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THE EVOLUTION IN THE MANIFESTATION OF THE
SUPERNATURAL.

CHRISTIAN Apologetics has for its function to vindicate the divinity of the Christian religion. Christianity has its centre and foundation in Jesus Christ. It is a divine religion if He is a divine person. Jesus Christ is set forth as the culmination of a lengthened series of revelations from God. By divers portions and in divers manners, His word was spoken of old time, but when the fulness of the time came, the Word became flesh and dwelt among men. If Jesus Christ is a divine person, then the Old and New Testaments are the record of a divine revelation. Hence the vindication of Christianity is the vindication of the divine character of Jesus Christ, its foundation, and of the Scriptures which testify of Him. Moreover, the reality of the Christian religion presupposes the existence of God, a self-revealing being, and cannot be contradictory to any disclosures He may have made apart from Christianity, or the preparation for it in the Bible. Hence the vindication of Christianity either includes or presupposes the establishment of the discoveries God has made of Himself to man in the natural exercise of his faculties, and from natural objects and events. These constitute the sphere of natural theology. The

Christian religion gathers into itself all that is true of natural religion, and consequently cannot disregard external nature or the constitution of man as sources of truth concerning divine things.

The revelation, which nature and the Bible contain, is justly called divine, not simply because God is the author of it, but also because He is essentially the substance of it, the One whom it makes known. Nature is a source of religion because God reveals Himself in it, and for that reason alone. In the lessons it teaches to the receptive mind it gives indications of His being and character. Scripture is the record of a special history, in which all the earlier agents of revelation, as well as the only begotten Son, declared God. Its doctrines and morals both, are a disclosure of the person of God. Despite charges of vagueness and generality, the statement is at once comprehensive and exact, that "the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." This duty also embraces knowledge concerning God, since it connects itself with His revealed will. Christianity has a ground for continued existence, simply as it realizes the promise of God to manifest Himself in the hearts of believers. The revelation on which the Christian religion rests, and which apologetics has to vindicate, is alike in nature and in Scripture, one in which the Revealer is identical with what is revealed. Apologetics, then, has to establish that the foundation of Christianity is a self-revelation of God. The character of that revelation will guarantee its truth, its authority, and its adequacy.

The self-manifestation of God implies that man has an intelligence capable of apprehending Him. Hence a power of cognizing the Divine must be assumed. This does not imply that previous to, or independent of all experience, man possesses a thoroughly developed idea of God, which can be used as a touchstone to test the reality of professed manifestations. It does imply, however, that when the thought of the supernatural rises into consciousness on occasion of appropriate experience, it springs out of the depths of the mind itself. Beholding the attributes displayed in His works, it is able to recognize that these are attributes of a Divine Being, and in this recognition to rise to a more adequate conception of His character. The actual discernment of God, in nature or Scripture, is the highest assurance that man possesses the power

to discern Him, just as by actually looking at the sun we may know assuredly that we can see its light, an assurance that would not be shaken, though some should refuse to look, or others insist on looking with their eyes shut. If the examination of the facts of Christianity, and the grounds on which it rests, convinces the candid mind that the excellencies of God are displayed in it, then the function of apologetics is accomplished. The evidences of natural and revealed religion are really a setting forth of the different ways in which God has manifested Himself. God manifests Himself by the display of His attributes. Accordingly a possible classification of the different lines of Christian evidences would be to arrange them in groups corresponding to the divine attributes prevailingly displayed in each. The various branches of evidence are so many manifestations of divine agency in the things of which we can take knowledge. It is not necessary that they should exhaust all the attributes of God, or, indeed, bear witness to any save such as in some measure may be possessed by creatures. When these are displayed with a fulness and perfection not found in any creature, they must be ascribed to God. Apologetics seeks to show in every subject it embraces, that God is embodying some traits of His character. If there is a Supreme Being, Creator and Governor of all, it is no more than reasonable to expect that the invisible things of Him may be understood by the things which He has made and done. Hence the contents of the universe throughout all time may be expected to show forth the agency of Him to whom it is due.

The order of these various manifestations may be called an evolution, \therefore they are found to bear witness to an agency, continuous, progressive, and gradually attaining fuller development, so as to reveal new features and deepen the definiteness of those already revealed. The idea of evolution is one that has but recently risen over the mental horizon. Applied as a theory under which the facts of biology might be brought, it has been successively extended to other subjects, until now it claims to embrace the phenomena and genesis of the entire universe. According to this theory, everything commences in a rudimentary condition, and passes through a series of states, each slightly varied from and slightly more developed than the preceding, until a precise and determinate form is reached. In some of its applications evolution is not at variance with the existence and providential oversight of God. As

a matter of fact, however, it is prevailingly presented in an atheistic form, as a theory which furnishes a substitute for a Supreme Being. When so presented it labours under the fatal defect of continually assuming uncaused results. If there be no God, no one to impart His own efficiency, then whenever a higher product is evolved out of something lower, that part of the product which is over and above the efficiency of what produces it, is an effect which has no cause whatever. If, however, the operation of God is discernible in all created existence, and is even a necessity of thought in order to explain it, then any reality that may be asserted of evolution is simply an evolution in the manifestation of the supernatural. This is the necessary basis on which all theories concerning the facts of existence must proceed in order to have self-consistency. The facts of existence not only supply us with a series of manifestations of a supernatural being; when rightly interpreted they make known an orderly progress and increasing development in these manifestations—an evolution. By this is not meant that supernatural qualities come into fuller being from time to time in the history of the world, or attain a fuller self-consciousness, as if the supernatural gradually became clothed with greater divinity, or gradually came to the full consciousness of that divinity. But it may be maintained that the history of the world is an increasing disclosure of God through His attributes, so that as time advances those previously displayed become more distinct and fresh ones rise into prominence. Thus the evidences of natural and revealed religion may be grouped, not simply under the various divine attributes, but also in an orderly sequence, corresponding to the actual order in which these attributes appear. The supernatural comes with increasing fulness into the sphere of nature. The entire phenomena of inanimate nature, the existence of life and of human reason, and the facts of what is specially denominated revelation bear witness to an increasing orderly development in the manifestation of the divine character. Even those who deny the possibility of knowing anything supernatural generally acknowledge that the phenomena of being, as known to us, bear witness to a Being above and behind them. Spencer, the apostle of modern agnosticism, is constrained to postulate an infinite and eternal energy from which all things proceed. To characterize what can be thus described as absolutely unknown seems a contradiction in terms. Moreover, the acknow-

ledge of so much as this is not logically consistent with the denial, that further manifestations are possible from the same source. It is impossible to arrange all the phenomena in which evidences of God may be traced, strictly according to their appearance in time. Certain broadly marked periods, however, can be detected, whose historical order is known. By means of these can be ascertained whether, from stage to stage, there is such an increase in the manifestation of supernatural agency and such an orderly progress as may be designated an evolution. Three such periods are marked by the beginning of external nature, the appearance of man, and those special occurrences professedly looking forward to, and connected with the coming of Jesus Christ. Science and the Bible both declare that these three stand in successive order. No one doubts that the external world had been gradually shaping itself, in accordance with the laws of nature, into its present form before the appearance of man. Equally without doubt is it that man had lived ages on the earth when One appeared from whom history took a new beginning. These successive periods require to be interrogated, to ascertain what disclosures they make of supernatural agency connected with them.

We ask first, what manifestation of a divine Being is to be found in external nature, as it was before the appearance of man. Placing ourselves in thought, at the very threshold of the existence of matter, does any supernatural agency appear? It is difficult to form a conception of what that condition was. We must think away, all entering into our idea of external nature from its connection with man. We must think away, all the character it possesses from its adaptation to the needs of life, animal or vegetable. We must think away all orderliness or exactness of form. But when we reach back to the primitive formless void, we find existence. This demands a cause, and declares itself to be the product of a power which created it. The supernatural commences to be declared as a power, through which the natural comes into being, and by which all things are upheld. Any attempt to evade the evidence of a supernatural power, continuous from the dawn of creation, must spring from a denial, either that a beginning of existence demands a cause, or that there ever has been such a beginning as creation implies. That every event must have a cause can be denied, only by doing violence to human reason. A cause is not simply a phenomenal

antecedent, invariably and unconditionally present, nor yet the substance of the effect existing in an earlier form. If the idea were thus limited, its universality might plausibly be denied, or at least made a question for further investigation. But besides being a substantial existence, preceding and connected with its effect, a real cause gives forth an efficacy adequate to the production of that effect. Thus understood, the judgment that every effect has a cause is a necessary native principle of the mind, neither the offspring of experience, nor a deduction from any higher principle. Even those who seek to deny the validity of this judgment, cannot and do not deny that it is a necessity of thought. They set themselves to explain why men universally think it. The explanations involve in some form or other, an appeal to the fact that this causal connection has always been found in experience. This, however, is insufficient, because experience, no matter how wide, and uncontradicted can tell us only what is, never what must be. The judgment is in fact the indispensable condition of all experience, so that its necessity is involved in the existence of reason itself. Unless this judgment be acknowledged as valid, the mind is self contradictory, its utterances are untrustworthy, and the only logical resting place is an absolute scepticism about everything, which no man in his right reason ever consistently carried out.

