. It is one that I had no hope of reaching, but it is one which, having reached, I prize as a most honorable distinction; for this, amongst other reasons, good and sufficient, that it has been filled for some years back by one of our most learned and distinguished presbyters, Mr. Wil-

* Paper read before the Presbyterian Council at Knox Church, Toronto, by the President, John A. Patterson, M.A., on December 4th, 1893.

liam Mortimer Clark. Plutarch tells us of Timotheus the Athenian, who had been a particular favorite of Fortune, as the old worshippers of Jupiter put it, that upon recounting his victory among his friends he added at the end of several great actions, "And in this Fortune had no share"; after which, it is observed in history, that he never prospered in anything that he undertook. The Presbyterian who speaks of Providence as the Greek did of Fortune is not likely to prosper in anything that he undertakes; and that we may prosper, let your present chief officer humbly acknowledge his sense of gratitude to Him whom the men of ancient time dimly recognized as Fortune.

We are, however, met to-night to take counsel together upon some "points of value in doing effective church work." The meetings of this Presbyterian council should be made practical. We meet here in a quasi-parliament; we have equal voices in discussion; we are all eligible to be heard; we are, in what may be called in distinction to other church meetings, an ecclesiastical committee of the whole. At the Sabbath-day meeting all the elders but one are silent; the one active, the many passive; the one moving, and the others being moved; but only so if the preacher and the worshippers have their trolley on the wire that leads to the great heavenly dynamo, and that God's Holy Spirit thrills the circuit between earth and heaven. And this, of course, is right, for the pulpit message is the very apex of church work, and that occasion is not one of debate nor of discussion. At the presbytery meetings the elder (naming him thus in the ordinary sense) is there only once in as many years as there are members of session, supposing the ordinary system of rotation is kept up; so that, in fact, an elder may attend meetings of presbytery for one year in fifteen, and then, when he is just about becoming acquainted with the methods of business and the details of the questions that come before the court, he is gently beckoned aside to make way for his successor, and the cycle of his ecclesiastical court life is run. Verily, the elders have their "exits and their entrances." But in this council these conditions do not exist. All here have an equal status; and, although it has no legislative functions or operative powers, yet it presents opportunities of many an interesting and profitable discussion, which, *mirabile dictu*, is not, however, very frequently taken advantage of.

Many practical questions relative to church work and church

government present themselves to the mind, the discussion of which would give us much knowledge, and our church work here in Toronto a greater impetus. Many of the subjects I would venture to suggest are, doubtless, old; they have not in them the bloom of perpetual youth; they are a trifle decrepit, and they go halting along in a vague, uncertain way, as if not very well knowing where they should be going, or whether they should, in fact, be abroad at all. Others of them have been in the minds of some settled long ago, and have been filed away and so labelled; but, like the majesty of buried Denmark, they will not stay settled; they will not lie buried, but continually burst their cerements, and revisit the glimpses of the moon; and although "Rest, rest, perturbed spirit," may be solemnly addressed to them, yet they still haunt the realms of life, and still trouble the fears of many thoughtful Presbyterians.

The order of church service is a question which should invite much useful discussion. On what principles should it be based? Would uniformity be advantageous? Of what should it be comprised? All these open up a field of inquiry. I remember hearing of one congregation in which the minister, who was advanced enough not to be a slavish follower of mere custom, ventured to ask his people to audibly repeat with him the Lord's prayer, and a large number did so, very much to their own edification. But it was reported to the session that a man who sat in the back end of the gallery (that sort of man always sits in the back end of the gallery) protested vigorously that the practice was a dangerous innovation, and that the air had a strong Jesuit fragrance. He wanted to know whether William of Orange had fought and won the battle of the Boyne in vain, and darkly surmised that it was a design of the devil, and a veiled attack on Protestant supremacy; and then he ended by talking eloquently of the "small end of the wedge." Of course, that settled it; the "small end of the wedge" always does. No advancement was ever inaugurated but the world heard at once about the "small end of the wedge," until we feel inclined to smite the objector with the large end of a large wedge, and to wish that the man who invented the expression had been before his invention buried under Olympus, with Pelion and Ossa on the top. Thereupon the offensive Lord's prayer disappeared from that church service, although the saying of it was merely invited, and

although a large majority of that congregation expressed their earnest desire for its continuance.

And that opens up another question : What should a congregation do in regard to any course or practice which involves choice and is not a matter of principle, and which is opposed by a small minority of the people ? The children of the world often decide most important questions, involving mayhap the destiny of the nation, by a narrow majority ; but in congregational economy how often does it occur that a small minority, with a maximum of pugilism and a minimum of Christian grace, governs a large majority, filled with a Christian forbearance which shines through them as a light from heaven ! And thus growth and improvement are often checked. It may readily be conceded that no mere majority should necessarily govern ; but where is the limit where the minority must be told, " Let us alone, and let our will be done " ? Perverse minorities must cease from comparing themselves to Elijah at Mount Carmel, or to Galileo in his dungeon cell ; the immortal words, " Nectamen illa movet," have no counterpart with them. " Vox populi, vox Dei," has lost its signification when applied to many questions of congregational government, and has become merely a classical phrase. But I must not diverge too much. I mentioned the " order of church service." I have not ventured to discuss it, because I have the promise of the distinguished past president, Mr. W. M. Clark, to contribute a paper upon that subject at an early meeting of this council.

What should be done as to a periodic revision of the communion roll ? Upon what principles should it be purged ? It certainly cannot stand with its accumulation of many names of members who have absented themselves, not only from communion, but even from ordinary church services ; have lapsed into indifference, and mayhap merely joined the church to secure the baptism of their infant children—a form of superstition which testifies how strongly and naturally the uninstructed and unregenerated heart gravitates to mere Romanism. Much advantage will be gained from a regular and uniform system of revision. Bear in mind that presbyteries assess congregations for the schemes of the church based upon the number of communicants reported ; and as long as communion rolls are revised upon different principles, or not revised at all, their returns to the mission-

ary and other funds will not be uniformly proportional to the number of communicants reported.

The question of time service or life service of the elder has been already much discussed. Has it yet received its quietus? Or is it only in the cocoon-like state, waiting for the democratic tendency of the day to force it yet again on public attention?

Associated with this comes another question of even a greater revolutionary tendency—the time service or the life service of ministers. In the *Canada Presbyterian* discussion as to this important matter is now alive: Could church work be more effectively done if the tie that unites pastor and people could be more easily set free? I do not say “rent.” As it stands now, unless by a direct attack on the life or doctrine before the church courts, the only constitutional means to sever the connection is to stop the supplies; the same dire remedy whereby our forefathers, in the days when every man carried his sword on his thigh, and sometimes in his hand, were wont to bring haughty monarchs to their senses, and awe even “the divinity that doth hedge a king.” The acts of the apostles, as continued in the nineteenth century, follow the practice as laid down in the first and sixth chapters of the Acts of the Apostles of the first century, and the rights of the people in the election of ministers have been by Presbyterians held sacred and inviolable. We have heard of some grievous results from the difficulties to put an end to the engagement—if, in fact, the relationship comes under the category of a mutual contract with all its legal incidents. On the one hand, the pastor may say: “I wish to terminate this relationship”; and says to the presbytery, “I wish to go; release me.” And what presbytery would decline? The reverse action is not, however, so easy; and I have heard of such difficulties occasioned by the wish of the people for a change of pastorate that they culminated in a petition being quietly carried round and largely signed; and then the pastor, to the dismay of the petitioners, got back at them the following Sabbath by preaching from the text: “And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab’s hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died.” The phillippic was so strong that the leading members had to

leave before the end of session. They had come to hear *the* gospel; they hear *a* gospel—the old one, of an eye for an eye, and a tooth for a tooth. They asked for bread, and they got a stone—more than one, several of them.

And, then, what shall be said as to long vacancies where a congregation cannot make up what is called “their minds,” and for months, yea, even for years, they sit as a jury from Sabbath to Sabbath to hear men preach for calls, instead of worshipping and being built up in righteousness and true holiness, and becoming more and more sanctified? Our good Methodist brethren have a system different from ours, which, they say, has brought them a rich fruition and an abundant success. But it is remarkable that just about the time when our Presbyterian brother was preaching his sermon about Amasa and Joab, and right in that very western Canadian town, our Methodist brethren were enjoying the rich treat of one congregation with two ministers, one sent by the conference, and the other the choice of the people, and they were struggling to hold two prayer meetings in one room; and while one party was mightily moved by the Holy Spirit to offer up prayer, the other party was as mightily moved by the Holy Spirit to engage in the exercise of praise with their very loudest voice. So let us hasten slowly, and, without changing, see if our system can be improved to do church work more effectively. “Already comes not faintly the jar of a wheel out of order in our polity,” says the moderator of the synod of the maritime provinces. “The day for long pastorates is evidently over. The church should strive to solve the problems connected with pastoral changes.”

Do we, as Presbyterians, teach or preach sufficiently on the distinctive doctrines and polity of our church? I would confidently submit that we do not. I fear that that compendium of theology *par excellence*, our Shorter Catechism, is not sufficiently taught in our Sunday-schools, notwithstanding the splendid effort made by our Higher Religious Instruction scheme. Our people are not sufficiently taught why we are elder-governed Presbyterians and not bishop-governed Episcopalians; why we are Calvinists and Presbyterians, and not Armenians and Methodists; why we are Pædobaptists and Presbyterians, and not Baptists; why we have open communion, and say it is the Lord's table, and not close communion, and say it is the denomi-

national table. I do not stand here to argue for an overbearing denominationalism; but if there must be isms, then I argue for Presbyterianism, and especially for an intelligent Presbyterianism. I firmly believe the better Presbyterian I am, the better Christian I am. We all know that the cardinal doctrines of the soul's immortality, the Fatherhood of God, the Trinity, the redemption, salvation by grace, Christ crucified and risen again, and the other scripture that make a rich cluster of sparkling truth jewels, illuminating the dark void of merely human religious thought, should form the warp and the woof of pulpit effort; but I plead for some threads of that teaching that shows us why we believe the Bible as interpreted, not only by Luther, but also by Calvin and Knox, and thus make the pattern of our teaching a complete one. Thus we can do more effective church work.

This is the age of electricity in physical science, and this is the age of young people in church work. The Young People's Society of Christian Endeavor is here; it has arrived; it has come not to visit, but to stay. We cannot ignore it; if we do, it will ignore us. What shall we do with it? Tell it to mind its own business, and leave us to mind ours? Tell it that it is an overgrown child, and knows not what it does? Tell it that it is of alien blood and not Presbyterian, and that mother church will not let it repose on her bosom; will, in fact, have none of it? Nay, indeed! a thousand times, nay! Like the infant Hercules in his cradle, it has already grasped the viper brood of evil principles and stifled them; it has already, though but a stripling, drawn the Ulysses bow and wielded the Douglas brand. Let us enlarge our habitation, and stretch out the curtain of our tent, and adopt it.

The Y.P.S.C.E. says to us, as sessions, in these most loving words of which history bears record, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." I never had any trouble about the relation in my own congregation. It is as much a part of our church work and life as the Sabbath school is. The Sabbath school has its interdenominational conventions in the counties, in the provinces, and in the nations,

and so has the Endeavor Society. The Sabbath school owes and performs its allegiance to the Kirk Session; so does the Endeavor Society. Whoever heard of a minister or session croaking and uttering words of dire foreboding as to the Sabbath school not being in contact with the church, and doing independent work and divergent from the church? When I see pastor or presbyter shaking their Presbyterian heads sideway over the Christian Endeavor Society, and, like a Greek chorus, singing dirges, I bethink me that their Endeavor Society must be stronger than that session, and that the pastor and elders are like swans who are fabled to sing before they die. Make yourselves part of your Young People's Society, and you will do more effective church work. Remember that presbyter is not "priest writ large," although Milton once in an angry moment said so.

Are the relations of session and managers always pacific? They have separate jurisdictions. Are they clearly drawn, and are they clearly understood? If they are not, it will surely cripple, and mayhap kill, effective church work. The session finds it necessary to spend money on matters relating to the spiritual interests of the congregation, and sends the account to the managers. I have known this to provoke criticism and create misunderstandings. This would not arise in a deacon's court; but the establishment of a deacon's court is not the rule, but rather the exception, amongst our congregations. I know a plan adopted by one of the city congregations which obviates, or rather prevents, the occurrence of this difficulty, and it is this: one-fourth of the board of managers are members of session, and elected by them to sit with the managers, and thus a link is forged which makes the chain complete, and, where the session acts on some quasi-temporal matter, the managers understand all about it, and the risk of any difficulties which sometimes arise among the very best men is thus minimized.

I have in the above ventured, so to speak, to take down from their shelves a very few of the problems in polity that demand investigation, and have not done much more than show their labels. Their discussion would demand more time than you have to-night, as well as far more learning and experience than the speaker possesses. There is one question, however, which I venture to do more than enunciate. I propose to advance some reasons in favor of its adoption that appear to me to be suffi-

cient, although I know that many men, whose opinions I respect, hold an opposite view; and therefore if, at the end of my problem, I adopt Euclid's phraseology, and write "*Quod erat demonstrandum*," there may be, nay, there will be, murmurs of dissent. "Is it proper in the annual congregational report to publish the names of the subscribers, and the amounts of their subscriptions for ordinary church purposes and for missionary objects?" My answer to this is: "It is proper." And, first, I put it on scriptural grounds; and if I get it there, I want none higher. "Ye are the light of the world," said the Saviour to His disciples. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Giving is an act of worship, just as much as praise or prayer is; and in church praise and prayer are public. We all hear them, and so glorify our Father which is in heaven; and we can also judge of the quality of either, and are stimulated by that quality, if it is better than our own, to bring ours up to a higher standard. Giving in church, and for church purposes, like other acts of church worship, should also be public, and so we may glorify our Father which is in heaven, and so we may be stimulated to bring our own up to a higher level. I do not mean shamed or forced up to a higher level than we can properly afford, for that is a sordid and mean motive; but I mean aroused by conscience to do better, if we are not doing well, by the example of our neighbor who, so far as can be judged, is no better off, or perhaps not so well off, as we are. Private and closet devotion is recommended, but in the prayer meeting or church it is as reasonable to say "I will sing privately," or "I will pray privately," as to say "I will give privately." The point is, What is it done for? If the giving is for one's own glorification, then let it be private; if for God's glorification, let it be public. That is God's command; make of it what you will, that surely settles it. If a man says to me, "I will not give if my name and the amount of my gift is to be published," then I say to him, "You have either no light to shine, or else you must revise the Sermon on the Mount, and erase one of its grandest principles." But it will be said that in the same gospel it is written, "Let not thy left hand know what thy right hand doeth." That is perfectly true. I assent to that, and there is no contradiction. But that principle is stated in dealing with alms, because it says, "But when thou doest alms,

let not thy left hand know what thy right hand doeth." That is, do not publish abroad what you do for your poor neighbor; it may wound him, and cause him pain; therefore publish it not. But giving to God's cause is no alms. He is no beggar at your gate. He knocks with His crucified hand at your door, it is true—with the hand that made the universe; with the hand upon whose palm the names of His children are written—but not for charity. "The silver and the gold are mine."

And then, too, it is often, if not always, found that the man who quotes you the principle about the left and the right hand has sometimes little or nothing in either hand. It is easy enough to leave the left hand in ignorance when the right hand does naught. The left hand, although Argus-eyed, and with a compound microscope of the very highest magnifying power, cannot magnify nothing into something. It is only nothing enlarged, and therefore more shameful. The givings at the temple service were public. Jesus watched the gifts going into the treasury, and proclaimed the amount of one of them as being the greatest from His view, though the least from man's view; and the giver, the widow, in her poor attire, shrinking away, had the finger of God literally pointed at her, and a crown of glory woven around her as she stood for one brief moment the centre of a wondering throng of wealthy sons of Abraham and grasping rabbis. But that scene has been carved, as if in adamant, through the cycle of ages, and that brief moment has been extended to all eternity. Let no man blush for his small gift when the God of the universe has advertised down through the centuries the least of all to be the greatest of all! The poor Jew brought his unblemished pigeon to the temple for sacrifice, and the rich Jew brought his spotless lamb. Every man saw the other's offering. No shame in poverty, no glory in riches, before the Lord of hosts. The shame then was in bringing a blemished or a tainted sacrifice; and the shame now is in bringing a subscription tainted and blemished with a false pride.

The fact is that there is in the minds of men such an innate detestation of hypocrisy, such an intense horror of dissimulation, that they will go to the other extreme, and do a wrong thing for fear that the unwise and the ignoble will sneer at them if they do the right thing. The flash of gold flung into a church plate may awaken an echo in hell and cause angels in heaven to shudder,

while the smallest coin dropped in may cause an archangel in heaven to tune his harp and fling terror into the abode of fallen spirits. God is served in many ways and through various channels. Men and women have their different gifts for church work and service, as one star differeth from another in glory. Some are office-bearers, some are teachers, some missionary collectors, some tract distributors, some attend mothers' meetings, some are officers in the Christian Endeavor Society. Some have the gift of song, and in church reports their names are all published in their different degrees of work and pre-eminence in that work; but that is all right, and nobody seems hurt or hindered. A great many members of the church do no specific work and their names are not published, and no complaint comes that it is invidious to publish the names of those who do work, or that it arouses jealousies and creates bitter reflections. Not a whisper of the kind is heard, but the moment you publish the names of those who worship God and do Him service by their gifts of money that moment there is, in some uninstructed congregations, a chorus of disapproval, and the opponents look shocked, and talk about the left hand and the right hand and the relative amount of knowledge possessed by the different sets of five fingers each. I almost think the objectors belong to the celebrated three-handed order; they have a right hand, and a left hand, and they are a little behindhand, not only as to their subscriptions, but as to their application of scripture to their theory. I have heard it also stated that the men who advocate publishing names and amounts do so from ignoble motives, in order to have their own names and amounts printed. But it is fair to add that these objectors are generally found on the back benches of a congregational meeting. I know many of our leading churches adopt this plan of publication, and I have great satisfaction in knowing that my reasonings are strengthened by the known practice of so many others. Furthermore, the Bible Society, the Tract Society, St. Andrew's Society, St. George's Society, and all the charitable societies publish names and the amount of subscriptions, and is there any objection? Is not every one satisfied? Does any one who puts down, opposite his name, two dollars on these lists—if that is all he can honestly afford—feel angry if his name is published beside that of his richer neighbor who puts down five dollars? Never! Moreover, our

Presbyterian Church, from ocean to ocean, reports congregational subscriptions, dividing them into all the details, and publishes them every month in the *Record*, and every year in the blue books, so that all the world may see them. Last year, we found that Knox Church gave \$5,387 to the schemes of the church, and we, in Erskine Church, only gave \$1,551; but that fact being published did not hurt our feelings at all. We were glad that Knox Church could do so well, and we were sorry we couldn't do better; but we determined to try hard to do better, and we got the best comfort we could from the story of the widow's mite—although none of us gave the widow's mite, because none of us gave all we had. But all that caused us no heartburnings. If our church, as a whole, publishes these returns, and the congregations can be compared, why should not congregations publish their returns, and so individuals can be compared?

But it will be said, independently of the scriptural grounds, that it is the divine command—what is the benefit or advantage practically? Well it is this, that each one of that large partnership, called the congregation, would know what his partners were doing; and if he saw many of his partners of similar circumstances in life doing better than he was, then it would set him thinking, and he would become convinced he was not up to his responsibilities, and would be moved to increase his offering, and let his light shine more lustreously, and so glorify his Father in heaven to a greater degree, and thus another point of value would be added in doing effective church work.

I would here make some reference to what that able English publicist, Mr. W. T. Stead, calls the "Civic Church"—that federative entity spoken of by him at the Parliament of Religions. This is what he says it is: "The fundamental idea of the 'Civic Church' is that of the intelligent and fraternal co-operation of all those who are in earnest about making men and things somewhat better than they are to-day. Men and things, individually and collectively, are far short of what they ought to be, and all those who, seeing this, are exerting themselves in order to make them better ought to be enrolled in the 'Civic Church.' From the pale of its communion no man or woman is excluded because of speculative differences of opinion upon questions which do not affect practical co-operation. The world has to be saved, and the number of those who will exert themselves in its salvation is

not so great that we can afford to refuse the co-operation of any willing worker because he cannot pronounce our shibboleth. An atheist, say of the type of Charles Bradlaugh, would no more be excluded from the 'Civic Church' because of his inability to reconcile reason with revelation than you would turn a red-haired man out of a lifeboat crew. For the basis of the fellowship of the 'Civic Church' is their willingness to serve their fellow-men, and he is the best 'Civic Churchman' who devotes himself most loyally, most utterly, most lovingly, to work out the salvation of the whole community. And then we have a programme of what is to be done for the child, the youth, and the adult. And amongst the objects affecting the adult that the 'Civic Church' is to prosecute are these: The formation of volunteer corps (and I suppose that would include Sunday afternoon parades); the establishment of fire and life brigades; providing the aged with tobacco and snuff; a minimum of saloons, and these well conducted; good theatres and decent music halls; bands in parks; honest friendly societies; creation of labor colonies; the direction of emigration; free baths and wash-houses; cheap transit by train and rail; reformed funerals; cremation; the poor man's lawyer; cab shelters; enforcement of law against smoke; preventing the pollution of rivers."

These, and many others of that kind, form a magnificent programme for legislative assemblies or municipal councils, or a joint charity commission, to struggle with, and great results may be achieved; but to bring all these within the circle of church work is surely aside from its main purpose and lofty object. A church which spends its power in looking after mere creature comforts is not the church of the Lord Jesus Christ. The church is not for building on the outside; it is for promoting growth from the inside. Not for decorating the circumference of human life, but for expanding and vivifying from the centre. Not for manufacturing, but for vitalizing. It is not for fashioning crystals, beautiful crystals, that we are, as Christians, concerned about; but it is the planting of living germs of Christ life. It is not a mere *salve* we are seeking, but it is *salvation* we aim for. This programme would be quite consistent with the condition of things at Ephesus when Paul said unto certain of the disciples there, "Have ye received the Holy Ghost since ye believed?" and they said unto him, "We have not so much as

heard whether there be any Holy Ghost." And a church that does not recognize the Holy Spirit in all its operations, and puts Him in the forefront of all its work, and holds Him as its central principle, at once unchurches itself; it may be a great improvement on the city council or House of Parliament, it may be a great co-operative entity for good work, but it is no church. What shall we say of that feature of the programme that desires the church to establish and regulate saloons? Humor is the crackle produced by the friction of two utterly dissimilar ideas. That receives an apt illustration when we bring into conjuncture the church and the saloon, two ideas utterly dissimilar, and then do not our faces broaden and our cheeks wrinkle with the humor of the situation thus forced upon us? Where can we get the prayer meeting and the bottle to join hands? It is a spectacle for men and gods to laugh at. "Rescue the Perishing," and "Jesus, Lover of my Soul," cannot harmonize with the enemy that men put into their mouths "to steal away their brains" and damn their souls. There is here nothing to discuss. We have no time to talk to a man who avers that twice three makes sixteen. As to the rest of the clever journalist's programme, I see much to hope for and to wish success for; but I cannot at present see how it will help us to advance effective church work, that is, within the church, though many of its objects are most commendable to us all as Christian citizens.

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

—*F. W. Haber.*

“THE STONES OF ST. ANDREWS.”

FOUR CHAPTERS IN SCOTTISH CHURCH HISTORY.

IN these days of swift and easy travel, many a student of divinity looks forward to a journey to the old lands. His mind is stored with notable facts about the past and present of the church he loves. But he would fain stand upon many a spot famed in the history of that church, and there follow up his past study with living contact. When personal experience follows upon study, a new, living interest is kindled.

In laying plans, therefore, it is natural to seek to find how the time may be most valuably employed; how it can be so arranged that there shall be the maximum amount of benefit, together with the minimum expenditure of time and money.

There are certain places about which decision is made at once, and rightly, the famous points towards which travellers of all sorts and conditions converge. There are others, however, which are somewhat out of the main routes of tourist travel which may be overlooked at the time, but which are of great interest to all thoughtful travellers, and of commanding interest to the student of divinity.

There is one spot in particular which no one interested in the past of the Scottish church can afford to miss, and it will be my purpose, in the present paper, to show the delight and the benefit which a visit to it will afford. The place to which I refer is the ancient city of St. Andrews. This is the northeastern region of Fifeshire, facing seaward, where the Frith of Forth narrows in from the German Ocean.

The place has many and varied charms. It is, looked at from all points, picturesque. The view of the city from the sea is striking, for the rugged, sea-beaten coast is there crested by spires and towers, and buildings great and small.

Then the view of the sea from the city is equally attractive. There stretches before the eye a magnificent expanse of water, the ever-changing effects being heightened by distant coast lines, by the islands of the Forth, and by lighthouses. Then the view within the city at once commands attention. The

quaint, irregular streets of the older portion, so quiet and old-world-like, untarnished by the smoke of factory chimneys, or unexcited by the whirr of electric car.

Besides these picturesque charms, there is the winter interest of the University life (for here is the mother university of Scotland), and the summer interest of summer resort experience. But far beyond all æsthetic and intellectual charms with which St. Andrews is surcharged is a spiritual interest which, while it includes these two charms, overshadows them. Here we are on holy ground. Here, in this, the ancient ecclesiastical capital, there rises before us the past history of our church—a past upon which our present is largely builded.

There is one spot, of all others, towards which our footsteps naturally turn. We go to the cliffs overhanging the sea, and there we are almost hemmed in by four buildings of different dates—a rock cave, a little chapel, the jagged ruins of a great cathedral, and a storm-beaten castle. As we stand on the one spot, each of these objects within a stone's throw of us, we can read, upon these piles of stone, the history of Scotland till the Reformation. And in reading in these four buildings four chapters in Scottish church history, we see the mighty forces of evil which crumbled into ruin, and the mightier forces of good which triumphed, and which made us what we are. Let us visit each of these monuments of a bygone time, and study the chapter which it opens before us of the past of the Scottish church.

(1) The Cave of St. Regulus. We go to the edge of the cliff upon which we are standing, and descend by a series of rude steps cut in the solid rock. When we have descended some distance, we reach the mouth of a small cave. There seems to be, without the cave, little to be learned. Above are the cliffs; beneath, the sand beach; before us, the restless sea.