But, admitting that every beginning of existence has a cause can the application of this to the material universe be evaded by denying that it had any beginning. This has been attempted, and that from opposite quarters. To avoid all reference to God it has been contended that there is a permanent element in nature, which within the range of human knowledge has had no beginning, no cause, but is itself the cause or concause of everything which takes place. On the other hand, the world has been regarded as such a necessary revelation of the divine character, that the very idea of God is held to include all that of which a world of finite intelligence is the manifestation; this finite intelligence being in its very essence related to nature. In this case, nature would be co-eternal with the Eternal. In both evasions, however, the eternity of any material element is an unproved assertion. Every part of nature which can be known is changeable, and thus has had a beginning. All with which experience brings us in contact is finite and dependent. So far as research can be pushed in the past, everything

found in nature proclaims itself an effect of previous energy. Thus the matter contained in nature, so far as known to us, began to be. Attempts to reach its ultimate character have also to proceed by assuming a beginning. Science has sought to account for masses of matter by recognizing molecules, and to explain molecules by supposing atoms. This necessitates the further supposition, that these have existed unchanged through all the changes of nature. Yet, as Prof. Clerk-Maxwell expresses it, the exact correspondence of these to one another, compels us to look beyond them to some common cause, or common origin, to explain why this singular relation of equality exists, rather than any one of the infinite number of possible relations of inequality. If on the other hand, an explanation of matter be sought by resolving it into visible modes of force, a conflict of energies, then these energies are outgoings, bespeaking the operation of a Being with all-pervading power. Nature reveals no ground whatever for denying to it a beginning. The deliverance of science may be summed up in the words of Sir J. W. Dawson. He says: "The geological history of the earth plainly intimates a beginning, by utterly negating the idea that 'all things continue as they were from the foundation of the world.' It traces back to their origin, not only the animals and plants which at present live, but also their predecessors, through successive dynasties emerging in long procession from the depths of a primitive antiquity. Not only so; it assigns to their relative ages, all the rocks of the earth's crust, and all the plains and mountains, built up of them. Thus as we go back in geological time, we leave behind us, one by one, all the things with which we are familiar, and the inevitable conclusion gains on us, that we must be approaching a beginning, though this may be veiled from us in clouds and thick darkness." Since nature has a beginning, and since the demand for a cause is a valid one, the supernatural comes into manifestation in the beginning, as a power adequate to the production of nature, and to all that has been revealed in its processes ever since. On the very threshold of created existence, we hear a voice from the formless void proclaiming, God exists a God of power.

But while a condition without form and void might mark the initial stage of creation, it could be applicable to nothing beyond the initial stage. The very first activity in the created mass, the

earliest approach to any arrangement, carries the creative work on a stage, and brings into manifestation a further development of supernatural agency. The Bible tells us that the first creative fiat was,—Let there be light. Science confirms this by proving, that light is the result of molecular action, dependent on fundamental qualities of matter as now constituted, so that its appearance must have marked the very initiation of activity in matter. "The latest readings of science," says Prof. Dana, "thus declare, as emphatically as the Bible that on the first day light was." This was the beginning of changes, chemical and physical, which were to evolve systems of worlds, with suns and planets within them. It was the commencement of order in creation, the manifestation that its supernatural originator is not only a power, but an intelligence, shaping nature into an orderly system. The evidences of such order are now everywhere obtrusive. But even from the beginning of activity, from the nature of the case, creation has been an increasing development of definiteness of form, and uniformity of process. An outstanding example of this is seen in the exact properties of every elementary substance, and its strict invariable relation to other elementary substances. Endowed with these fixed properties and relations, a very limited number of elements is sufficient to furnish the material basis for the infinite complexity which nature presents. Moreover as the creative mass separates into circles of worlds, these in their various movements and circuits work out the solution of rigid mathematical laws, to whose operations throughout all space they testify. Again, the typical forms, which even inorganic nature reveals, become yet more abundant when living organisms are reached. They reveal the operation of great creative ideas, in accord with which they group themselves into classes, or occupy their determinate places as elements in the single organic structure. If the demand for a cause is valid, then in the light of the order of nature, the demand needs for its satisfaction a cause which is not simply ~~pr~~ ^{pr} ~~ange~~ ^{ange} ~~ment~~ ^{ment} intelligence. It is not too much to say, that the possibility of physical science depends on the intelligence of the author of nature. Every branch of physical science has made its advances, by giving expression in thought to what had found expression in matter. The existence of any science is a proclamation that the subject matter with which it deals is expressible in thought. It can possess that character,

only in virtue of being the embodiment of thought, and of a thought dwelling in its producer. The scientific investigator certainly does not contribute the thought which he finds in nature from his own mind, but just as certainly what he finds is the embodiment of nothing else than a mind. The attitude of the man of science towards nature is that of an observer not a creator. It is true, that his own mind must supply the necessary principles under which he views the objects of his study. Kepler could never have discovered that the heavenly bodies move in elliptical orbits, had the idea of an ellipse not been already in his mind. That the angles at which the leaves of plants grow as they diverge from the stem, thoroughly and accurately express the idea of extreme and mean ratio, could be discerned only by one, who understood what such ratio is. While this is true, it is equally true, that unless the objects studied had really embodied these ideas, they would never have disclosed themselves to the searcher after truth. Nature shews in herself the objective reality of human thoughts, and so proclaims that she is the product of an intelligence whose thoughts we are thus permitted to read. It has been asserted that, since the human mind has those general principles and relations under which it views nature, it really constitutes nature, simply reflecting into matter its own intellectuality, and not necessarily presupposing any objective intelligence. This would be on a par with the assertion, that, since a person who observes the architectural principles developed in St. Paul's Cathedral, must bring to his observation a knowledge of these principles, therefore he is simply beholding his own thought mirrored in it, and has no need to suppose a Christopher Wren, in whose mind these principles first lived, and who planned and fashioned the stately structure, so that it should give expression to them. The attempt to evade an intelligent source of nature, by asserting that its orderliness, and capacity of being apprehended in thought, may be the result of chance or law, is either to offer an explanation which explains nothing or to take the word chance or law, and clothe it with divine attributes. Thus from the dawn of light upon creation, and continuously ever since, we hear another voice from nature, with increasing plainness proclaiming, God exists, a God of intelligence.

The activity generated in the mass of creation was not merely for the sake of activity, however. It had a reference to, and was a

preparation for the future. An eye-witness at any particular stage in the progress of creation might be able to see merely the fact of arrangement and order. But one who could extend his vision along the line of progress, would discern in addition, that the earlier stages were being shaped in such a way, as prepared for something further in the later. In this was manifested an increased development in supernatural agency. The Bible tells that after the appearance of dry land living organisms were brought forth by the Word of God, successively plants and animals. Science recognizes a real advance in the history of creation, with the beginning of life, while absolutely silent respecting the mystery of its origin. Facts from nature also sustain the sequence of plant and animal life, even though as yet no fossil plants have been found in the oldest rocks. Life when it appeared was a new thing in creation, and the fact that it was able to sustain itself, sufficiently proves that the earlier stages, through which nature passed, fitted it for the sustenance of life. Geology can now describe with measurable certainty those age-long processes by which the various necessities of life were gradually brought about. Light, heat, moisture, the sediment of the rocks, entered into multitudes of correlations, such in character, that living organisms found a fitting abode. The appearance and the continuance of life, shews that the previous ages of inorganic activity had not been purposeless, but were the development of a mighty plan, whose fulfilment is partly realized in the teeming life of ocean, earth, and air. Moreover, a purpose working towards its fulfilment is seen also in the phenomena of life itself, and the higher the character of life, the more clearly it is discernable. A living being contains an apparatus of organs, sometimes very numerous, differing from one another, subserving various uses, but all co-operating in maintaining and reproducing the collective life of the organism. The fact that these organs are all unified in the production of one result, declares that this result, future though its actual occurrence be, must have been ideally present conditioning their formation. A still wider view justifies a similar assertion with regard to the constitution of nature as a whole. The kingdom of inorganic nature, and the two organic kingdoms, are so adapted to one another, and possess such reciprocal action, that the continuance of the course of nature is secured. This steady pursuit of a purpose, whose fulfilment is in the future, demands a cause, equally with the existence and

the order of nature. That cause can be nothing else than the thought of such result, predetermining the series of co-ordinations and adjustments by which it is brought about. That thought must exist in the mind of the originator. Hence, in addition to power and intelligence, appears that wise forethought, by which the various means in nature have been designed for the ends realized ; so that the present exists not for itself alone, but for the future. Should science at any future age succeed in establishing the theory, that all natural existences have been developed out of one or more original germs, through a countless number of minute variations, according to certain general principles ; this would not weaken in the least the demand for One, who in wisdom had made them all. In that event both the product and the entire process of development would be manifestations of wisdom. The general principles operative in the evolution would need to be accounted for. The fact that these principles should so co-operate as to produce a co-ordinated and adjusted result, would also demand an explanation. The only adequate explanation would be that they had been designed for this purpose.