There is little within the cave to interest or attract; only the black rock around and above us, only a resting place cut by a rude chisel, and the cold sea breeze blowing in upon us. Yet we are upon holy ground; for, standing here, we can read upon the rock walls of the cave one of the first pages in Scottish church history.

An atmosphere of legend and tradition floats about this cave, and it is not an easy matter to find the foothold of reliable his-

tory. From out the mist a few simple facts can be brought forth.

One day, in the early Christian centuries, a boat entered the bay, and was run ashore on the sandy beach beneath the cave. From the boat there stepped out a Christian teacher. He found the cave to be just such a place as he desired—a place in which he could commune alone with God; a place whence he could issue forth to tell to the wild natives the gospel message, and go upon errands of mercy.

Such is the historical fact; but when we make enquiry as to who he was, how he came to land here, what was the story of his daily life, we are thrown back upon three traditions. It will certainly be interesting to outline these traditions.

The first runs as follows: In the first century of the Christian era, Constantine, Emperor of Rome, had brought the bones of the Apostle Andrew to Constantinople, and in this city they were preserved as relics peculiarly sacred. In Constantinople there labored a man of God named Regulus. God commanded this Regulus, in a vision (so the legend goes), to take certain of the bones of the apostle, to bring with him seven companions, and sail to the barbarous north. At one point in the voyage the vessel would be wrecked; there he must land, there labor. On the sunken rocks out at sea the vessel was wrecked. Regulus and his companions here landed, dwelt in this cave, and built a church (of which no trace now remains) to the glory of God, and in honor of St. Andrew. Thus, says the tradition, the place in later times received its name, and thus Andrew came to be the patron saint of Scotland.

This story has much romantic charm, but it must be set aside as one of those fantastic legends so dear to the mediæval Roman Catholic Church.

In the second tradition there comes down to us the following account: The man of God who began his humble work here was named Regulus, and was a disciple of Columba of Iona. In his labors in Ireland, and afterwards in Scotland, Columba was followed by a band of eager disciples. These disciples, glowing with enthusiasm caught from him, went separately in many directions, telling the gospel message.

Now, an ancient record preserves for us an account of a missionary tour of Columba, and amongst those mentioned as being of his company is one "Riagail." This Celtic name might be

easily Latinized into "Regulus," and this person may have been the first Christian teacher of St. Andrews.

The third tradition declares this man to have been a Culdee missionary. The name "Culdee" appears to have been given originally to saintly men who dwelt in solitary places, who had three objects in life—to commune in solitude with God, to aid the fatherless and the widow, and to preach the gospel. This name came into use centuries after the death of Columba. About the origin of the name there has been much dispute. Some scholars trace it to the Latin "Deicolæ" appearing transposed as "coludei" (God worshippers); while others hold it to be from the Celtic.

The missionary who landed beneath the cliffs of St. Andrews was, says this third tradition, a Culdee evangelist. Of these three traditions, the second and third alone have any claim to credence; and of the two latter the Columban theory appears to me to be, on the whole, the more probable.

Whichever be the true story, the picture is fascinating and highly instructive. Go down to the cave's entrance, on some quiet evening, and let the form of the servant of God come before you. Watch him in his cave home, communing with God; watch him stand before the rude and warlike, telling of the Prince of Peace; watch him as he fulfils the Culdee vow, "visiting the fatherless and the widow in their affliction." Here that river, the Scottish church, has one branch of its beginning; and it is a river which, in power and influence, now flows through many lands. Truly the rock cave of Regulus, though weirdly silent, is a great teacher.

(2) The Chapel of Regulus. But we retrace our steps and regain the face of the cliff, to read a second chapter in a second building. Up there, above the cliffs, with its high square tower, a sentinel on guard over the sea, is a simple little chapel. It has no architectural feature whatever—a simple oblong building, with a tower over one hundred feet in height. It is seen to greater advantage at night, when, black against a moonlit sky, it rises up weirdly, like the spirit of the past. What page of history does it unfold? A second period in the history of the Scottish church. Christianity now prevails, and many servants of God now labor, banded into a brotherhood, where Regulus once toiled alone. This is, in all likelihood, a "Culdee" church, built possibly shortly

before the year 1000 A.D.; a second church, probably, built to replace a still earlier one. These evangelists conducted worship in form simple, and in creed comparatively scriptural.

They were not "Roman" Catholics. They did not acknowledge the authority of the Bishop of Rome; they do not appear to have taught the Romish doctrine of Transubstantiation; they do not appear to have used the crucifix. In short, allowing for the difference between ancient and modern methods, and acknowledging a form of church government partly episcopal, we are surprised and delighted to note the many points of contact betwixt the ancient Columban and Culdee churches and the Presbyterian Church of modern times. Although corruptions crept into even this simple community, the picture conjured up by the old gray chapel of St. Regulus is, indeed, a pleasing one, and the thoughtful student can stand looking on its weather-beaten walls and read a notable chapter in history. Within and without this ancient pile many a rude native has listened to the chanting of hymns, and to the gospel message. We are at the heart of things, for St. Andrews is, by this time, the ecclesiastical capital of the land.

(3) The Cathedral of St. Andrews. We now turn our eyes towards another pile beside us. Here and there jagged shafts of masonry rise skyward; here and there are bases of massive pillars; here and there fragments of Gothic and Roman arched doorways and windows. Nature, in kindness, spreads many a green leaf and much grass over the shattered wreck; for this is all that remains of the metropolitan church of Scotland. Even the shreds remaining tell us that it must have been one of the noblest pieces of church architecture ever reared in Britain. To the artist it is precious as a peculiarly picturesque subject for the canvas. To the architect it is peculiarly interesting as marking that transition period when the rounded Norman type was passing into the pointed Gothic.

But to the student of church history it has a charm surpassing even these. In these jagged remnants we may read a fateful page of the heart history of Scotland. How came it to be here? How came it to be raised beside the little chapel, almost obliterating it by its magnificence? Whence the change from the simple chapel of St. Regulus to the great cathedral?

The answer is here: Two tides here met, one becoming more

and more strong; the other becoming more and more weak. The weakening tide was the earlier Scottish church, the strengthening tide the Roman Catholic Church. For a long time these two tides ebbed and flowed, hardly touching each other; but at last the stronger flowed northward till the weaker was obliterated. How were these two forces brought together for the death struggle? One significant fact, preserved in an old manuscript, touches the heart of it. Amongst many gifts presented by Queen Margaret of Scotland in the latter part of the eleventh century, there came from her to St. Andrews "a crucifix richly ornamented with gold and silver, intermixed with precious stones." Here was the secret of the change. Margaret, the Saxon princess, was passionately devoted to the Roman Church.

When she fled to Scotland and became Queen of Scotland, she greatly desired to change the, to her, rude and too simple service and faith of the Scottish church for the splendor of the Church of Rome.

Margaret, the beautiful, the saintly, the cultivated, while bringing many blessings to Scotland, unintentionally wounded Scotland here. She used all her influence with king and people to change the order of things. The gift of the crucifix was highly significant. After the crucifix were sent Roman Catholic priests from the south, and with them came the beauty of service, and also the spirit, of the Church of Rome.

The saintly queen died, and her son, David I., carried out her desires. Soon the ancient church passed into obscurity, then to oblivion; but as its star waned the star of the Roman Church increased, and Scotland was added to the kingdoms which bowed before the Pope.

Now, stand by this ruin, and you may there read a thrilling chapter. It tells the story of the wealth of the church. Though the land was barren, and men in poverty, the church was vastly wealthy. It tells of the haughty pride of its priests. The primate here could cause the king to tremble, for he had behind him the iron might of Rome. It tells of the worldliness of the priests. Amid the profuse magnificence, amid the restless scheming, the words of the Founder of the church sound strange enough: "My kingdom is not of this world."

But the shattered ruin opens another page in the chapter, and tells of the tyranny of the priests. Once and again the walls

of the cathedral were lit up by a lurid glare, and a servant of God went to God, a martyr, in a chariot of fire. Once an aged priest, Walter Mill by name, was led out to die, and perished at the gate of the monastery. A Bohemian evangelist, Paul Cramer by name, was burned before the college gates in A.D. 1422

A century later and, in 1527, Patrick Hamilton was burned as a heretic. He was noble in birth, a great grandson of a Scottish king; noble in nature, one of the most large-souled of all the sons of Scotland. He had studied in Germany, and had sat at the feet of Luther and Melancthon. Burning to bear to Scotland the great message of the Reformation, he returned. The eyes of the archbishop were upon him for evil, and he was condemned to die. Many an one, with perplexed, horror-struck face, came to see him die. Three thoughts before he died: One for his servant; he gave to him part of his clothing, saying: "This stuff will not help in the fire, yet will do thee some good." A prayer for Scotland: "How long shall darkness overwhelm this land?" A prayer for himself: "Lord Jesus, receive my spirit."

He died; but his was not a lost life. Men of thoughtful spirit were led to enquire, were roused, and finally rebelled against such cruelty. A man of the time significantly remarked: "The reik (smoke) of Patrick Hamilton infected as many as it blew upon." The torches which kindled the faggots around the feet of the martyrs kindled another fire, which has not since gone out. But, at this point in the story, the third building becomes linked with a fourth.

(4) The Castle of St. Andrews. In full sight of the cathedral, and firmly set upon the overhanging cliffs, are the ruins of an old castle. Any lover of the picturesque would revel in the beauty of this rugged ruin. Apart from its strength and historic interest, there is attraction enough in the varied coloring of the stone, enriched by the blue of the sea, the dark-green of the ivy, and the lighter green of the sward. One side of the castle fronts the wild sea; the other is set landward, and guards the ancient city. This old ruin has also its chapter; it is the scene of two momentous incidents.

The first incident is well known. Over one of the landward windows rich tapestries are flung; just within it chairs of ease and rich cushions are arranged. The Archbishop, Cardinal Beaton, surrounded by prelates and priests, looks out. On the

castle square faggots are piled. One man clad in black, with a rope round his neck, is dragged forward. He looks on the cardinal steadily, without malice. He turns to the people, entreating them to believe that, though he is weak, the cause is strong. Looking up to heaven, he cried: "Oh, Saviour of the world, have mercy on me!" Then he died like a hero. The martyr is George Wishart. He did noble work for the cause of religion by life effort, but he did greater in dying. The people rose against the abuse of power. Of the church of the day the words of Shakespeare are freighted with meaning:

"Oh, it is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant."

They had used their power tyrannously, and that power must be broken. The castle, now so fair in the summer sunlight, was the scene of a dark tragedy. A body of armed men entered the castle, dragged forward the terror-stricken cardinal, put him to death, and hung his body from that very window from which he had watched, in his pride and hate, the death of Wishart.

This castle is the theatre in which another scene, fateful in the history of Scotland, was enacted. A company of the Reformers are holding public service in the great hall of the castle. A Reformer named Rough is preaching, and is declaring the right of each congregation to choose its minister, and insisted on the awful responsibility which rested upon the minister who shrank from the call thus given. He then suddenly turned to one man in the company, and solemnly said: "You are the man called to be the preacher of Scotland; in the name of God and of His Son Jesus Christ, I charge ye, that ye refuse not this holy vocation."

The Reformer addressed was, we are told, "confounded at this unexpected vocation, burst forth into tears, and then withdrew to his chamber, and was under great trouble of mind for many days thereafter." This man was John Knox. In the power of God he went forth to preach. He entered the parish church; he there proved that the Romish church of the day had departed farther from Christian purity than had even the Jewish church of the day of Jesus from that church at its best moments. He then thundered forth as a watchword, "Purge the temple." The people, thoroughly roused, rushed in

a body to the cathedral, cast down the statues, set it on fire, dismantled it; left it as it now is.

We take a last look at the ruined cathedral; there is truly much meaning in the very ruin of it. We do regret the necessity (for there was necessity) which levelled such a noble structure. But, out of the ruin, a nobler and more enduring structure rose—a renovated, spiritual church. In the casting down of pillars a stronger fabric was upreared. There was an intellectual upbuilding. Carlyle bears strong testimony to this: "The people began to live. . . . Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns. I find Knox and the Reformation acting in the heart's core of every one of these persons and phenomena. I find that without the Reformation they would not have been." Then there was the spiritual upbuilding. We humbly recognize that the Presbyterian Church has its defects and limitations; but we also recognize right thankfully that there is being upbuilt a spiritual power ever strengthening. Truly, the structure which rose from the ruins of the great cathedral is a goodly one, for it is made up of liberty, learning, and spiritual power.

I would close this paper as it began. I would be glad to think that this paper may have directed others to a pilgrimage to the shrines of St. Andrews, there to read the writing on the old walls; there to gather up the story of the past, and to estimate its bearing on the present and future of the cause and church we love.

ALEXANDER MACMILLAN.

Mimico, Ont.

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

—Whittier.

A NEW THEORY OF MISSIONS.

"THE HOLY SPIRIT IN MISSIONS." By A. J. Gordon, D.D.

"THY KINGDOM COME." *Missionary Review*, November, 1893. By the Editor-in-Chief.

THE book and paper named above are from the pen of two of the most prominent evangelical divines of America, who have of late commanded the attention of the world by their eloquent advocacy of the work of missions. However one may dissent from their conclusions, it must be admitted that their views are presented in a most pleasing way, with appeals to scripture in confirmation; nor can the sincerity of the writers be called in question.

In these writings we find voice given to a view widely and rapidly spreading, which is grounded on the doctrine of the premillenarian advent of our Lord. So far, the theory is new; and we may assert, notwithstanding Dr. Pierson's avowed intentions to the contrary, that the induction of scripture proof is one-sided, and that many passages are evidently "warped to fit the crook of that preconceived theory and dogma." Both writers are fully alive to the importance and wide reach of the theory they set forth; for Dr. Pierson says, "The bearing of this study of the kingdom and the ages on missions is not only important; it is fundamental, vital." In this estimate we agree; hence it seems an imperative duty fully to consider the new theory, lest by silence we may seem to give assent to a revolution in religious sentiment that avowedly will overturn to the foundations the well known views and practices which, for a hundred years nearly, have obtained throughout the Reformed churches in their effort to win the world for Christ "by discipling the nations." If the theory is found to be in accordance with scripture, it must and ought to prevail. And if it is not, then is it no harmless fad of enthusiastic visionaries, but a dangerous error to be prayerfully exposed and earnestly resisted.

Let us now try to put in brief form what Dr. Gordon calls the "Holy Spirit's programme of missions." This programme

is professedly developed from the words of James in Acts xv. 14-18, compared with Romans xi. 5 and 7, wherein the "Jewish election" is referred to; and Acts ii., where Peter is alleged to refer to "the conversion of Israel" in "the last days." Hitherto the first quoted passage has been regarded as teaching that God had, through Peter, made known His will that Gentiles were to be included in the church of Christ, without becoming Jews; and that thus, in a New Testament sense, the Jewish church was to be raised again and glorified by the accession of all nations. Rom. xi. also was regarded as teaching that, while the mass of Israel according to the flesh were cut off from the church of God through unbelief, a "remnant" of Israel who believed continued, along with Gentiles, to enjoy the privilege of being the covenant people, and were not "cast off." The third passage, in like manner, was understood to teach that the gift of the Spirit on the day of Pentecost "in the last days" (*i.e.*, at that time) was a fulfilment of a prophecy of the Old Testament regarding the Messiah's time, when (v. 21) "whosoever shall call on the name of the Lord shall be saved," be he Jew or Gentile. Not thus does Dr. Gordon interpret. From these passages he deduces a new theory and dogma, viz. :

(1) There are four *ages*. "One age came to an end at the first advent of Christ; another terminates at His second coming and His assumption of the kingdom; a third ends at the close of the millennium and surrender of His kingdom to His Father." Dr. Pierson substantially agrees in this statement, denominating the second "the present evil age," which began at the ascension; and the third "the coming age," extending from the "advent in glory to the close of the millennium." Thus the end of this present age is fixed at the so-called personal coming of the Lord.

(2) This age is a "parenthesis" in the history of Israel; "the awful gap of Israel's national rejection." The Ecclesia occupies this parenthesis, being formed exclusively of those who are called out from among the Gentiles during this period. When their "fullness has come in," there will be "a resumption of the ancient nation." Dr. Pierson calls this "the age of the church, the outgathering of the body and bride of Christ from all nations; and this age belongs to the times of the Gentiles." The church did not begin till the Holy Ghost came down.

(3) The work to be done by God's people in this age is to

witness and suffer, while they preach the gospel and God is calling out the elect by His Spirit—not “to convert the world, or to disciple the nations.” “On the day of Pentecost the church was let down from heaven,” to take into it the Gentiles; and when the “number of elect Gentiles shall have been accomplished, then the church will be taken up again into heaven, even at the appearing of the Lord in glory.” So says Dr. Gordon. Dr. Pierson adds: “This is pre-eminently the age of the Spirit, the dispensation of the Holy Ghost. It opened with His advent, and is especially the period of His personal administration; as Christ’s substitute, He administers the kingdom. We are not justified by scripture in expecting, during this age, the real triumphs of Christ’s kingdom.” Our duty is not “to bring all the world to Christ, but to bring Christ to all the world,” as Dr. Gordon puts it. There is, during this age, no visible kingdom. The church and the visible kingdom of God do not, cannot, co-exist. There was a kingdom—the Jewish—before the church was formed at Pentecost, and there will be again after the church has been caught up to heaven, and returns to re-establish the nation of Israel, under the personal reign of King Jesus. But the visible church is not the kingdom of God.

(4) “The coming age” of Dr. Gordon, and “last days” of Dr. Pierson, will be ushered in by the personal return of the Lord at the head of an army. The returning church—the bride—“with Him now becomes a warrior.” It is to be “an age of conquest. There are to be, both at the beginning and end, wars of conquest, and judgments more or less destructive.” This will be the age of the kingdom; the age of coercion, not of persuasion: not, as the present, the age of the church. “The sword belongs to the kingdom.” By the kingdom we are to understand Christ’s reign over Israel in the flesh; when the Lord will take personal “command of His army, and with it march forth to the final conquest of the nations,” smiting them with the sharp sword, and ruling them with a rod of iron. It will be the “resumption of His kingdom,” which was interrupted by His ascension. This age will end when every enemy has been destroyed, and Christ shall give the kingdom over to the Father. In other words, this is the millennial age, during which the Lord will be personally present.

We need not make further quotations at present, as in these

four particulars we find the chief features of the new premillennial theory and dogma of missions, which may, we think, be fairly summed up as follows : In this age Jesus has no kingdom ; it is suspended meanwhile. The Holy Ghost is now calling out from the nations, Jewish and Christian, the church, which consists exclusively of those who are regenerated between the first and second advents. For this purpose the gospel is preached. When the number of the elect is fulfilled, the church will be caught up to heaven ; it will afterwards return, under the leadership of our blessed Lord, as an army, to re-establish the kingdom of Israel, and by conquest and judgment will destroy all His enemies, and establish His dominion over the whole world by "coercion, not by persuasion." Meanwhile, mission work should be restricted to preaching the gospel, thus witnessing for Christ, seeking the conversion of individuals, and their separation from the nations ; but not trying to affect nations as such, *i.e.*, as political organizations, or collectively.

It is evident how widely this theory differs from that on which the churches have been acting. It has hitherto been generally accepted (the Brethren among us alone deny it) :

(1) That there is a visible church now on earth (Acts ii. 44 ; xv. 22, 41) organized (Acts xi. 22 ; xiv. 23), which sends out missionaries, and has other functions of a spiritual nature.

(2) That this church is the kingdom of the Lord Jesus Christ (Rev. i. 9), of which He is head (Eph. i. 22) ; is in the world, not of it (John xvii. 16 ; xix. 33, 36) ; is spiritual in its nature, agencies, and instrumentalities (Eph. vi. 12 ; 2 Cor. x. 5), and not carnal ; is established and maintained by proclaiming the gospel of the grace of God, and the practice of truth, righteousness, and love (Matt. v., and xiii.) ; that Jesus now is king, and reigns (Phil. ii. 9), and will continue to reign till the end (I. Cor. xv. 25).

(3) That the Christian church is a continuation of the Old Testament church under former dispensations, including all who in past ages were saved by faith ; such as righteous Abel, Noah, Abraham, Moses, David, the prophets, etc. That the visible Christian church is the antitype of the visible church of the Mosaic economy, in which God was king, and over which God appointed for a time a typical king, "until the seed should come." That Jesus the Christ is the true king of God's true Israel (John i. 49), while nevertheless refusing to be made king of Israel in

the carnal sense (John vi. 15); that as king He reigns over the covenant people of God, both Jew and Gentile, by His Spirit and His truth (Gal. iii. 29; I. Cor. xii. 13).

(4) That the work committed to the church is "to make disciples of all nations." This is done by calling out of the world (not out of the Gentiles) God's elect, who are to be lights to make God's truth shine, and leaven to affect the mass of mankind among whom they dwell, gradually elevating and purifying the race by leading the nations to which they belong to become subject to the revealed will of God in things temporal, thus making Jesus King of kings, and ruler of the princes of the earth—until all nations shall be blessed in Him. We are all, then, agreed that the gospel should be preached, but the new theory says the issue will not be the conversion of the world (*oikoumene*), while the old view looks forward to the time when, through the truth preached and the Spirit's work among men, all men shall serve Jesus, and be blessed in Him. The new view says Jesus will return, accompanied by His army of saints, with a sword, for the destruction of His enemies, and by force shall establish His kingdom—a temporal kingdom—and reign for a thousand years in Jerusalem. The old view expects the Lord from heaven at the end of the age for judgment, when His angels shall separate the evil from the just, and the righteous shall shine forth in the kingdom of the Father; then "these shall go away into eternal life, and the former into eternal punishment." As to what comes after the day of eternal judgment, there is no difference of opinion. There will be an eternal age of sinless bliss for the redeemed in the new heavens and new earth. In truth, little has been told us concerning that age.

To what is this difference of opinion to be attributed? Is it owing to unbelief? Perhaps we may find an answer to the question in the words of Dr. Gordon: "Those who regard the present age as final, and yet hold by the orthodox doctrines of election, are logically shut up to the most hopeless pessimism; for, through coupling with this doctrine its opposite—that of the world's conversion—they can show no evidence that the circle of election is broadening out into that of universal redemption." He then refers to an alleged fact: "The increase of the heathen is, numerically, seventy times greater than that of the converts during the century of missions." From this he wishes us to

infer that the result of missions must be a failure so far as the discipling of the nations is concerned, and thinks we must look forward in hopeless pessimism to a darkest future for our race. His hope is fiery, bloody vengeance taken by the warrior Son of man, arrayed in garments stained with blood, at the head of His saints, "the warrior bride," when the enemies of God shall be smitten with the sword, dashed in pieces with the rod of iron, trodden down in the winepress of the wrath of the Almighty God, consumed with fire from heaven. Ah, Dr. Gordon, you may follow logic and be guided by sense; but we believe. Not like yours is our hope. God's enemies shall, indeed, be destroyed, His kingdom shall be established, and everything shall be cast out of it that offends or works iniquity. But His reign in glory shall be over a redeemed people, saved by grace; a ransomed world, restored to Edenic purity and bliss. His subjects will be willing, loving, loyal, rendering not a forced, but joyous submission to their King. You, Dr. Gordon, may doubt that the gospel has the power to save, or love the power to sway the hearts of men. But we have no doubt; God has said it, and it will be accomplished in His own good way and time. As once a glorious man of God replied, when asked what are the prospects as to the success of missions, "Bright as the promises of God," so we believe; and, believing, we will try to preach the gospel to every creature, and to disciple the nations, assured that He is with us till the end of the age, that "His word will not return unto Him void, but will accomplish that which He pleases, and prosper in the thing whereunto He hath sent it."

"Jesus shall reign where'er the sun
Doth His successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

We may, in another paper, examine in detail the statements of Drs. Gordon and Pierson, so as to ascertain whether their definition of the ages, the world, the church, the kingdom, the nations or Gentiles, and Israel, rest on a full or a defective induction of scripture teaching; and whether their exegesis is in conformity with the analogy of faith. We may also enquire whether education should be part of the mission work of the churches, and how civilization is related to the true religion.

JOHN LAING.

TRAGIC ACCIDENTS AND THE DOCTRINE OF PROVIDENCE.

APPALLING accidents by land and water, involving fearful destruction of human life, have, in recent days, been of frequent occurrence. We may cite as illustrations the sinking of the warship *Victoria*, and the railroad horror at Battle Creek. Since the days of Job, a traditional belief has maintained a lingering existence that such tragic occurrences are connected with special guilt. Job's friends strongly maintained this view. Our Lord found this belief current in the time of His public ministry, and in Luke xiii., from the first to the fifth verse, He corrects it, declaring it a mistake to suppose that those eighteen upon whom the tower in Siloam fell and slew them were sinners above all the men who dwelt in Jerusalem. A question of much importance, as to its bearing on our views of the character of God, and its influence on our own spiritual life, arises, viz., In what sense, or, to what extent, is the hand of God to be recognized in such tragic occurrences?

Clearly, it will not do to say that in no sense is the hand of God in them. Even a sparrow cannot fall to the earth without Him. The hairs of your head are all numbered. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Inert matter and its laws, as also the free acts of men, are all included in the providence of God. Of the tragic death of the Saviour it is said: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." But if, on the one hand, we must guard against the extreme of denying the hand of God in such tragic occurrences, equally, on the other, must we guard against adopting views which would make Him the author of them, or imply that He wills their occurrence. He to whose omniscience all things that actually do occur are foreseen and certain may, for reasons wise and good, will not to arrest the agencies through which such disasters occur. He has given to steam its expansive and propelling power, and the world is greatly benefited thereby, notwithstanding the risks and disasters

apparently inseparable from its use. He does not will to make it impossible for an engineer or conductor to misunderstand instructions. To secure this such persons would require to be infallible. Further, the instructions would require to be infallibly correct, as well as infallibly understood. Machinery would also require to be infallibly sound, and those who make it infallibly skilful, and all who travel infallibly careful. In a word, man would require to be an infallible being.