The necessity of beholding in nature the embodiment of a plan originating in divine wisdom, has been recognized by some who at the same time have contended that this conception is simply a hypothesis, necessary for our understanding of nature, but not objectively real in it. But the very fact that we trace this adaptation, not in every detail, but in some things rather than others, shews that it has a ground in the nature of things, and is not purely inward. Besides, a hypothesis which corresponds to observed facts, and furnishes a real explanation of them, as is the case with this, justifies its claim to validity. It has been further recognized that in nature as a whole, and in its parts, there is really an adaptation and a movement towards definite ends, but with the recognition of this it has been contended, that this is simply nature seeking to realize its own essential character, uniting cause, means, and end in the one principle ; and attaining self-realization without going outside itself. According to this, nature first exists as an idea, which gradually externalizes itself. This very conception expresses a distinction between the operative idea and the externalized result. Moreover an idea can exist only in a mind. Hence this existence as an idea must have been in the mind of Him, who

planned it. The attempt has also been made to evade the reference to supernatural wisdom, by likening the realization of ends in nature, to the instinctive actions of the lower animals. It is claimed that in many of these there is action towards a definite end, where there can be no consciousness of the end on the part of the animal. The same unconscious movement, it is urged, may characterize nature. This is to explain nature by a fact in it, which itself needs explanation. To assert action towards an end, without any consciousness of the end, is a contradiction. But the consciousness does not necessarily inhere in the immediate agent. The first cause may readily control the agent to certain ends otherwise than by a consciousness of these ; and our reason demands this conscious control, in the instinctive actions of animals, just as much as in the general course of nature. Thus in addition to the manifestations of power and intelligence the voice of nature is heard proclaiming, and increasing in emphasis with the dawn of life, God exists, a God of wisdom. While external nature may give faint indications of further divine features, these are the ones most prominently revealed.

In the next period, that of the appearance of man, the creative process reaches a higher stage. All that has already emerged of the supernatural, now stands out with greater distinctness. Man is endowed with these divine attributes in such a manner that when human energy, and intellect, and wisdom, are brought into contact with the divine manifestations embodied in nature, they take on a character, different from what they presented to the mere observer, and lend themselves to the production of effects, which unaided nature had never achieved. Every product of art declares a power and a wisdom, that had been imparted to nature, but needed human contact to call it forth. Harnessing the energies of nature to mechanism, man causes them to give forth new exercises of power subservient to his wishes. Moreover the very existence of the human mind is a manifestation of a divine intellect. Every exercise of thought is valid, only on a supposition that there is an absolute Reason, whose nature is the criterion of certitude in all human reason. The fact that we suppose, and must suppose, reason everywhere to be the same, the judgment that its necessary truths are absolutely universal, finds its only solution in the existence of Him, in whom are hid all the treasures of wisdom and

knowledge. Moreover, the existence of such attributes as power, intelligence, and wisdom in the unity of a human personality furnishes a revelation concerning the manner of their subsistence in God. The author of human personality cannot be impersonal. Personality with Him may mean much more than it does with men. It cannot mean less.

But through man additional divine attributes merge into view. Possessed of a bodily life similar to that of the lower animals in nature, he is possessed also of a spiritual life all his own. To this belongs his moral nature. He possesses a principle within him, which on the occasion of appropriate experience, discloses to him the fact of rightness, and in that disclosure places him under obligation to do what is right. The consciousness of obligation is just another phase of the knowledge of right. The right is that which man ought to do. This consciousness is not derived from any imitation of outward authority, nor from any training which associates pleasure and pain with certain classes of actions. It is not generated from considerations of individual or general well-being. It is not evolved out of a gradual, long-continued process of adaptation to social environment. These might, perhaps, explain a conditional imperative, an inward voice saying, do this if you wish such and such results. But they have no explanation to give of the categorical imperative with which conscience speaks. They furnish no ground for asserting, I ought to do right. The idea of right carrying in itself the obligation to do it, is ultimate, inexplicable, irreducible. It may be called forth, where it lies dormant, but cannot be imparted to an absolutely non-moral being. Whence came it? Clearly from the Author of our being, who accordingly must himself possess a knowledge of moral distinctions. The creator of man cannot be non-moral. Moreover, the sense of responsibility declares that God is a moral governor. Obligation to duty cannot be shifted at will. Man may disregard the voice of conscience. By repeated refusals to obey, he may obscure the sense of it. But he cannot alter the imperativeness of its utterance. It constrains him to acknowledge a moral supremacy that cannot be shaken off. His will is powerless to free him from the consciousness of responsibility. Is this not saying in other words, that the Supreme Being is one to whom we are responsible, whose will we are under obligation to obey, who is our moral governor,

and has implanted within us the recognition of His authority? But further, this sense of responsibility is not the obligation to obey an unknown or arbitrary will; not the recognition that we ought to fulfil commands from a certain source irrespective of their character. It is the feeling of obligation to do right actions. It is not necessary to inquire here, how the moral qualities of actions are determined. Conscience, in saying, You ought to do right, declares that righteousness belongs to Him, under whose moral government we are. This sense of obligation to right conduct, in which He makes known His will within us, cannot but be an expression of His own character. Besides, the issues of obedience to, or disregard of, the voice of conscience, in the moral experience of mankind, while mixed in character, yet on the whole bear witness that God is a moral governor, who loves righteousness and hates iniquity. This testimony is not contradicted by the fact that sin exists and is so prevalent. There is mystery here, before which we have to confess our ignorance. That the permission of sin sometimes becomes the condition of worthy ends, may be a partial explanation. For the rest, our moral natures assure us that He, whose purpose is expressed in our consciousness of responsibility to act aright, cannot be the author of moral evil. Thus in advance of the manifestations of the supernatural in external nature, the spirit with the breath of man proclaims, God reigns, a God of righteousness.

But, through his moral nature, man recognizes not only a law of duty defining conduct, but a thought of good inspiring it. This is a psychological fact equally with the idea of right. These two ideas are distinct from one another, yet inseparable. The conception of right action is not simply that of striving to attain what is good, neither is the good purely identical with doing right. The one implies a standard, by which actions are tested, the other an ideal, towards which the person tends. Yet a true standard will be associated with the highest good, and a worthy ideal will be reached through right action alone. What is right is to be done for its own sake regardless of consequences; but in determining the moral quality of actions, their tendency to promote the highest good cannot be left out of view. With the thought of the good we are again in contact with an ultimate, irreducible idea. It may be possible to specify elements entering into the realization

of it, but it is something more than the sum of these elements. It is not identical with happiness, but in realizing it happiness cannot be altogether lost sight of. It is not a purely personal end, without regard to our fellow beings, but not an end from which all personal considerations are shut out. It presents itself to the mind as worthy to be striven after, and satisfactory when attained. The possession of this unrealized, yet approachable ideal, testifies to a capacity for moral progress. Like the instinct of the lower animals, this impulse after good is an indication of the proper destiny of man. Unlike instinct, however, it includes an intelligent appreciation of the end, and its attainment must be freely sought, if sought at all. The fact that man possesses the idea of the highest excellence, and the impulse towards it, implies that the Author of his being has implanted this ideal within him, and has designed that he should realize his true nature in attaining it. Such ideal and design can spring only from a God, who Himself is good. Moreover, as man seeks to do right for its own sake, he attains a measure of the good. As duty is realized in character, and the conception of right filled with content, there is continual approach towards ideal excellence. This intimates that God in His righteousness has purposed, that man should realize such excellence, and in that purpose has given a revelation of His own character. The prevalence of suffering has been urged as inconsistent with divine goodness. So far as suffering is connected with sin, it calls for no separate explanation. Besides, since good is not identical with mere enjoyment, suffering is not necessarily antagonistic to it. Moreover, if there be a highest good of all creation, towards which the ages are progressing, involving in itself the subordinate end of every creature, suffering may be a means towards it. As a matter of fact, both in outward nature and in man pain often works out wise and benevolent results. In all these there is nothing to contradict that ideal of excellence within us, which urges towards its own realization, and discloses Him, in Whom it is fulfilled. Thus the spirit within man, which attested the righteousness of God, is heard also declaring, God reigns a God of goodness.

Passing on from the appearance of man to the third period, connected with the coming of Jesus Christ, a further evolution in the manifestation of the supernatural is reached. The possibility

of such advance is involved in the reality of the disclosures already noticed, in the constitution of outward nature and of man. A God who had not the power yet more specially to reveal Himself, would be reduced to the level of a mere natural force. To assert that nothing more of the supernatural can be manifested, is to assert either that the human mind is naturally omniscient, or that all which is beyond the natural manifestation of the divine, is incapable of being apprehended. Nor can any objection be made to special revelation, grounded in the immutable nature of God. Immutability demands consistency of principles, but not necessarily invariableness of actions. Nor is there any reason for representing this further evolution as an afterthought, designed to meet exigencies previously unprovided for. It may very well form part of the original plan. The necessity of additional manifestation of the divine nature is justified by the fact that, without it, men have nowhere generally attained even to the knowledge concerning God, which is revealed apart from Scripture. This necessity is further justified by the strange moral condition of man, on account of which he needs a higher light, to discern his true destiny as a spiritual being, and to enable him to realize it. Recognizing his obligation to obey the moral law, he is compelled at the same time to recognize his failure to do so, in setting up an ideal of duty lower than he ought to entertain, in falling short of his own ideal, and in many direct transgressions. In all this man recognizes a strange problem of moral disorder, but finds for it no solution.

As external nature formed the fitting sphere for the dominion of man, so man's spiritual nature formed a fitting sphere for the kingdom of God. In this manifestation all the divine attributes, which have already appeared, again come to light. But what is specially characteristic here is, that God is made known in Christ, through self-sacrifice reconciling the world to Himself, becoming a burden-bearer, that His creatures may be raised to be partakers of His own divine nature. The revelation in Christ completes those progressive manifestations of grace, which had been taking place ever since the need of reconciliation arose, and whose history the Scriptures contain. The abiding presence of the Holy Spirit in the Church, professedly secures the continuance of the completed supernatural manifestation. As the Old and New Testaments are organically connected in setting forth Christ, so Christianity has its root in Him.