But, it may be asked, might not God interpose in certain cases where, without such interposition, disaster was inevitable? Such a method of providential administration would require a series of miracles; and such a series of miracles would become resolved into a natural law relieving man of personal responsibility. Miracle, also, could no longer serve as the confirmatory seal of a supernatural revelation. It would have lost its significance and value. God may, and often does, disappoint the plans of individuals, and thereby does graciously prevent their being involved in such disasters. The doctrine of a special providence is true, because the doctrine of a general providence is true. The former is implied in the latter as really as links are implied in a chain. But even where He does not so interpose, still it is well with His own. Who can estimate the supernatural support which, by His grace, He gives in such supreme crises? Who that has read the heart-melting words of Mr. Vandusen, as she met her death in the burning wreck at Battle Creek, can doubt that she was more than herself at that terrible moment? And were there not other compensations given to her also? She was a devoted Sabbath-school teacher, and her heart was set on doing good to others. Her words have gone to the ends of the earth. God has given her the civilized world for an audience, and her dying words may do more good than all her Sabbath-school teaching. "How unsearchable are his judgments, and his ways past finding out."

Woodstock, Ont.

W. T. McMULLEN.

PSALM C. 3.

IN the text, the Authorized Version gives the middle of the verse thus: "It is he (the Lord) that hath made us, and not we ourselves." In the margin it gives, instead of the last four words, "and his we are." Our two metrical versions of the Psalm follow the text:

"Without our aid he did us make."

"Not we, but he us made."

So also does Watts in his version:

"His sovereign power, without our aid,
Made us of clay, and formed us men."

The two renderings in the Authorized Version of the words specified change places in the Revised one. Young, in his translation, gives "and we are his."

These two translations represent as many readings in the Hebrew. One of the latter is "not"; that is to say, "not we ourselves." The other is "to him"; in other words, "we are his."

Now, the question is. Which of these readings is the correct one? I, for one, say without the least hesitation that the second is. I can see no reason whatever for saying that the first is. Let us look at them in the order in which I have given them.

To say either that we did not make ourselves altogether, independently of God, or that He made us without our helping Him, is only trifling. It is utterly impossible for us to imagine our doing the one or the other, for each is an utter absurdity. The words "create," "make," and the like, present to the mind two objects, one of which gives, and the other receives from it. Of necessity, the former must be before the latter. For example, a carpenter makes a table. He does not make the materials of it, but he makes that arrangement of them which forms the table. Of course, he must have being before the table. Take a very common figurative expression, "A self-made man." This means that the person to whom the term is applied has brought himself into a certain state. But he was in being before he did so.

Now, if we either wholly made ourselves, in the strict sense of that term, or helped God to make us, we must have had being before. Well, how came we to have it? Did we wholly make ourselves, or help God to make us, and afterwards wholly make ourselves, or help Him to make us? To say that we neither wholly made ourselves, nor helped God to make us, is of the same nature as saying that a circle is not square, black is not white, a ball is not flat, a solid is not a liquid, a dead body cannot bring itself to life, and so on. It certainly does not express great humility to say that we, neither wholly, nor in part, gave ourselves being, for to do the one or the other is an utter impossibility, as I have already shown.

Let us now turn to the second reading, "We are his" (literally, "to him"). There is great majesty in these words, few though they are. If we are the work of God's hands, we the clay, and He our potter, then we are not our own. We belong to Him, and to no one else. He has a right to all that we are and have. We ought, then, to use in His service, and for His glory, all that we are and have. If we are the work of His hands, He will not forsake us if we trust in Him. He cares for us. Then, let us cast all our care on Him. What is true with respect to the first creation is equally true, in a higher sense, with respect to the new creation in Christ Jesus.

The difference between the two readings, merely as a matter of writing, is, certainly, a very slight one—only one letter; but the difference in meaning is considerable. For the reasons which I have given, I unhesitatingly say that *to Him*, and not *not*, is the true one.

Some most strongly condemn the use of the terms, "Fatherhood of God," and "brotherhood of men," save with application to those who have been created anew in Christ Jesus. Certainly, this is the noblest sense in which they can be used. But we have scriptural authority for using them in the lower sense—that of the first creation. When Paul addressed the Athenians on Mars' hill, he quoted the saying of certain of their poets: "For we are also his offspring," immediately adding, "Forasmuch then as we are the offspring of God," thereby declaring that the quotation expressed a truth. On that occasion he spoke "as he was moved by the Holy Ghost." Of course, he spoke of all men, without any distinction whatever. If all men are the offspring of

God, in the natural sense of the term, as opposed to the spiritual, to say that God is, in the same sense the Father of all is simply to state the same fact in a different form. And if He is, in that sense, the Father of all, then, in the same sense, all are brethren.

T. FENWICK.

Woodbridge, Ont.

DUST as we are, the immortal spirit grows
 Like harmony in music ; there is a dark
 Inscrutable workmanship that reconciles
 Discordant elements, makes them cling together
 In one society. How strange that all
 The terrors, pains, and early miseries,
 Regrets, vexations, lassitudes interfused
 Within my mind, should e'er have borne a part,
 And that a needful part, in making up
 The calm existence that is mine when I
 Am worthy of myself !

— *Wordsworth.*

THERE are in this loud, stunning tide
 Of human care and crime
 With whom the melodies abide
 Of the everlasting chime ;
 Who carry music in their heart,
 Through dusky lane and wrangling mart,
 Playing their daily task with busier feet
 Because their secret souls a holy strain repeat.

— *Keble.*

SENSE AT WAR WITH SOUL: STUDIES IN THE "IDYLLS OF THE KING."

I. INTRODUCTORY.

IN the dim cloudland of legend and fairy tale through which we trace the story of Arthur and his knights, we catch glimpses here and there of figures which have the substantial appearance of reality. In the days of the Saxon invasion of England, attack was made both on the eastern and western coasts. In Kent the natives formed an alliance with the Saxons against the Picts and Scots, but the Britons' allies soon transformed themselves into conquerors. In the west, however, a brave resistance was made to the invading Saxons, and the leader and hero of this resistance was the historical Arthur. Unfortunately for the British cause, civil war broke out between the western tribes. In one of the battles of this civil war Arthur was slain, and with his death the struggle against the Saxons came to an end. This happened somewhere about the year 500. But the memory of the brave soldier who had done what he could was not allowed to die. The bards of Wales and all the west sang of his exploits in their wild lays, and Arthur and his deeds formed the story-teller's theme in camp and by the fireside. As might be expected, deeds performed and traits possessed by other heroes gradually gathered round the notable name of Arthur, and were attributed to him, until the volume of romance grew large in size and marvellous in detail.

About the year 1140, Geoffrey of Monmouth gathered up these scattered songs and stories and embodied them in his *Historia Britonum*. But he made no attempt to separate the legendary from the historical, and paid little attention to chronological arrangement. From his work the tales were translated into French and other continental languages. They became widely spread and very popular, and as they passed from lip to lip, and from land to land, they developed many additions and modifications.

About the end of the twelfth century, Walter Mopes arranged the legends in regular form, and gave a religious tone to the

whole cycle by adding the story of the "Quest of the Grail." It is he, also, who gives to us the splendid figure of Lancelot of the Lake as we know him now, and brings upon the scene the knight of purity, Sir Galahad. To Mopes also we owe the account of the death of Arthur; though Layamon, who wrote some of the legends in Anglo-Saxon, has added the taking of Arthur to Avalon. From Mopes' version the book passed into France again, and was further transformed and embellished.

In the middle of the fifteenth century an English knight, Sir Thomas Malory, brought back the tales from the French and wrote them out in English, re-creating them, however, with the breath of his own genius. Malory's book was published by Caxton in 1485, one of the first productions of his newly-invented printing press. After a period of great popularity this work was allowed to fall into neglect, but within the present century it has found again its due recognition as a true classic. It is now published in several editions, with Caxton's own inimitable introduction. And they who wish may find there, as Caxton says, "Many joyous and pleasant histories, and the noble and renowned acts of humanity, gentleness, and chivalry. For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue, and sin. Do after the good and leave the evil, and it shall bring you into good fame and renown. And for to pass the time, this book shall be pleasant to read in; but for to give faith and belief that all is true that is contained herein, ye be at your own liberty. But all is written for our doctrine, and for to beware that we fall not to vice nor sin, but to exercise and follow virtue, by the which we may come and attain good fame and renown in this life, and, after this short and transitory life, to come unto everlasting bliss in heaven; the which He grant us that reigneth in heaven, the blessed Trinity. Amen."

This work by Malory was the main source from which Tennyson drew the material for his "Idylls of the King." But if Malory's work was no slavish copy of the French romances, still less is Tennyson's a versified edition of Malory. The plot is not always identical, and often the characters have little resemblance except in name, while the stately verse, so strong, and yet so polished, is all the poet's own.

One other source of Tennyson's work may be mentioned,

namely, a translation of Welsh legends made in 1838 by Lady Charlotte Guest, and entitled "Mabinogion." From this the story of Geraint and Enid has been taken.

It remains that we should speak in this introductory paper of the purpose of the Idylls. They have a purpose. They are not poems written only for poetry's sake. Poetry we shall find here, of the loftiest kind, but noble and stimulating moral truth as well. The key to their teaching Tennyson himself has given us. In his Epilogue to the Idylls, addressed to the Queen, he has spoken of his work as a tale, "new old, and shadowy sense at war with soul." In these poems, then, we have a parable. From the lives of the men and women who move before us on this stage, from their temptations and their strivings, their failures and their victories, we may learn the old lesson which we need to be taught over and over again—that in every man there is a baser and a better part, which are continually at war with one another. "The flesh lusteth against the spirit, and the spirit against the flesh," the victory lying sometimes on the one side, and sometimes on the other: and eternal destiny depends upon the issue of the conflict.

It will be our endeavor, in a short series of papers, to trace the progress of this conflict as it is set before us in a few of the poems which make up the "Idylls of the King." We pretend to no exhaustive treatment of the subject, but shall be satisfied if we succeed in indicating how the subject might be developed in other and better qualified hands.

ROBERT HADDOW.

Milton, Ont.

LIFE may give for love to death
 Little; what are life's gifts worth
 To the dead wrapt round with earth?
 Yet from lips of living breath
 Sighs or words we are fain to give,
 All that yet, while yet we live,
 Life may give for love to death.

—*Swinburne.*

OUR MISSIONARIES IN CHINA.

To the members of the Knox College Alumni Association :

DEAR BRETHREN, -To us the chief event in January was the baptism of teacher Wang and his son. They are the first in the Chin Wang section received into the Christian church. Mr. Wang had been about fifteen months on probation. It may seem to be a long time: but our aim is to have a pure church, rather than to report converts. Mr. Wang has made most gratifying progress in Biblical knowledge. He is a man of excellent judgment, and commands the respect of all. We are often surprised at the clearness with which he grasps the Christian thought, and how little he is warped by the doctrines of the famous sage upon which he was brought up. We are trusting that the Lord has a wide field of usefulness before him.

Shortly after the Chinese New Year, I made a tour to Chang-te-fu, Tong Yin Hsien, Hsin Chen, and Hsün Hsien, a circuit of about one hundred miles. Mr. Grant accompanied me. It was his initial experience. He managed the sale of books, and left me free for speaking. And, though he did not exercise the gift of tongues, yet his excellent good nature on all occasions could not but make a good impression upon his Oriental friends. Thirteen days of our tour were spent at Hsün Hsien, where the great idolatrous fair was in progress. Part of the time Messrs. MacGillivray and Mackenzie were with us. We four foreigners, with the help of the natives, were enabled to carry on work daily at two advantageous places on the fair grounds, as well as at our inn. It is impossible to estimate the influence of such an open declaration of the gospel at a centre where several hundred thousand idolators assemble annually. Our Master's instructions are: "What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, proclaim upon the housetops." These we almost literally carried out, for we stood on the hilltop, preaching Christ, hard by a road over which thousands of pilgrims passed daily. We encountered no opposition. Numbers were arrested by the truth, and afterwards came to enquire.

Sometimes it was well on to midnight before we could get the room cleared and go to bed.

Since March 20th, I have been stationary at Chu Wang, Mr. MacGillivray and Dr. McClure both being away. However, since the sick have come in increased numbers this season, I have had many opportunities for preaching, and we are hoping that some, at least, who came for physical healing have gone away spiritually healed. One man, who was successfully treated for cancer, went away the happiest man I have seen, saying he was going to tell everybody about this Jesus. He has since sent about twenty others from his district to the hospital. Some eight or nine weeks ago three men came from a market town about fifteen miles to the southwest with a request that we go and teach them. I had visited the place several times before, and knew them. They brought us a list of seven men, besides women, who wanted to be accepted as enquirers. As it was impossible for me to leave the station, I sent Mr. Li and Mr. Su back with them. Since then several others have become interested.

In a region north of us about twelve miles, some fifteen men have given in their names as enquirers, and in other places ones and twos are seeking, so that in the Chu Wang district there are now probably not less than thirty who have declared their purpose to turn from idols to serve the true God. The clouds are lifting, and the Sun of Righteousness is arising before the eyes of some, with healing in His wings.

We have enlarged our borders by renting an adjoining compound. It will give us sufficient accommodation for all inpatients for several years to come. The renting was done so quickly that our enemies did not know about it until the lease was in our hands and the money paid over: then they tried to frighten the landlord, but we promised to stand by him, even in a lawsuit, and the opposition ceased.

At no time have the evil reports about us been so bad as at present. At Chang-te-fu placards were posted up around the city in which it was said that the foreigners at Hsin Chen were caught in the very act of taking out the hearts and eyes of children. It is reported that we have paid agents scouring the country in quest of children. We hear that a stranger on entering a certain village near Chang-te-fu was supposed to be one of our kidnappers. The whole village rose up and knocked him senseless with

clubs and brickbats, and then poured boiling water on him till he died. Messrs. MacGillivray and Mackenzie, a few days ago, called upon the magistrate of Hsiin Hsien to see what he would do to check these vile reports. He promised to issue a proclamation against the spreading of evil stories.

We do not anticipate any trouble over the Geary Act. We think our friends at home are far more anxious than we are. Yet we realize how very easily our enemies could inflame the ignorant and expel us from their midst. But we have no fear. God overrules and makes them afraid.

And now, in conclusion, let me remind you that China must be won. North Honan must be won. At the very least, we require ten more men. We have put our hands to the plow. Our only danger lies in looking back. It is for a people of wondrous promise that Christ calls upon us to spend money, time, and strength—a people whom He has preserved through millenniums of the world's history. Satan here has his mightiest stronghold. In the providence of God, some of us have been told off to attack him in his seat of power. Not only man, but even the climate seems turned against us. Our ranks are thinned, and some of us lay loved ones one by one in the grave, while others, at this trying season, hover between life and death. But do these things move us? Can we for a moment think that we are saving the Chinese at too great a cost? No; never! Then can you who hold the ropes be less interested; be less in earnest; be less responsible in prayer and gift, for the salvation of these benighted millions?

J. GOFORTH.

Honan, China.

From a private letter to Mr. Burns, of the same date as the above, we make the following extract:

“I am sorry to tell you that little Paul is having a hard time of it this summer. In the spring he had malaria for about a month, which weakened him very much. From the 1st to the 12th of July it was exceptionally hot, Paul seemed overcome with it, and Dr. Malcolm feared he had inflammation of the brain, but after some days he seemed to recover from it, but much weakened. Then malaria again set in, and his fever went up to about 106° before it was checked. After this, he had a

couple of days' rest, when dysentery set in, but the doctor has succeeded in checking it. And now he lies on the bed before me as I write, a pale, weak little fellow, in comparison with the strong boy he was last winter. Our little Gertrude was taken away from us four years ago yesterday, and Donald was taken two years ago to-day. Paul is now in a poor condition to stand the several weeks that remain of this trying weather, but God has spared him so far, and we trust in His goodness in the future. Mrs. Goforth, too, has an attack of the old complaint which she has had now during the wet season of the six summers she has spent in China. Baby is well, but her time will come next summer; children are hardly ever sick the first summer of their lives here. Mrs. Goforth purposes returning to Canada with the children a year before I do, so that an extra summer in Canada may so strengthen herself and them that on returning here they may be better able to stand the climate. I purpose remaining until the spring of '95 or '96, if the interests of the work demand it."

"In case they go home next spring, I will not need to quit the work. The idea is Mrs. Goforth's; she does not want to hinder the work by taking me home, and I could not think of going back to Canada, even though it were according to the new regulation of six years, and then furlough, because the work here is in such a state as to demand my help for at least another year."

A subsequent letter says that "little Paul is much improved, though we are passing through another hot spell."—ED. COM.

LIGHT, love, and labor up to life's last height,
These three were stars unsetting in his sight,
Even as the sun is life and heat and light,
And sets not nor is dark when dark are we.

—*Swinburne.*

THE LATE REV. D. M. BEATTIE, B.D.

ANOTHER of the graduates of Knox College has passed away. The Rev. D. M. Beattie, pastor of St. Andrew's, East Oxford and Blenheim, died on the morning of the 22nd of November, at Greenwood, South Carolina, U.S.

Mr. Beattie was born near Guelph in February, 1850, so that he was only in his forty-fourth year, and on the threshold of what seemed to be a useful and honored life in the ministry. He was a graduate of the University of Toronto, and afterwards took his theological course at Knox College. In both institutions he stood high in his classes. His scholarship was wide, varied, and thorough, and notwithstanding the cares of a somewhat widely scattered congregation, which he watched over most diligently, he never neglected study, not only for the pulpit, but to keep himself abreast with the literature of the day. He was an earnest, able gospel preacher, never attempting to attract his audience with anything else but "Christ and him crucified." As a pastor he was a welcome visitor at the homes of his people, and by the bedside of the dying; and as a member of the Paris presbytery most exemplary in his attendance upon church courts, and always ready to take his full share of the work assigned him as a member or convener of important committees. There was no one more highly respected and beloved, and his brethren deeply mourn his loss.

Two years ago, a severe attack of grippe impaired his health, and induced serious lung trouble. This led him in the summer of 1892 to tender his resignation to the presbytery, as he was unwilling to burden his people when he felt unequal to the strain of pulpit and pastoral work. At the urgent request of his people, he, however, allowed the resignation to lie on the table of the presbytery, in the hope that a short period of rest and change of abode might restore him to health. Accordingly, over a year ago he sought a warmer climate, and went to South Carolina. After spending some months in Columbia, he went to Greenwood, and commenced preaching there. He continued for three months, and then was called to the pastorate of that important church.

In July last, he returned to Canada, resigned his pastorate, and removed with his family to Greenwood in the latter part of August, to enter on his work there. He was warmly welcomed by a devoted people, but was able to preach only once after his arrival. The disease which previously threatened his constitution developed rapidly, and ere long he was confined to bed. For two months he suffered without a murmur, as his life slowly ebbed away, in spite of all that nursing and medical skill could do for him. The people who had called him as pastor were unremitting in their kindness, and their disappointment was very great when his recovery became hopeless. He bore all his affliction with great patience, and his faith never once faltered. His dying testimony, which he wished preserved, is as follows: "My trust is not in what I am, nor in what I have done, but only in the mercy of God through Jesus Christ my Saviour." He calmly gave directions regarding his family and their welfare, and sent as his last message to his relations the words, "Grieve not." He was conscious to the last, and passed peacefully into rest. His funeral was conducted in the church at Greenwood by the Rev. Dr. Girardeau, of Columbia, S.C., and the remains, accompanied by his brother, the Rev. Dr. Beattie (now of the Louisville Theological Seminary), and his sorrowing widow and seven children, were taken to Guelph, where funeral services were held on Saturday, Nov. 25th, from Knox Church. Besides his brother, Dr. Beattie, and other mourners, there were present: Rev. R. J. Beattie, Rev. Dr. Torrance, Rev. J. C. Smith, Rev. R. M. Glassford, of Guelph; Rev. John Thompson, of Ayr (representing the Paris presbytery); Rev. Mr. Robertson, of Puslinch, and others, who took part in the sad occasion, and laid the remains in their last resting place to await the trump of resurrection. The widow and her seven little children are left to mourn a devoted husband and a kind, indulgent father. May the promise in their case be fulfilled: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

W. C.

THE LATE REV. J. H. SIMPSON.

THE Rev. J. H. Simpson was born in Montreal on the 15th of November, 1845, of Scotch lineage. Shortly after his birth his parents moved to the vicinity of Hamilton. Mr. Simpson received his early education in the schools of Nelson township, and Dr. Green's Academy, Port Nelson, from which he obtained his certificate, and began teaching, which profession he followed for eighteen years. He was, for some time, principal of Thorold public school. He began the study of theology in Knox College in 1883, and graduated in 1886. He was almost immediately called to the pastorate of Union Church, Brucefield, where he labored, with marked success, till within a few months of his death, which occurred on the 9th of November last.

Mr. Simpson was not, by any means, afraid of death, but he loved his work and his people, and refused to believe, until within a couple of weeks of his death, that his work as a preacher of the Gospel was actually finished. He seemed to hope against hope, and to believe against the most serious evidence to the contrary that he had still much work to do for the Master. It was among the characteristics of his spirit that he always saw more of light than of darkness, more of good than of evil, in his outlook upon life. Within certain spheres he seemed at times to be almost optimistic. This fact accounted for his unusually cheerful disposition. Among his co-presbyters he was very highly esteemed. Among his people he was highly appreciated as a preacher, and deeply beloved as a pastor. No one who knew Mr. Simpson could doubt for a moment his genuine sincerity, and the profound interest he took in the work of his Lord and Saviour. He leaves a wife and two sons and an affectionate congregation to mourn his premature death. The graduates of 1886 are reminded that out of their class of seventeen two have already been called to the eternal home, and two more are on the sick list. Let us remember them in our prayers, and let us also devote our energies in fuller consecration to the service of our risen Lord, for we know not when His call may come.

S.S.C.

GEORGE PAXTON YOUNG.

CONSIDERABLY more than a third of a century has gone by since George Paxton Young was appointed a professor in Knox College. From that time until the end of his life, with the exception of a few years, he continued to have a part in training its students as professor, either in the college itself, or in the University College of Toronto, from which a very large proportion of the Knox men obtained their literary education in whole or part. It is safe to say that no one man has been more directly connected with the training of a larger number of the college alumni; and on the part of those who have sat under Prof. Young, there is but one opinion as to the value of his teaching. Particularly will they be grateful for the love of study with which his own enthusiasm inspired his students, and for the power of thinking which he was so well able to call forth and develop.

It was fitting that the Alumni Association should seek to give expression to the high regard in which the Professor's memory is still held by those who were privileged to have the benefit of his teaching. Accordingly, at its last meeting the association approved of the suggestion that an oil painting, or bust, should be procured and placed in the college, and appointed a committee to take the necessary steps for that end. To obtain a fitting work of art about two hundred dollars are required, which should readily be forthcoming. As further steps are dependent on the action of the individual alumni, it is hoped that all those who wish to share in this tribute to Professor Young's memory, but who have not yet intimated their subscriptions, will do so at an early date.

LITERATURE.

THE OLD TESTAMENT AND ITS CONTENTS. *By Prof. Robertson, D.D.*
Messrs. A. C. Black, London.

The series of Bible class and guild text-books of the Church of Scotland is not unknown to Canadian Presbyterians, and might, with profit, be made greater use of in Bible-class work on this side of the Atlantic. The little volume before us is the latest addition to the series, and does not fall one whit behind the chiefest of its fellows. Prof. Robertson's name is sufficient guarantee for the excellency of the treatment of the important questions involved in even a popular discussion of the Old Testament and its contents. Ripe scholarship, accurate judgment, and a reverent spirit are all here manifested, and we cannot but be profited by the study of this little work, whether minister or Sabbath-school scholar.

THE NEW TESTAMENT AND ITS WRITERS. *By Rev. J. A. McClymont,*
B.D. Messrs. Black, London.

A review of this book in its original form as one of the Bible class and guild text-books has already appeared in THE MONTHLY. So favorably was the smaller work received, and so valuable was it found to be, that the author has been induced to rewrite, enlarge, and put it in a much more attractive form than as one of the series. Pastors and Bible-class teachers cannot but rejoice at this, for it now forms one of the most complete and attractive introductions to the New Testament to be found among the less elaborate works on this subject. It is full enough, and exact enough, for all practical purposes; and will, no doubt, in its new form prove just as popular as in its less pretentious dress.

WHAT THINK YE OF THE GOSPELS? *By J. J. Halcombe, M.A. Messrs.*
T. & T. Clark, Edinburgh.

A couple of months ago Mr. Ramsay called attention, in an article in THE MONTHLY, to Mr. Halcombe's theory as to the origin and relation of the Synoptic Gospels; and readers of the *Expository Times* are being treated just now to a fierce onslaught on this theory by a Mr. Wright. This volume of 128 pages contains much new evidence, deduced from the gospels themselves, and from the writings of the early fathers, in support of Mr. Halcombe's theory. He certainly argues well and forcibly for his contention that John's was the first gospel written, and that Matthew,

Mark, and Luke follow in the order named. The mass of facts adduced, and the carefulness with which the narratives are collated and examined, forbid the possibility of giving anything like a synopsis of the work. Undoubtedly this work will prove an important factor in this much-discussed question. We would advise all of our readers to procure the volume and consult the evidence Mr. Halcombe offers, in order that they may be prepared for Mr. Ramsay's lectures on this subject at an approaching conference.

THE PARABLES OF OUR LORD. *By Prof. Salmond, D.D. Edinburgh: T. & T. Clark. Pp. 122.*

This is one of the Bible-Class Primers, an exceedingly valuable series of helps in connection with Bible-class study.

After an introductory part, dealing with the various questions relating to parables in general, and to those of Christ in particular, the author states, and briefly discusses, the different divisions of the latter that have been proposed; and, adopting the historical division, proceeds to consider the individual parables in the period to which each belongs. As a rule, he studies them under two heads: (1) The Parable, (2) Its Scope; adding others when some special feature of a parable renders such necessary.

Without sacrificing plainness and simplicity, he gives, within small compass, and in condensed form, the marrow of the parabolic teaching of Christ. He has seemingly studied carefully the best works on the subject, and brought together the best of their thoughts and sayings.

In the parable of the sower he has made a little slip, confounding "fold" and "per cent." He says: "In some cases the single buried grain would yield thirty (and even in the present reduced condition of things in Palestine men gather crops with thirty-three per cent. of increase), in others sixty, in others even one hundred." There is a wide difference between "thirty per cent. increase" and "thirtyfold."

JESUS HIMSELF. *By Rev. Andrew Murray. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 68.*

The two addresses which this book contains are based on these passages: "Their eyes were opened, and they knew him," "Lo, I am with you alway"; and are addressed especially to those who have never known the joy of religion.