Is the life recorded in the Gospels, really a further evolution of the same supernatural agency, traceable in outward nature and in man? We have to do here with the trustworthy account of a real life. In the writings of the early Christian ages, there is ample confirmation of this. Even apart from these, the fourfold record cannot be explained, except on the supposition that it is a record of facts. Every attempt to explain it otherwise breaks down. It surpasses the powers of literary invention. It treats of an age too advanced for the annals to be mythical. There was not sufficient time before the Gospels were written for the formation of legends, nor do they bear the character of such writings. Moreover, if legendary, that fact could hardly have remained unknown, alike to those accepting, and those rejecting them. That Christianity with its literary basis in the Scriptures, and its centre in Christ, is a further stage in the evolution of supernatural agency, may be established by showing that in it, the divine attributes already traceable again appear, but now in essentially higher form, and furthermore, that all these manifestations are dominated by the supremely gracious purpose, of redeeming mankind through self-sacrifice.

Connected with the life of Christ is noticeable an exercise of supernatural power, essentially higher than had been manifested in outward nature and in man. The products of this power, when exercised over physical nature, are designated miracles. These consist of occurrences in the sphere of nature, which can be accounted for, neither by the ordinary uniformities known as laws of nature, nor by the agency of man, but are produced in acknowledged obedience to the will of God, and for ends worthy of Him. The possibility of such events does violence to no necessary principle of thought, and must be granted by all who acknowledge that there is a Divine Being, corresponding to the disclosures otherwise made. To doubt this possibility would necessitate the conception of a supernatural agency acting altogether by necessity of nature, a conception at variance alike with the intelligence and moral government of the Supreme Being. Such facts as the beginning of organic life, and of rational existence are not consistent with the impossibility of miracles. Not only so, it is antecedently probable that occurrences of this nature would accompany such a work as the redemption of mankind through the self-communication of

God. The satisfaction of the need expressed in man's moral condition demands a manifestation of the supernatural, such as in some of its phases would naturally embrace a high exercise of divine power. The power seen in the miracle is not simply an attestation that divine agency actuates the worker, but is itself a manifestation of that agency, and is connected with other redemptive attributes. The miracle is not an arbitrary exercise of omnipotence, a prodigy, parallel with the frivolous examples, and liable to the frivolous objections sometimes employed to discredit it. It is an integral part of a self-manifestation in grace. Consequently its occurrence will have the highest probability if the fulness of this gracious revelation is to be attained. A manifestation in which God entered into human history, and achieved the redemption of His creatures by self-sacrifice, could not be other than miraculous. The entrance on human life—the incarnation—is a miracle. The sign that redemption is completed—the resurrection—is also a miracle. These are constitutive of this manifestation in grace. In relation to them all other miracles, organically connected, are strictly in keeping, as natural accompaniments. In common with other factors in revelation, they point towards the restoration of the world from that shock and disorder introduced by sin. To all except the immediate witnesses, the proof that such occurrences actually took place must rest on testimony. This is so ample and reliable on their behalf, that it cannot well be turned aside, except by the denial that any conceivable testimony can establish such events. Our knowledge of the powers and limits of nature is sufficient to prevent the explanation, that the miracles as described can issue either from known natural laws, or from possible agencies in nature hitherto unrevealed. The denial that any possible testimony can establish what had originally been a matter of experience is a denial of the validity of testimony, which no one thinks of making when it relates to other matters.

This supernatural power connected with the work of Christ, is manifested also in the spiritual sphere, not simply in the bodies of men or other natural objects, but also in the inward rational nature. He who said to the palsied "Arise, take up thy bed," said also, "Son, thy sins are forgiven." The multitudes who have heard a similar voice, and who have experienced hearts renewed by the Spirit of grace, are witnesses to manifestations of God within them, in which

His power is strikingly shewn forth. The believer finds that in his experience, there was formerly the consciousness of a native antagonism, alike to the mercies and obligations of the Christian religion. There is now the consciousness that this antagonism has been turned into harmony, that dislike has given place to cordial acceptance. This change, he knows, is not self-originated, not due simply to fresh intellectual light or moral vigor, but one in which he is constrained to recognize a supernatural power, using the Word of Scripture to produce newness of life. He has ventured himself on the truth and divine character of Christianity and its founder, and that venture has been justified in him. It is true this manifestation cannot be strictly communicated to those who remain destitute of such experience. Christ spoke of a manifestation to His disciples, which was not unto the world. But the testimony of those to whom this manifestation is given remains valid, and cannot in fairness be doubted or rejected by those who refuse to comply with the conditions which make it possible. Besides, marked outward results of that inward power often are discernible in the effect produced on the life. Sometimes it results in the infusion of new power into the former sphere of life, sometimes in the change of the entire life work. A notable instance is the conversion of Saul of Tarsus. His general character and his conduct, before and after conversion, all so well known to us, forbid any other explanation of it than that which he himself gives, that it was the good pleasure of God to reveal His Son in him.

Moreover, a further outward result of that inward power is visible in the growth and propagation of the Christian religion. It is not to be forgotten that other systems of religion have been widely diffused. But human reasons can be given for their extension, while the secondary causes by which it has been sought to account for the propagation of Christianity are partly effects, themselves needing explanation, and partly causes whose effectiveness involves the supposition that divine power is connected with them: The inward power of Christianity has revealed itself in continual progress, in followers whose zeal shrinks not from the most arduous labours and severest sufferings, in nations brought under its sway, in widespread missionary enterprise, and in witnesses of its efficacy raised up throughout the whole world.

Connected with the life of Christ is noticeable, also, the exercise

of supernatural intelligence essentially higher than had been manifested in outward nature and in man. This is displayed in the utterances ascribed to Jesus. Whatever doubt the unbeliever may try to throw on the reference of these to Christ, he cannot deny that the utterances have been made. Their nature evidences that they are the expression of One, whose thoughts are not as the thoughts of men. The unparalleled claim put forth by Messiah when He said, I am the Light of the world, is justified by His teaching. This utterly transcends the limits of His birth and surroundings. It furnishes the solution to problems whose importance had long been recognized, but which had baffled the acutest intellects. In Him appeared intimate knowledge of the Highest. In Him were disclosed, with a clearness unknown before, the nature, the duty, and the destiny of man. The substance, as well as the manner, of His teaching bears out the words of the officers sent to seize Him—Never man so spake. The same may be said in a degree of those who professedly declared the mind of God, either preparatory to or in continuance of the teaching of Christ. The words of the prophets in the Old Testament, and the apostles in the New have a character of their own. They are unique in literature. They give evidence of an insight, a knowledge not to be accounted for by the natural faculties of these men, nor by the circumstances and surroundings of their times. This manifestation of supernatural intelligence is rather to be discerned through the impression their utterances are fitted to make on a susceptible mind, than a matter to be formally expressed. In one case, however, the supernatural intelligence may be set forth evidentially, that is, where the utterances have reference to future events, neither foreseen by ordinary human sagacity, nor brought about by human contrivance as a result of the prediction. Prophecy is not more real when it refers to the future than when it deals with the present or the past, but the divine intelligence embodied in it is more readily set forth. Neither the prediction nor the event which realizes its ideal, if considered alone, may appear supernatural, but in the correspondence between the two divine intelligence emerges. Since prophecy connects itself with the self-manifestation of God in grace, for the redemption of mankind and the establishment of a kingdom of earth, its sphere will naturally be the kingdom. Accordingly its predictive element should be sought in large forecasts

as to the character, growth and other features of the kingdom. No demand can justly be made beforehand as to the degree to which it must specify minute particulars. No alleged failure to foreshadow details, or alleged unpredictable character of portions usually regarded as foreshadowing such details, can be urged if in general features indisputable predictions appear. Christ's own utterances, particularly in many parables, exhibit an insight into the future of the kingdom, which could result from no merely human discernment, but whose accuracy is increasingly displayed by the progress of time. The relation of the Old Testament to the New gives a favourable opportunity for examining prophecy. The most destructive criticism acknowledges that the latest part of the Old Testament was written at least 150, B.C. While Christianity sprang out of the religion recorded in the Old Testament, it is not a development explicable by reference to the unassisted religious instinct. The thought of the Christian religion lay as something new in the minds of the prophets. Their utterances are burdened with it. Though they lived separate from other nations and jealously guarded their isolation, their vision is of a universal kingdom, a religion embracing all nations, ultimately filling the earth with righteousness and peace. Its spiritual character was clearly discerned by them. They express unwavering confidence in the final triumph of good. Their vision connects itself with the advent of One who is God's anointed. Starting from the circumstances of their own time, they trace out the lines to the last days, when the glorious, conquering Messiah appears. Yet, on the other hand, the vision is mingled with suffering, humiliation and rejection. The ideal grows with the successive prophets, each labouring to clarify the Messianic forecast, each adding a fragment to the mass, yet not seeking to harmonize the different features in one view. These broad forecasts and general outlines characterize the entire structure of Old Testament activity. While general they are intelligible and definite. The life and mission of Christ adequately realized them. Moreover, their fulfilment, while real, was so original and spiritual that it could not have been evolved by human minds from these outlines. Thus prophecy as an integral part of God's redemptive revelation of Himself is a manifestation of supernatural intelligence.