An outline of the first address will, to some extent, reveal the character and value of both.

In this story of the disciples on the way to Emmaus, he sees four stages in the Christian life. The first is exemplified when their hearts were sad and troubled, trying to believe in Jesus, and to trust Him and to hope in

Him, but without joy. Why? Because they do not know there is a living Christ to reveal Himself. The second stage is described by Christ when He says, "Slow of heart to believe"; knowing that they are required to believe in a living Christ, but wanting to feel it, and not to believe it; wanting to work for it, and with efforts to get hold of it, instead of just quietly sinking down and believing "Christ, the living Jesus, will do everything for us." The third stage is that of the burning heart, as there came out from Him a mighty influence which made their hearts to burn within them with joy and gladness. But there is a difference between a burning heart which becomes cold after a time, which comes by fits and starts, and the blessed revelation of Jesus Himself as my Saviour, taking charge of me, and blessing me and keeping me every day. This is the fourth stage, that of the satisfied heart.

He then proceeds to tell those who are saying, "I have never known the joy of religion yet," how they can get possession of this inestimable blessing. It comes only to those to whom Jesus reveals Himself. What, then, are the conditions under which our blessed Lord reveals Himself? They are these: (1) The giving up of everything for Him; the consecration and the surrender not only of all evil, but of many lawful things, and even, if necessary, of life itself. (2) The conviction of unbelief which exists in the hearts of God's people, barring the door and closing the heart against Christ. (3) The refusal to rest until it is obtained; not content with the burning heart, but, desirous of something infinitely better, constraining Christ to come in.

The author is a most spiritually-minded, humble Christian, whose books have, by the blessing of God, led many to "abide in Christ," and thus to become more "like Christ"; and these addresses will, by the same blessing, make known to many the secret of a happy life.

JOHN B. GOUGH: THE APOSTLE OF COLD WATER. *By Carlos Martyn.*
New York and Toronto: Funk & Wagnalls Co. Pp. 336.

The autobiography of John B. Gough has been for years before the public, relating so fully his experiences that we are enabled to see into the very heart of the man. It is evidently the storehouse whence the facts for this work have been largely procured. At the same time, an autobiography should be supplemented by a biography. When a man is gone the results of his work, so far as these are tangible, are to be summed up. Many things are to be spoken of to which he could not himself refer without incurring the charge of being intensely egotistical. Some one standing at a distance must point out the things to be admired, and those to be shunned. Besides, the American Reform series would be incomplete did

it fail to give a very prominent place to one of the most illustrious of her adopted sons.

Gough's early days were spent in such deep sorrow and gloom that the story of his life touches a responsive chord in every sympathetic heart. But sadness gives place to joy when, at last, the clouds are swept away, and the sun shines forth most brightly until it sinks to rest, curtained by the western horizon.

From early childhood, he was most intimately acquainted with pinching poverty, which, at last, compelled his mother, with an almost breaking heart, to hand him over to one coming to America, that he might, in this new world, find employment. Four years later, accompanied by her daughter she followed him to New York. Here the battle for bread was even more desperate than it had been in England. One by one their articles of wearing apparel were carried to the pawnshop. Some months passed by when one day, returning to their miserable abode, he was met at the door by his sister who said, "John, mother is dead!"

The tidings of his mother's death well-nigh bereft him of reason. Two days later he and his sister followed a cart, beside which there walked two men, and on which there rested a plain pine box, containing the mortal remains of a loved mother being conveyed to the Potter's field, for she had died a pauper. "This dear saint had been tumbled into the pine box, with her shoes on her feet, without a prayer, without the reading of the scriptures she loved, and was now dumped in a shallow trench, which was hastily refilled—all was over."

It is charged that it was this experience which made a practical atheist of Gough for many years, and paved the way for his moral downfall.

These days of dissipation and perfect abandon to wickedness, in its every form, are then briefly described. But this was not to last forever. Walking along the street one day in his usual half-dazed condition, he was overtaken by Joel Stratton, who laid his hand upon his shoulder, and, by that kindly touch, kindled anew a spark of hope, which was fanned by the breath of heaven into that living fire which brought light and warmth to many hearts and homes.

Considerable space is given to record his abundant labors in the cause of temperance, the struggle through which he passed, and his glorious triumphs, until at last, when speaking before an immense audience in Frankford, he tottered and fell to the floor, and three days later passed away, closing a professional career, in the cause of which he travelled 450,000 miles, and delivered 8,606 addresses before more than 9,000,000 hearers, a record which is said to be without a parallel in ancient or modern times. His last public utterance was, "Young man, keep your record clean."

A few of his personal experiences on the platform are given, some of which are sufficiently ludicrous, some are intensely thrilling, and others are calculated to encourage those who accept the trembling which seizes them when called to stand before an audience as an indication that they were never intended to be public speakers.

In the concluding chapter, the biographer proceeds to answer the question, "What manner of man was this?" "His gifts overshadowed his graces, and, as a consequence, he has never received credit for the sterling moral and mental faculties which fed his surpassing oratory." He speaks of his intellectual powers as far above the average, his mind being at once deep and broad; of his robust common sense, which held him aloof from the excesses into which his ardent temperament might otherwise have hurried him; of his generosity, which was so impartial that he kindled a fire on the hearthstone of his heart, at which friend or foe, tramp or gentleman, was free to warm himself; of his social disposition, which proved a snare at first, but later became a source of delight to himself and to others; and of his home life, where this great-hearted man was at his best.

From many points of view, the life of John B. Gough is one which repays careful study. It should be thoroughly analyzed and examined by those who are engaged in the advocacy of moral reforms. To this end the biographer, who is the editor of the series, has rendered valuable service. In the writing of this book he has enjoyed the help of his wife, to whom he dedicates it, "encouraged by her counsel and pruned by her criticism."

THE PLACE OF CHRIST IN MODERN THEOLOGY. *By A. M. Fairbairn, M.A., D.D. London: Hodder & Stoughton. Toronto: Fleming H. Revell Co. Pp. 556.*

The title of this work gives promise of large things, and the volume, when read, will be found to be larger than the title indicates. Though not professing to be so, it is little less than the formulation, from a Christocentric standpoint, of a system of theology. This is preceded by a critical account, even more lengthened, of the historical development of theology and its determining factors, together with the speculative and critical movements by which the problem of modern theology has been raised. The volume thus falls into two parts: Book I., Historical and Critical; Book II., Theological and Constructive. The possibility and the need of such a work the author finds in the fact that the knowledge of the historical Christ has become the profession of the present age, with a fullness, objectivity, and accuracy unknown before, and so constitutes the most distinctive and determinative element in modern theology. In a brief introduction this new feeling for Christ is explained by the growth of the historical spirit, of which it is the most important outcome, and is

illustrated by comparing the contents of a representative well-stocked clerical library sixty years ago and one at the present time. The action of the historico-critical spirit on the sources of Christian belief has made possible an accurate interpretation of the consciousness of Christ, and the manner in which He thought of God is the determining principle in theology. Theology thus becomes, not first of all doctrinal, but reaches doctrine through history.

The Historical and Critical division is opened with a discussion of development in relation to theology and the church. The inadequacy of Newman's theory is pointed out. In all real development there is a creative organism, the source and seat of the unfolding life ; but there is also the formative environment, exercising and disciplining the energies of the life, and determining the shape which it assumes. In theological and ecclesiastical development the organism is the historic Christ, the creative Personality. The environment is twofold—the society which He created, and the world in which it lived. The society had to explain Him to its intellect, that He might command its conscience and abide in its heart. But the members composing this society were men, with the inherited experiences and instincts of centuries. They varied widely and manifoldly in the religious prepossessions, the social instincts, and the intellectual tendencies amid which they moved. All these had their place in the order of Providence as factors which enter into the development, determining the mode in which the creative Person finds expression.

The author, then, tracing in outline the history of church beliefs and institutions, uses the idea of development in order to determine in what way the forces of the original organism and its environment are correlated at different stages, how their joint operation affects the structure, and which of them proves the more powerful at any point.

This development in the age immediately following the apostolic begins, as is pointed out, from a simple, inchoate, oral Christianity to which a written authoritative New Testament did not yet exist, and finds expression in documents, historically important, but of little religious authority. At much greater length, the author shows the interaction on the Christian society of the material agencies in Hebrew religion and Christian history, with the leading elements in its environment—Greek philosophy, Roman polity, and popular religion. The mode in which these issue in the Greek and Latin churches, and the characteristics of each, are set forth. The Greek Church, under the influence of Greek philosophy, had elaborated a scientific conception of God, metaphysically rich, but ethically poor. The Latin mind, dominated by Roman polity and law, had made the church a new empire, with forms so little congenial to the spirit of Christ that nothing so proves His divinity as His being able still to live and still to act within them.

This development in the Latin Church is then traced throughout the Scholastic period, the Renaissance, and the Reformation to the modern churches and their theologies. Occasionally, the representation takes the form of personal sketches of those whose teachings and actions were most influential. This element naturally becomes still more prominent as Dr. Fairbairn outlines the process by which criticism, moving in the spheres of literature, philosophy, and theology, has led (as he phrases it) to the recovery of the historic Christ. The great names in German metaphysics and criticism come here before us. Nowhere, perhaps, is that felicity of expression which characterizes the entire work seen to better advantage than in some of these delineations, with their transparent, crisp, thought-laden, often epigrammatic phrases, which make the personality stand out before us. Take the following comparison of the two great professors whose schools divided Berlin in their day. "Hegel, now massive, majestic, like a swollen river running between bank and bank, and bearing down whatever stood in its course, and now strung, tense, like a charged catapult, shooting out a criticism in a metaphor or an argument in a sentence that went straight and strong through any defensive armor; Schleiermacher, nimble, subtle, graceful, like the streamlet that leaps as it runs, making beauty for the eye and music for the ear." Whether in every instance the characterization is as accurate as it is apt may, perhaps, be questioned. In so extensive a historical survey, calling for such resources of historical and theological knowledge, and where so much may depend on the individual standpoint, it is most difficult to do full justice in every instance. Certainly, many will object to the doctrines of the will implied in the statement that personality is cancelled in a being in whom the will always is as the nature is, nor will Calvinists assent to the assertion, partly based thereon, that Calvin was as pure a pantheist as Spinoza.

This divine sovereignty, however, to which Dr. Fairbairn so much objects, brings Calvin, as he elsewhere allows (p. 404), into most excellent company, since Paul is found settling the vocation of the Jews by an appeal to it. Surely, also, grace may act without regard to foreseen faith or good works, without, on that account, needing to be characterized as a grace which acted without reason (p. 170).

For short sketches of Schelling, Hegel, and Schleiermacher, it is well brought out how each of these in his own way, and from *a priori* premises, constructed a Christology, and simply sought in the history a verification of the construction, instead of building the structure on the history, critically ascertained. The awakening of the fundamental importance of the historic Christ was brought about, rudely enough, indeed, when Strauss undertook, by critical instruments, to dissolve Him into a mythical creation. His criticism was not more in a purely historic interest than the

work of his predecessors. He also had his preconceived speculative idea to establish. But his work was recognized, alike by the men of faith and the men of science, as a call to make certain the real history of Christ, with all that pertain to His person, words, and work. The critical failure of the Tübingen school is trenchantly shown. At the same time, credit is given it for having forced New Testament criticism to become a science, and having defined as its final, yet primary, problem the discovery of the historic Christ. By the convergent lines of contemporary history, constructive historical criticism, and a new literary criticism, this problem has been so far solved that now we may understand the mission of Jesus as it was in His own mind, and also look at the thought of the New Testament as a complete whole. This implies the possibility and the need of what is undertaken in the second book.

The second book falls into three divisions, treating successively of the New Testament interpretation of Christ; Christ, the interpretation of God; and God as interpreted by Christ, the determinative principle in theology and the church.

In the division which treats of the New Testament interpretation of Christ, the contributions made by the individual writers are separately characterized, and their mutual relation brought out with discriminating, sympathetic insight. This section is of high value, apart from its function in the book, as a contribution to New Testament theology, and, indirectly, to apologetics, in the exhibition given of the essential unity of the different conceptions, the manner in which they complement one another, and the demand they make for a transcendent historical personality to account for them. The last particular is drawn out more specifically in the concluding chapter of the division, in which the apostolical interpretation of Christ is brought to the bar of history, and is shown to furnish a more reasonable philosophy of the experience of the last eighteen centuries than the naturalistic view of His person.

The presupposition which underlies this division, and, indeed, the whole book, is that the consciousness of Christ is the one authoritative source whence the material from which to construct a theology is to be drawn. The church is ruled out, and likewise the scripture; though the latter is admitted to be necessary, as a channel conducting to the source. This is a most important presupposition. No one will deny that whatever is known to be included in Christ's consciousness of spiritual truth is an absolutely sure basis. But ere making such a limitation in the sources of Christian knowledge, should Dr. Fairbairn not have discussed, on the one hand, whether Christ's consciousness limits us to itself as the source; and, on the other hand, whether, apart from authoritative scriptures, we can have the requisite certainty regarding His consciousness? There may be no

necessary connection between this limitation of the formal source of theology and a lowered view of the worth of other teaching in the scriptures. Yet one cannot but feel that, with all the author's deep appreciation of the apostolic writers, their worth is lowered when local, and even trivial, elements are ascribed to John, and when the thought of Paul, in form and substance, is represented as at times dominated by old scholasticism or new antagonism. Surely also, although the Old Testament has not attained the development of the New, its God was not merely the God of the deist. And in the light of such teaching as that of Amos, for example, can it be said that He was not, in the strict sense, moral?

For the consciousness of Christ the ultimate principle determinative for theology is found to be the Fatherhood of God, which has for its correlative the Sonship of man. Their relations are immament in the Godhead, and Christ, by the direct intuitive knowledge He had of His own Sonship, made known God's Fatherhood. The Godhead in creation purposed to realize external relations correspondent to those within itself, where all law was love. Hence in a personal spiritual universe, whose units are capable of loving and being loved, the causal and created relations may, as in the Godhead, be expressed by the terms *Fatherhood and Sonship*. Sin, however, has hindered the realization of that fellowship which is the normal state of such a relationship. Hence Christ's Sonship was exhibited in the way it was in order that out of the Sonship of nature we may be adopted into the Sonship of grace. In all this it may seem that the question whether God's Fatherhood be universal or not is merely one of terminology. Even then the decision should depend on what usage is warranted by our Lord's utterances. While it seems to be assumed, as a matter of course, that He applies the term *Father* to God in a universal sense, it is doubtful, to say the least, whether one instance occurs of His employing the word in which limitation is not expressed or understood. Nor is the difference altogether one of terminology, as will be found in the final division, when Dr. Fairbairn constructs his system. Penalty is never merely retributive. The Father of man needs not to be appeased. The atonement is indeed called substitutionary, but that means simply that it creates the very sense of sin and attitude to it at which God's judgments aim. Its effects are purely manward; but, while the Father wills the salvation of men, neither annihilation nor compulsory salvation is admitted to be the necessary result; only, if evil never ceases, righteousness will never cease to conflict with it. In a chapter on Revelation and Inspiration the right of scholarship to settle questions of criticism is vindicated, and the authority of scripture found in the original inspiration by and in the abiding presence of the Holy Spirit.

The book has well been characterized as epoch-making. Many things

have been better said in it than ever before, and important paths of theological thought have been opened up, little trodden in before. The spirit throughout is admirable.

SUSTAINED HONOR. *Columbian Historical Series, Vol. X. By John R. Musick. New York and Toronto: Funk & Wagnalls Co. Pp. 451.*

Around the War of 1812 the story of this volume turns. Although this was a war concluded by a "peace" in which the points in dispute are not even mentioned, it was of the greatest importance, and was fraught with far-reaching consequences to the American people. Their independence was thereby placed beyond a peradventure, and the permanency of their institutions was assured. To Canadians these were stirring times, when on our shores the tramp of armed men was heard, and there fell fighting in defence of his country that noble man, to commemorate whose bravery and victory so dearly purchased there stands the monumental column on Queenston Heights. To the whole world it was a period of uncertainty and unrest, for the spirit of rebellion was abroad in the land.

The author describes the feelings which existed between England and America from the day the latter secured their independence. On the part of England there was "scornful detestation," "despising as provincials and hating as rivals" those who had defied her authority and secured their freedom. On the part of America there was forbearance long continued, amid privations and insults, until at last Madison sent a message to Congress in which "he reviewed the difficulties with Great Britain, portrayed the aggressions of that power, and intimated the necessity of war for the maintenance of the honor and the dignity of the republic." He traces the causes which exasperated the people against England. Acting on the principle that whoever is born in England remains through life a citizen of England, Britain claimed the right to search foreign vessels in order to ascertain if any of her subjects were on board; and in pursuance thereof, and under this pretext, impressed into her service many who were American born. By an "Order in Council" she prohibited all trade with France and her allies. Napoleon retaliated by issuing the "Milan Decree," forbidding all trade with England and her colonies. Thus was American navigation crippled and destroyed. Such was the antipathy of the American people in general towards England, and their sympathy with France, that Washington's wonderful sagacity, impartiality, prudence, and skill were all necessary to prevent them embroiling themselves in the war which was then being waged between these two nations.

The reader scarcely requires to be reminded that, in studying history, the standpoint of the author must always be kept in view; for, with all his efforts to produce a true and impartial history, his sympathies and pre-

judices will unconsciously color the record. This is pre-eminently a history of America, written by an American for Americans; the aim being to cultivate among them a spirit of undying patriotism. We can scarcely blame him if, to secure this end, he makes the very utmost out of the facts, provided he does not distort them.

In a most artful manner he, first of all, secures interest in the heroes of the story; sympathy with them is thus assured, as they are dragged away from their homes and made to fight against the flag of the country which harbors their parents, momentarily expecting to be struck by one of their own country's balls; or, as they are brutally treated by some ruffian, wearing his country's uniform, and holding a commission from her hand, but entirely destitute of the principles which impart true nobility to man.

The recital of these abuses is so full and vivid that it is certain to make not only the blood of the American citizen to boil, but the face of every lover of liberty, who possesses a keen sense of justice, to burn with righteous indignation; and thus the aim of the book is secured beyond a doubt.

Our only regret, as we read, admiring his tact and skill, and enjoying many of his descriptions, was that this raking together of old troubles and reopening of old sores is not calculated to kindle kindly feelings or allay that spirit of rancor, which existed too long; which, in fact, should never have had an existence; but which is, happily, rapidly passing away.

His knowledge of child life and power of presenting it, with its thoughts, hopes, and fears, show that he has not forgotten his own childhood, grown out of sympathy with the little ones, or been unobservant of the ways of those about him.

This book will be specially interesting to those who are now no longer young, awakening memories of life in a pioneer home, which had its pleasures as well as its pains, its poetry as well as its prose, and its joys as well as its sorrows. It will be exceedingly instructive to the young, and is well adapted to awaken gratitude within their breasts towards those who endured hardships and privations that they might conquer the forest, bring the wide and fertile acres under subjection, prepare homes, and lay, broad and deep, the foundation of a great and prosperous nation.

OUR COLLEGE.

DURING the present term, now closing, over eight hundred volumes have been taken out of the library by the students.

At the annual dinner of the Toronto Medical School, R. G. Murison, B.A., represented Knox. He reports the dinner a success.

OUR football team has been presented with the championship trophy. It is of neat design, and will adorn some part of the Library.

THIS term is alive with conversaziones; Queen's gave theirs on December 15th. Mr. R. G. Murison, B.A., was our representative.

PROF. W. D. KERSWILL, M.A., of Lincoln Theological Seminary, spent a few days of the Christmas holidays in the city renewing old acquaintances.

ON Tuesday evening, the 19th December, a number of the graduating class were entertained at tea by Professor and Mrs. MacLaren. A very enjoyable time was spent.

VICTORIA conversazione was held on Friday evening, December 15th. Knox and Calvinism was represented by J. A. Mustard, B.A. At the close of the conversazione, a banquet was tendered the college representatives.

THE Glee Club is making vigorous efforts to creditably equip itself. The club now meets twice a week, under the direction of its efficient leader, Mr. Gorrie. One evening is devoted to fundamentals. We bespeak for the club a hearty support. The prominence which song has in our church services makes it desirable that the students have a good knowledge of music.

THREE regular meetings of the Missionary Society have been held since the last issue of THE MONTHLY. At each of these interesting reports were heard from different parts of the society's mission fields, and important business transacted. The missionaries who labored in Gleichen, Brookdale, Korah, South Bay, Carnduff, Bethune, Kent Bridge, French River, and Colchester fields reported of excellent work done in these places dur-

ing the past summer. At its last meeting the society decided to take up the following fields: Dobbington, Kilworthy, and Kent Bridge for the Christmas holidays, and appointed W. B. Findlay, C. T. Tough, and A. G. Bell, B.A., as missionaries to these fields respectively.

A LARGE and efficient committee has been appointed to assist the executive of the Literary Society in making arrangements for their "At Home." The conveners are happily chosen for the respective committees. J. H. Borland, B.A., assumes control of the finances, and W. Cooper, B.A., is convener of the Entertainment Committee. W. A. Merkeley, with a large committee, is to look after the decorations, while E. A. Henry, B.A., will see that sufficient seats are provided for the guests. R. G. Murison, B.A., who presides so well in the dining hall, will continue his work, and have oversight of the refreshments. Of the Invitation and Printing Committees Messrs. Mustard, B.A., and Budge, B.A., have charge respectively. A. J. Mann, B.A., is convener of the Music Committee; while T. A. Watson, B.A., will see that good accommodation is provided, so that no inconvenience will be experienced by the guests in the matter of their wraps.

ANOTHER term of college closed on Wednesday, Dec. 20th. This is always an interesting occasion to all, and of special interest to a few, on account of the announcements then made as to the winners of scholarships for essays. The first announcement was that of the Prince of Wales' Scholarship of \$60, tenable for two years. This scholarship was awarded to "*Scio messiam venturum*," on the interpretation of which the hidden meaning was found to be J. H. M. Borland, B.A. The subject of this essay was "The Reality of Messianic Prophecy." The next scholarship announced was that for the essay on the "Love of God Revealed in the Psalter." The value of this scholarship is \$50, and was awarded to Geo. A. Wilson, B.A. The Fenwick prize for the best essay on the "Missions of the Early Church" was awarded to R. G. Murison, B.A. There was keen competition for these essays, and we congratulate the gentlemen who have been successful.

IN terms of a proposal, reported by the Senate to the General Assembly, Dr. Proudfoot is engaged in giving regular instruction in practical homiletics to all the students in the preparatory department. This may be of much use in preventing the formation of bad habits of sermonizing, which might not be easily corrected at a more advanced stage in their studies; and also in enabling them to acquire such skill in the art of discourse as shall enable them to understand and appreciate systematic homiletics.

In addition to this, texts and subjects suited to their missionary labors during summer are suggested, and methods of discussing them are explained. In this way our young student-missionaries will be better qualified for their work, which will also be made much easier for themselves, and more edifying to those to whom they are sent. For more than a quarter of a century the doctor has labored to have our students instructed in homiletics during the whole curriculum of their studies in both arts and theology. It must, therefore, be exceedingly gratifying to him to see this object almost within reach.

ON Friday evening, December 8th, the first public meeting of the Literary and Theological Society was held in Convocation Hall. In spite of the numerous counter-attractions in the city, the hall was well filled. The programme was an interesting one, and much interest was manifested by the audience throughout the entire evening. The chair was ably filled by Professor J. Squair, B.A., of Toronto University. The first piece was a quartette chorus, by Messrs. Grant, Budge, Abbott, and Martin, entitled "The Soldiers' Chorus." Then followed the president's inaugural address, on the subject, "Deliberative Assemblies: Their Educational Value." A chorus by the Glee Club, under the leadership of Mr. Gorrie, was well rendered. An interesting debate followed, on the subject: "Resolved, that secular associations are doing more for the temporal welfare of society than the church." In this debate, the affirmative was conducted by Messrs. Gould and O'Malley, representing the Literary Society of Wycliffe College; while the negative was supported by the representatives of Knox society, Messrs. Henry, B.A., and Budge, B.A. The speeches were brilliant, and full of interest. They showed much thought and careful preparation. The decision was given by the chairman, who awarded the victory to the visitors. The next public meeting of the society will be in the form of an "At Home," and will be given on February 9th, the day when the conference of the Alumni Association of the college closes.

THE Missionary Society held its nineteenth public meeting in Convocation Hall on Friday evening, Nov. 17th. It was one of the most successful and enjoyable missionary meetings ever held in the college. The programme was good, the musical part was well rendered and enjoyed, the addresses were to the point, and listened to throughout with the deepest interest. Mr. Cooper, B.A., president of the society, gave an interesting address on "Our Society," showing its growth from small beginnings, and pointing out something of the work it has accomplished, after nearly half a century's labors. Mr. J. A. Shinmon then followed with an address on "Mission Work in Honan." Mr. Shinmon has labored in that province for

nine years as a missionary, and consequently could give some interesting facts regarding the Chinese, and the work that is being carried on in their midst. The address of the evening was by the Rev. John Neil, B.A., of Westminster Church, who spoke on the duty of the church to its missionaries. We are all well posted on the subject of the missionary's duty to the church, said Mr. Neil, but slow in recognizing the duty of the church towards her representatives. He then pointed out, in a very forcible way, the need of personal responsibility in the matter. We should keep more in touch with our missionaries, and make them feel that their cause was our cause, and in this way strengthen their hands. After a few remarks by the chairman, Mr. D. Fotheringham, the meeting was brought to a close, and all seemed to go away with the feeling that a very profitable evening had been spent.

If any little word of mine
 May make a life the brighter ;
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word ;
 And take my bit of singing,
 And drop it in some lonely vale,
 To set the echoes ringing.

If any little love of mine
 May make a life the sweeter ;
 If any little care of mine
 May make a friend's the fleetier ;
 If any lift of mine may ease
 The burden of another,
 God give me love, and care, and strength
 To help my toiling brother.

—*Selected.*

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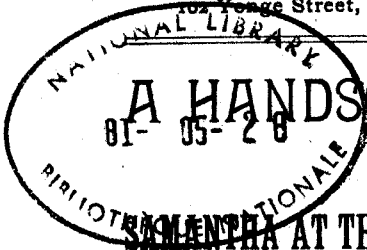
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