The indwelling of the Holy Spirit in the believer also furnishes

an instance of supernatural intelligence. In connection with the divine work in regeneration, the believer can testify that unto him God revealed, through the Spirit, things which eye saw not, and ear heard not, and which entered not into the heart of man. Here again, the testimony is one which cannot be communicated to the doubter. It is the man that willeth to do God's will, who possesses the requisite discernment. But the testimony of such is credible, and has a right to be received.

Connected with the life of Christ, is noticeable also a manifestation of supernatural wisdom, essentially superior to that revealed in outward nature and in man. This is discernible in the very nature and fabric of redemption, and in the preparation for it in preceding ages. The successive periods, and different factors in the history of Israel, as recorded in the Old Testament, are not only prophetic of the New, but are so co-ordinated and adjusted as to work towards it. This speaks of wisdom, but a wisdom which certainly did not inhere in the agents themselves, but in Him, who sees the end from the beginning. His Spirit so wrought in, and controlled the human authors of the Old Testament, that though they were separated from one another by centuries, and by the utmost diversity of natural endowment, their writings viewed from the Christian standpoint, are seen to coalesce in an organic structure, not more wondrous in its internal harmony, than in its preparation for the fulness of time in Christ.

The work of redemption wrought out in the fulness of time, discloses yet more of divine wisdom, in its adaptation to the needs, longings, and aspirations of human nature. Man's failure to attain the proper ideal of his nature, finds expression in unrest and vague longings, which have been aptly called the hunger of the soul. Scripture shews its adaptation by the recognition and interpretation of these needs. It not only knows that there is such unrest and strife, but confronts man with the unknown object of his longings. It declares that his nature craves communion with the Most High, and in order to obtain that, needs pardon for the guilty record of the life, and deliverance from the moral weakness felt in seeking to break with evil. Though the real source and character of this unrest were previously hidden from him who experiences it, yet when confronted with what is thus mirrored in Scripture, he is compelled to recognize the truthfulness of the like-

ness. But Scripture also discloses such correspondence to these deep facts of human existence, as meets and satisfies them. In faithfully depicting the many needs of the human soul, it not only holds up the ideal perfection of man, but discloses the mode of regaining it. It reveals God in Christ, taking that nature which had fallen into the closest possible union with divine excellence, coming in the experience of an earthly life in continual contact with iniquity, in all its virulence and vileness, vindicating the majesty of law, and declaring the guilt of sin, by a most awful expiation, and dwelling in the heart as the inward light, and strength, and hope of humanity. In that is made known an adaptation accurate and thorough to the needs and possibilities of man.

This adaptation extends to mankind universally. The power of the Gospel to satisfy the deepest needs of the soul is not restricted to one age, or to one race. It is not affected by social conditions. It is not limited by intellectual or moral attainments. The progress of Christian missions is increasingly making manifest, that the Gospel has a message and a remedy, to which humanity everywhere responds. Even those who do not accept Christianity as divine, are constrained to acknowledge this. One of them (Mr. Lecky) thus writes:—"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may be truly said, that the simple record of three short years of active life, has done more to regenerate, and to soften mankind, than all the disquisitions of philosophers, and than all the exhortations of moralists."

Moreover, a comparative study of religions, reveals the fact that Christianity alone, meets the needs of universal humanity. Other systems contain elements of truth and traces of moral worth. As might be expected, they give voice to the deep needs and cravings of the human soul. The very existence of a religion, no matter how perverted its beliefs and morality, is an expression of want. But for the most part these religions do not aspire to anything wider than national limits. Nor, whether national, or universal, do

they contain a remedy adapted to human needs. One of the most highly extolled among them, while recognizing the unsatisfying character of life as it is, can hold out no hope higher, than the ultimate extinction of needs with the extinction of personal existence itself. The divine Being which they set forth is essentially an unknown God, not one who can satisfy the intellectual, moral, and religious cravings of humanity. Thus the Christian religion has a unique character, in being so adapted to man, that it aids him to realize his true destiny. In this it gives evidence of supernatural wisdom.

Connected with the life and mission of Christ is noticeable also a manifestation of righteousness and morality generally, essentially higher than that disclosed by the light of reason. The morality expressed and enforced in Scripture reveals its excellence in many features. It traces holiness back to its true principle, when it inculcates conformity to the divine nature and will. God is set forth, perfect in His nature, sovereign in His will. Everything is subordinated to Him. His glory is continually declared the chief end of all things. His nature is the embodiment of righteousness, hence mankind in their actions are to have respect always unto Him. Thus the rules of morality become reflections of the divine character. Besides, they comprise a complete system, embracing the services due from man to God, to his fellow creatures, and to himself, and seeking the development of those elements in the disposition, by which nature is ennobled. While exhibiting a preference for a gentle and humble disposition, over the more prominent traits of character, which the world admires, Scripture extols that true manliness and moral heroism, which is the outcome of a Christian spirit. It is not justly chargeable with neglecting the duties, either of private friendship or of public interest. Difficulties may be felt in connection with some actions and utterances, recorded in Scripture, particularly in earlier portions. These are largely obviated by bearing in mind that what occurs by divine permission has not necessarily divine approval, and by recognizing that there is progress in the clearness and fulness of revelation. Moreover, while outward duties are fully recognized, leading importance is attached to the diligent keeping of the heart, and the discipline of the inward man. Further, in setting forth the moral and spiritual ruin attendant on unrighteousness, and the inspiring hopes connected with

the realization of holiness, the Scripture reveals sanctions and motives for the practice of morality worthy of itself.

The disclosures of righteousness are also embodied in a perfect example of holiness in the life of the Lord Jesus Christ. This was the impression made by His life upon those with whom He came in contact. Friends, opponents, and indifferent persons unite in testifying that He is a righteous man, who has done nothing amiss. The fourfold record represents Him in the various experiences of life, narrates His words, and describes His works: throughout all He is the sinless One. The incidents that disclose His perfect moral harmony, shew Him in the full exercise of His whole nature. Even the portrayal in a life of such perfection, had been unknown previously in the world. It is true not even the most intimate could discern the inmost thoughts of His heart. Their judgment necessarily, was based on the outward life. But the inward testimony also is supplied by utterances of Jesus. He had no consciousness of sin. Such an outwardly pure moral character, could never have co-existed with a conscience ignorant of inward sinfulness, had the latter really existed. This entire freedom from all self-accusation, can be explained only by a perfect righteousness, such as the world had never known before. In this connection the elevating and purifying influences which Christianity has exerted, where it prevails, may also be referred to. These manifest the continual agency of the Spirit of holiness, whose presence is virtually the presence of Christ.

Coming to the divine goodness, it is superfluous to say that in connection with the life and mission of Christ there is a higher manifestation of this; for the revelation of God in Christ is essentially a revelation of goodness under the forms of mercy and grace. In response to the misery and sinfulness of man's actual condition, prominence is given to these features of the divine character all through the Scripture. The law contemplated God in covenant with man, and that a covenant of grace. The great prophets no more truly preached righteousness than they proclaimed the unchanging mercy of God, a mercy so quickening that, despite all unworthiness of His people, it would yet work out its end. In the perfect human character of Jesus, revealing the ideal of manhood, and in His deep sympathy, reaching out to the degraded and depraved, and winning them to Himself, are made known the

gracious design for which man was made, and the divine pity which was called forth by his failure to fulfil that design. But only as the thought rises up to the real divine nature of Christ, is the fulness of this gracious manifestation understood. In beholding Him who is One with the Supreme God, yielding up His life upon the cross through the promptings of His own love, we behold the divine goodness expressed in a form than which the mind cannot conceive of a higher. Even the dark mystery of moral evil, though still impenetrable, yet has such light cast upon it, as reveals that no attribute of God is imperilled or obscured thereby. In confronting evil and putting it down, in working out a divinely sufficient remedy, in repelling all its defilement, and in becoming the pledge of exceeding great and precious promises, Christ is manifested in redemption, the power, and the wisdom, and the righteousness, and the grace of God. The fulness of all preceding revelation condenses in Him. The excellencies of the Divine Being shine forth from Him in such manner that all the other attributes, themselves more fully disclosed as they blend in the manifestation of redeeming grace, with one voice declare—God is love:

The claims of Theism and Christianity are vindicated in this ever-increasing disclosure given of the being and character of God in outward nature, in man, and in the historical revelation which centres in Christ. The complete disclosure is not yet. These are but the earnestings of a fuller evolution, when the tabernacle of God shall be with men, and He shall dwell among them, so that His children shall see Him even as He is. All the parts of creation still wear, as at the first, a forward look, waiting for that self-manifestation, whose glories shall be reproduced in all the children of God. That assured hope justifies the fullest confidence in the issue, in defending Christianity against every rival system. Its own intrinsic character is its true vindication. The defender of the faith has to hold forth the word of life, and clearly shining in its proper light, it will dispel all darkness.

R. Y. THOMSON.

Knox College, Toronto.

THE MODERATOR'S CHARGE TO THE NEW PROFESSOR.

THE Presbytery of Toronto has kindly asked me to discharge for them the pleasing duty of addressing you on this very important and interesting occasion. I trust I realize to some degree the responsibility attaching to this duty, and I hope that all concerned may feel that it is more than a mere form when in the name of the Church a charge is delivered to you in circumstances so fraught with the spiritual welfare of coming generations.

Allow me to congratulate you on the great honour that is connected with the sacred trust now committed to you. I may also venture to express our satisfaction that from among our sons trained in our own institutions, thoroughly in sympathy with the life and spirit of the country, one has been raised up by God, so pre-eminently gifted and fitted for the work to which the Church has called you.

Never can any feeling but that of grateful remembrance exist in the Church of Canada towards those noble, far-seeing, godly men, who came from other lands to begin in this new country, amidst many difficulties, the work of theological instruction, but surely it is a token for good from the Lord, that building on the foundations which they laid, the men who carry on the work to-day in our theological halls were nearly all born or trained in Canada. As to your full qualification, my brother, for the office you now hold, there is but one opinion. And we all cherish the hope and join in the prayer that you may long be spared to devote your talents and energy, your present high attainments and ever increasing knowledge and power, which will come to you year by year, to the service of the Lord.

Before you lies a work as arduous as it is noble and inspiring. To preach the glorious Gospel of the blessed God is the highest office God bestows on any man. To this office you have already been ordained, and you have filled it successfully. Still you will have ample opportunity to proclaim Christ's message of love to

dying men. But you are now called to unfold its deeper meaning to the ardent young minds who will hungrily wait for your teaching, and to lay open to their view the Scriptures, and disclose the underlying principles which are unseen and often undreamed of by the mere superficial student. To you it is given to vindicate and defend our most holy faith, as it was once for all delivered to the saints. It is yours to vindicate the ways of God, and show to the future teachers of the Church that righteousness and love control the movements of human affairs, religious, social, and political, and that the Jehovah God of Revelation is also the God of Nature and Providence. You are called to watch with patient eye the wide and ever-extending field of religious thought, so that you may be ready to repel every assault on the faith, and welcome every real advance in the apprehension of the truth. This work will at once tax your energies and reward your labours.

That you may do this work strive, my brother, at however great a distance, to follow the example of the Great Teacher, who, while He spake as never man spake, and was listened to by the common people gladly, was, at the same time, revealing God's purpose of grace to the twelve chosen ones whom He was training by special instruction for the great work on which they should enter after His departure. My brother, buy the truth and sell it not. Make it your own; not handling the Word of God deceitfully. This I say not because I entertain any apprehension. Fear in this respect is prevented by that devout and reverent, as well as honest, truth-seeking, painstaking spirit and habit of thought you have hitherto manifested. I desire to encourage you, my brother. You may expect to be the object of criticism at times, which in your inmost soul you will feel to be both unfair and undeserved. You will be downcast. Such unfavourable criticism may not be intelligent, but coming from good and earnest men, whose esteem and confidence you would like to enjoy, and whom you love in the Lord, you will not wish to disregard it. Such criticism may be made in no hostile spirit, but from a mistaken zeal for truth; evoked on the one hand by that cautious reserve in you which prevents the adoption of any new and plausible theory or view of truth before it has been thoroughly tested and approved; or, on the other hand, by your conscientious adoption and declaration of some fresh aspect of truth, forced on you by the irresistible

advance of science or historical research, which has the appearance of a departure from the good old way, and for which students with less opportunity are not yet prepared. Avoid both Scylla and Charybdis. *In medio tutissimus ibis.* We know from the experience of others in similar positions how carefully studied your language must be, lest, unintentionally, you may offend against the generation of God's children by doing violence to venerable and truly devout sentiment, or, on the other hand, seeming to uphold what the light of God's providential dealings has shown to be mistaken interpretations of Scripture truth.

Prove all things, hold fast that which is good. You are called to Christian Apologetic. No one can deny that in the past, through human infirmity, much dross became mixed with the pure silver of God's truth. Now God has cast the precious deposit into the furnace for purifying. Fiercely rage the searching fires of historic criticism, science and philosophy. But let us rejoice in this. Fear not, not one particle of truth can be lost. The Refiner Himself sits watching the cleansing process. He will care for His eternal truth. With confidence then, with loving reverent zeal, do your part to prove all things. What is good hold fast, let it not go. The apologetic of the last century was effective in its day. The men whom God then raised up as saviours did their work nobly, and succeeded in turning the arms of the aliens against themselves; and God is raising up such men to-day. The assault of this time is stronger, because more fundamental, more temperate, less shocking to religious sentiment than the flippant blasphemies of last century. Not the less daring is the polished attempt to do away with a personal God, with sin, salvation and a hereafter; not the less dangerous the attempt to bow out the great I AM from His universe and the cognizance of His creature man; with mock courtesy to declare the Infinite, the Absolute, too great for man's thought, unknown and unknowable; put in the place of HIM in whom we live and move and have our being, who is love and in fellowship with whom alone is blessedness—our God—an impersonal intelligence, an impersonal power, heartless and loveless; an IT before which man stands lost and bewildered, but to pray to which, or to trust to which were supreme folly. What if we do not know God revealed to us in His eternal Son? What if we cannot commune with Him? Poor fatherless children, shivering

through life's dark day! But brother, He is, and you know it! Be it yours then to make God real in the experience of those you teach, to make them feel His presence and adore.

If you and your pupils abide in Him, neither the oppositions of the knowledge (*gnosis*) which is falsely so called, nor metaphysical speculation, nor evolutionistic philosophy, nor purblind science, nor a materialistic ethicism, will be able to turn away the eye of faith from the glory of the one true God, who hath spoken to us by His Son from heaven.

The Church intrusts you with the highest work she has to do. She knows that the due performance of that work will cost you much. She expects self-denying labour for Christ. She will sympathize with you in your labours, your anxieties, your trials. She will uphold you and pray for you. What is far better than that, you may hear the Master Himself saying, I am with you. As your day, so will your strength be. I will not leave nor forsake. Go then, my brother, to the work entrusted to you, filled with the love and guided by the spirit of God, strong in faith, in hope, in purpose, looking to Christ Himself for strength.

"The Lord bless thee and keep thee ;

"The Lord make His face to shine upon thee, and be gracious unto thee ;

"The Lord lift up His countenance upon thee and give thee peace."

Dundas.

JOHN LAING.

THE PRESENT NEEDS OF KNOX COLLEGE.

THE installation of Professor Thomson, while affording congratulation in the addition of an accomplished scholar and an efficient teacher to our able College staff, also furnishes the opportunity to survey the immediate demands for further enlargement of our Faculty, in order to meet the urgent calls for efficient ministers.

I have been appointed by the Presbytery of Toronto to address a few words to the friends of the College in this connection, and I have consented to do it from the deep conviction that a crisis is upon our Church from the rapid increase of Presbyterian communities in the North-West in need of immediate supply. I recite in proof of this a single statement from our Field Secretary, Dr. Robertson :—" At least forty-eight congregations and missions require supply after students leave for their respective colleges. Of these ten are ready and anxious to call pastors, fourteen should have ordained missionaries, and for twenty-four catechists are needed."

This demand will undoubtedly increase in about similar proportion as the great North-West is opened up and settled. We have six theological halls in connection with our Church, sending forth ministers for the whole Dominion of Canada. In all, so far as I know, there is the most faithful work accomplished with the means at their command. But the demand for enlargement of facilities is urgent, and to this necessity in our own College I invite attention.

We have now four chairs of instruction and a lectureship, well filled and devoted to departments of knowledge essential to any thorough preparation for the Christian Ministry. That noble work has been done by these faithful and laborious servants of the Church, I shall not stay to demonstrate. Their record is in the grand and efficient army of pastors who are the alumni of this College.

In the few moments at my command I wish to direct your thoughts to the increase of the College Faculty and its support by our churches, in three practical departments :—

The Teaching and Study of the English Bible.

The Department of Church History.

The Training and Direction of Students unable to pursue an Arts Course.

I. We need a chair devoted to the teaching and study of the English Bible. While students in this and other theological schools of the Church have thorough training in systematic theology, in exegesis of the original languages of Scripture, in apologetics, in homiletics and pastoral theology, there still remains a large field of practical thought and power not specially included in this wide range of study. It is the personal inspection and possession of the whole English Bible so as to handle it in public and private with power. There is just now a great demand for lay schools. This reveals, on the part of many who have no capacity for philosophic analysis and no comprehension of metaphysical statements of revealed truths, an hunger for the real manna of "the Word." They need especially the "very words" of the Holy Ghost with His own demonstration of meaning and power through the human agent.

Those who will be most apt as His agents must be trained in the use of the words of the English Bible as contained in all the books of Scripture. This is not explaining, discovering and expounding from the patient and studious examination of the originals of Scripture—a work most needful, essential, indeed, and admirably done by our Faculty, and to which the appointment of Prof. Thomson gives the highest promise with reference to the practical service for which we plead—but it is simply the reception of the thoughts of God through human words, so as to give a personal and effective training in the use of the "Sword of the Spirit, which is the Word of God." In many presbyteries, not only in Canada, but in the States and in Scotland, the complaint is often heard that students, well equipped in knowledge of doctrines and giving acceptable evidences of personal piety, are strangely ignorant of texts in their connection, and deficient respecting the structure, relation and unity of the Scriptures.

In saying this we do not reflect upon their teachers in the other departments of theological learning, nor upon the varied attainments these students have, but we would point out the necessity for meeting this growing want of the age, an intimate knowledge of and facility in using the English translation of the Bible.

Much is said, and many plead, for a closer acquaintance with modern thought. One distinguished professor recently regretted that Mr. Spurgeon has paid so little attention to it, and that he wields the blade of the divine sword so trenchantly against what he considers the errors of the brilliant and increasingly popular coterie of "modern thinkers." But I would humbly prefer to be able to use the Scriptures as the greatest preacher and pastor of modern times uses them, than to be the author of all the volumes that the "historical critics" can place on our shelves to the end of the age. By this I do not disparage the host of "modern worthies," but simply desire to place the words of the Holy Spirit at the front, and say that for present power and eternal effects they do surpass and will survive them all.

For this very reason they are of paramount worth in ministerial training. Accordingly I would earnestly press upon all supporters of this College—upon the alumni, so influential throughout the land, upon the members of our Church who desire ministers well trained in the Bible—the establishment in this College at the earliest moment possible of a Chair for the Teaching of the English Bible.

The means are now in the hands of loyal Presbyterians sufficient for this purpose. The Senate and the Faculty of the College will welcome heartily such an addition to the staff of instruction. Many of us have held these views for some length of time. Is it not the hour now for action? Let us not wait for testamentary gifts, nor let the burden be placed upon a few noble trustees of wealth. But if each one will speak the word in his circle of the Church, it can be done at once.

2. I have referred to the department of History. Our venerated friend, Dr. Gregg, who has retired from a part of the charge he has so ably filled for many years, will continue, we trust, to discharge the duties of this department in Sacred History. There is, however, a growing need for the minute and careful study of the history of the Church, especially in its phases of declension,

departure, and reformation during the past centuries, in order to meet and measure the wonderful revelations, inventions, and ecclesiastical devices, of this famous Nineteenth Century.

No one man can fill this department with all its collateral relations. But some one should soon be found who can draw from the fruitful and truthful repositories of the past, the effective antidote to present alarming tendencies in religious thought, as modified by supposed revelations of science, or by satanic impositions. Careful acquaintance with the record of God's Providence in dealing with His Church, is essential to a wise and judicious guidance of the "flock of God" entrusted to the Christian pastor. The application of this knowledge, to present conditions of society, is all the more needful, as multitudes are led astray in these times of peril, from the false impression that this present age is the embodiment of wisdom and truth, and the past is buried forever. I cannot therefore too urgently impress upon all, whether in the ministry of Christ, or seeking it, or supporting those who seek it, to consider favourably and with prompt encouragement and assistance, this most pressing need of our College, the speedy selection and appointment to this chair of some competent teacher, who may furnish our students thoroughly for their work.

3. There is still another division of my theme, to which I ask attention:—The training and direction of students unable to pursue a full academic course. It is the desire of all true lovers of the sacred calling, to elevate the standard of intellectual and spiritual attainments. We long to see many who shine as scholars, eminent also in that higher wisdom, the spirit of holiness and consecration, in which all earthly acquisitions are zealously devoted to the service of the Lord.

But the pressing needs of millions, untaught, unreachd, and, alas! unsaved, make it imperative on every disciple to hear and to obey the call of the Master. In this obedience, many have been led to offer themselves to the work who have never had the opportunity of academic training. Some of these devoted men have been largely used of the Lord, in the work of the Church and of the field. We cannot doubt, under the vast increase of the white harvest of the world, that many more will be led by the Spirit to offer their services. Shall they be refused because they lack "the higher education" of the world? We are all agreed, I think, the

Senate and Faculty of the College agree, that we cannot yet do without these volunteers. And these volunteers, we think, are needed at present in the ordained ministry, in addition to all lay agencies, teachers and catechists, that may be engaged in the work. Our College has always had a large contingent of this class. They have done grand service in every department of the Church.

In advocating this new chair, I do not propose to increase the number of the students in the preparatory department, by offering special advantages to this class, and therefore to turn any aside from a full academic and university course.

A wise and competent professor having charge of this department, and administering it according to individual requirements, would, in my judgment, result in admitting only those for whom the preparatory course would be desirable, and turning to the University others who might embrace the opportunity of that advanced training, and also turning aside from the course all who for any reason may be unfitted to pursue it.

The present method of instruction is under tutors appointed by the Senate, and under supervision of the Faculty. Much good work has been done in this way. But the importance and efficiency of training for this class of students requires, we think, a special professor, having equal rank with all others in the Faculty, and thus enabling the College gradually to raise the standard required for admission as well as for graduation. We trust this suggestion may commend itself so much to the friends of ministerial education, and to all the promoters of Knox College, that suitable provision for such a chair may be secured at an early date.

And now a single word as to ways and means. We must enforce upon our brethren of the different congregations, that for maintaining the trust imposed upon us by the Great Head of the Church, our theological colleges must be endowed with teachers fully competent to furnish our students with full equipment for service.

Our friends on the other side, are not slow to endow, and add new departments of study in their seminaries of theology. Auburn has six competent Professors, offering the fullest facilities for professional education. Union has seven chairs, and Princeton still more. These advantages are attracting some of our brightest

university students, as well as others, unable to take the Arts course. We need, therefore, for our own churches, to give our own sons these increased facilities to practical equipment for the highest service to which men can be called.

Trusting that the alumni of Knox College will bring to the attention of many devoted members of our Church the present exigency of our College, I submit these practical suggestions, for prayerful consideration.

H. M. PARSONS.

Toronto.

ANGUS ROBERTSON.

ONE by one they are going into His presence, and watching them go in we can all but hear the shout of eager welcome and His own loving "well done." Then, after the glory which streams through the opening gates has faded, we sit down with our empty hearts in the twilight of our faith, and hope and doubt and fear, and look as they that look for the morning, aye, as they that look for the morning with longing expectation, for surely this night too will pass and the day break.

So the other day the gates opened and closed, and our brother was gone. Men say he died; the Master says "Our friend sleepeth," and He knows. And after toil how sweet is sleep!

Angus Robertson was born in Glenallen, in the County of Wellington, Ontario, September 23rd, 1856. When about nineteen he was led to trust in the Lord Jesus as his Saviour, and to accept Him as master, and soon afterward with three of his companions from the Glen, dedicated himself to the work of the ministry. After a course of study under his pastor and friend, Rev. Jas. Bryant, he entered Knox College, in 1877. Each summer of the six years of his college course found Robertson in one of the mission fields of northern Ontario, where the spirit of self-denial, so prominent in him, was called for and cultivated. In the spring of '83, the year of his graduation, came the urgent call from the then almost unknown North-west for men to follow up the settlers crowding after the advancing line of the C. P. R., and spreading out upon the wide prairie. Then, too, there was earnest demand for men to go along with the armies of navvies on construction, and of lumbermen in camps throughout the mountains. Strong men were needed—men of strong physique, of strong faith, of strong personality, and such a man was Robertson. Fresh from the college, he answered this call, and was ordained by the Presbytery of Manitoba and the North-west to the mission field of Calgary, then a pioneer town in canvas, with the railroad far

behind but hourly coming nearer. The field was extensive, and a drive of forty miles to an outlying station was of frequent occurrence. Already, within seven years, out of this field have sprung one self-sustaining congregation and seven or eight preaching stations. After two years of faithful work in organizing and consolidating the cause, Robertson left the plains for the mountains, where, among navvies and in lumber camps, he spent some months of active service of no ordinary difficulty. The record of the trials, the privations, the wearinesses, that filled his life during these months has been lovingly written, but not on earth. The opening of the mines brought about a rush of men to Lethbridge, navvies and colliers, to whom Robertson gave the next year of his life. Then after two years of work upon the prairie of Southern Alberta, he went back to the mountains to take charge of the Donald field among the Rockies, in the spring of '89. His congregations here were, for the most part, of railway employees and lumbermen, but men of no ordinary intelligence and often of superior education, and to deal with these successfully a man had need of high courage, perseverance and great tact. For a year and a half Robertson went in and out among these men, gaining their confidence and winning their respect by his straightforward, frank, manly character, and commending to their trust and love his Master, the man Christ Jesus. In the midst of this work the call came for him, and he laid it down and went away home. Taken with typhoid fever, he went about for ten days ignorant of the cause of his wretched feeling, then suddenly determined to go to his brother's at Calgary for a rest and change. On the way he became rapidly worse, and when Calgary was reached the doctors had no difficulty in detecting the typhoid symptoms, and strongly urged his being taken to the Hospital at Medicine Hat. Here he lay for seven days, receiving the best of nursing and medical treatment, but all was vain. The Rev. A. J. McLeod, of Medicine Hat, visited him daily, and his wife spent by his side as much time as the rules permitted, but from the time he reached the Hospital he remained unconscious, and on the morning of Saturday, the 30th of August, he passed away. The remains were taken to Calgary on Sabbath morning, accompanied by Mrs. Robertson and some friends, and were interred in the New Cemetery, which lies on a beautiful slope facing the town. As he was the first to break ground in this part of the

Master's vineyard, so to receive him was the first sod broken in the New Cemetery at Calgary. In the evening of the same day a memorial service was held in Knox Church, conducted by the pastor, the Rev. J. C. Herdman, assisted by the Rev. Mr. Leach, of the Methodist Church, in the presence of a large assembly of people, many of whom had been members of the congregation from the time when Mr. Robertson had been its first pastor. It was an occasion of sad and impressive solemnity. At the same hour, away in the mountains, his own people at Donald were sadly remembering their pastor in similar services. The draped pulpit, the empty chair draped in black, spoke in silent, mournful eloquence to the bereaved congregation whose answer came in tears and sobs. The Rev. Mr. Turner, of the Methodist Church, who assisted Mr. Paton in the services, spoke in touching terms of his brother, his fellow-labourer and friend, who had passed away, and paid a high tribute to the character of the man and to the quality of his work.

On the Tuesday following the Presbytery of Calgary held its semi-annual meeting. After devotional exercises it was resolved, "That, out of respect to the memory of our beloved brother, the Rev. Angus Robertson, whose loss we mourn to-day, and in token of our sympathy with the bereaved relatives and congregation, the Presbytery do now adjourn, and that a committee be appointed to prepare a suitable minute in connection with this bereavement." At a subsequent sederunt the committee presented the following resolution, which was adopted :

"While we as a Presbytery acknowledge the hand of Almighty God in the removal from us by death of the Rev. Angus Robertson and humbly submit ourselves to His holy will, we desire to express our deep sense of the loss we have sustained, and to place on record our appreciation of Mr. Robertson and of his ministry. All who came in contact with Mr. Robertson were impressed with his manly earnestness, his self-forgetfulness, his singular devotion.

"For seven years Mr. Robertson did the pioneer work of the Presbyterian Church in Canada along the line of the Canadian Pacific Railway, among railroad men, lumbermen and the early settlers. He was the first to plant the Presbyterian standard in the various towns that lie on the line of railway from Medicine Hat westward through the Rocky Mountains. After a ministry of two years in the congregation of Calgary, of which he was the first

pastor, and three years of missionary work in Southern Alberta, he was placed over the congregation at Donald, where he faithfully exercised his ministry till his death.

"The work done by Mr. Robertson was of high and enduring quality. His name is remembered and honoured by all who came within the influence of his personal character.

"As a member of the Presbytery he was distinguished by diligence in attendance upon the meetings of the court, by wise counsel in deliberation and zeal in the execution of the duties allotted to him.

"We desire to express our sympathy with his congregation at Donald in the loss of their pastor, with the sorrowing friends, and especially with his beloved wife in their deep affliction, and we humbly pray for them and for her the comforting and sustaining presence of the Master who has called our beloved brother to his rest and reward."

As an indication of the place Mr. Robertson held in the regard of the people of this western country, it may not be unseemly to quote from the *Calgary Herald* the following sentences :—

"There is only universal sympathy with the relatives of the deceased in the great loss they have suffered, as well as with the church of which Mr. Robertson was so devoted an officer. The loss, indeed, is a loss to the North-West as a whole. Mr. Robertson was in many ways a model pioneer in the mission field and a great friend of the North-West, in whose future of progress and prosperity he had unbounded faith. He knew the North-West thoroughly; he had grown up with it and had studied its possibilities as the future home of millions of people. He had the frank, genial, hearty manner which bespoke the large heart and sunny nature, and which attracted men and women to him and to the cause which he represented so ably and so successfully. His sudden taking off has carried sorrow into many a family far beyond the circle of his relatives and intimates."

The loss the Church has sustained is one which it will be difficult to make up. The experience gained at the expense of much trial and labour, in camp and in *shack*, in shop and in mine, was of peculiar value in fitting a man for the work to be done in the mountains. The work is there waiting for a man to come to it. The cry from these valleys is loud, often full of pain. The enemies rejoice with great swelling words. But the mountains are there, and around their peaks quietly float the clouds and Jehovah sits

upon the Throne. Men pass away as the mists from the mountain sides ; nay, the mountains, too, shall vanish, but the Word of the Lord endureth for ever, even the Word preached in His Gospel. By whom is it to be preached there? By the man into whose startled ears will ring some night the Macedonian cry, "Come over and help us." He will hear and he will come, and with him will come Jehovah. And when he has given all his help, he, too, will go to his place in the noble array of prophets, apostles, saints and martyrs, where they see His face and go no more out forever. Oh, happy, blessed day!

C. W. GORDON.

Banff, Alta.

ITINERATING IN CENTRAL INDIA.

III.

From Mandesaur we went to Sitamau in two marches, taking as many villages by the way as possible. Profiting by past experience I resolved to make friends, if possible, at once with the rulers and officials. So after reaching our camp, which we found in a delightful shady grove on the edge of the Raja's garden, I rode up to the city, and passing through a great spiked gateway found myself in a clean narrow street, leading past the door of the palace and the official quarters. I had not gone far before I was challenged to give an account of myself. Europeans not on Government are a rarity at Sitamau. No missionary had ever been here before, though it is a city of 10,000 inhabitants. This challenge led me to where I wanted to go. I was conducted through a small court, up a dark stairway, into a small chamber where sat the Kamdar cross-legged on a stuffed mat with a huge pillow at his back, and the indispensable hookah at his side. There were gathered around him his assistants and menials, the number being augmented by numbers of others who out of curiosity had gathered in. Here were Rajputs wearing the customary sword, with long divided beards pointing to the ears, Brahmans, Bunnias, Mussulmans, etc. The room was literally packed, and many were the pairs of keen black eyes directed towards me. I was given a place by the side of the chief official, and sat down cross-legged, Hindu fashion, but encumbered as the others were not by my riding boots. After salutations and some general questions, I was invited to give an account of the Christian religion. Objections were raised and met, and the interview was brought to a friendly termination. I left, and riding through the bazar was joined by one of the catechists, and having selected a suitable place, we preached the gospel for the first time in the streets of Sitamau. No opposition was offered. The small organ was a great attraction to the people here, and we were able to have well attended services every evening at our tent.

The chief Pundit of the city, a gentle cultured man, came day after day, and most interesting were the discussions with him. One day the Rajah invited us to give a service of song in the royal gardens. This gave us the desired opportunity of preaching before him and his many attendants. After a pleasant week spent here we marched to Chandwasa, an influential village belonging to the Indore state, about fourteen miles from Sitamau. The road was distressingly bad. We had to make our way from village to village by mere cart tracks that ever branched out into by-paths that seemed to lead nowhere in particular, or that provokingly vanished altogether, leaving us perplexed standing in some open field with no one in sight from whom to enquire the way. However we reached our destination as the sun sank, having on our way crossed the deep bed of the River Chambal, at this season a fordable stream, but during the rainy season a mighty torrent rolling between steep banks. One ox-cart had arrived before us, but the other with our beds, etc., did not come up till about midnight, after we had given up all hope of seeing it, and had prepared for ourselves beds of straw for the night.

The chief ruler of the town we found to be a man whose friendship we formed last year at Rampura, so that our work went pleasantly here, and we had no trouble as in some places in getting supplies for ourselves and animals.

Near this place are some remarkable ancient caves. They are a series of temples, cloisters, and cells excavated out of the side of a rocky hill which rises abruptly out of the plain.

There are no inscriptions, yet from the style of the carving, the form of the cells and the shape of the images, it is confidently believed that they are remains of ancient Buddhist tombs.

The defaced and time-worn images, the broken pillars, the crumbling walls, all indicate great age. But there is here also a temple of Shiva of comparatively recent date, though yet very old, in form like multitudes found all over India, much more sacred in the eyes of the Hindu than the old Buddhist caves.

It is a temple of solid rock standing in a great square cut out of the heart of the hill. The pinnacle of the temple is on a level with the surface of the rock in which the excavation has been made. The main temple, with a number of smaller shrines, was left standing while the surrounding rock was cut away.

Within these were afterwards hollowed out the desired compartments, with vaulted roofs, and carved pillars, and images. Access to the temple is either by a long deep passage, open to the sky, cut in through the solid rock from the face of the hill, or by a steep stairway cut in the side of the wall of the excavated square.

It is believed that the god in whose honour the temple has been built comes here once a year to reside for a short season.

At that auspicious time a mela is held, to which crowds gather from far and near, some to sell and some to buy, some to worship the god, and some for baser ends.

Ages have passed away since the last of the yellow robed priests frequented these subterranean cloisters and halls. The religion in whose interests these rock-hewn abodes were constructed has long since passed away from India. But the religion of which the temple of Shiva is the symbol, still holds millions in its deadly grasp, though centuries have elapsed since those who with a skill, labour and patience worthy of a nobler purpose, cut out of the rock in the heart of the hill a dwelling place of solid stone for their god. How long will it be ere Christianity displace Hinduism as Hinduism displaced Buddhism?

The next city of importance visited was Rampura, which we reached after two marches, having had to cross the Chambal again at a difficult ford. Our tonga stuck fast in mid stream in the sand. The ponies tugged, but the harness broke and there we were, the waters reaching well up to the bottom of our cart. Necessity knows no law, so adjusting our garments to the situation we plunged into the stream, and putting our shoulder to the wheel, the horse-keeper doing likewise, we extricated ourselves, and crossed without further mishap. Rampura is the second city in importance in the Indore state, and lies thirty-six miles to the east of Neemuch. We have hitherto found the officials and people very friendly. Last year we spent two weeks in this place, and some interest seemed to be awakened. Some sick folk had derived much benefit from the medicine chest, and were glad to see us back again. We had numerous calls to visit the sick, and the medical catechist had his time fully occupied in attending to them.

Here our message seemed to meet with a better reception than in many places, and at times we felt that a good impression was being made. Frequently at the close of our addresses as we passed

along the streets, we heard the people saying, "The words they speak are true." Some interesting cases came time after time to our tent, but on coming away we could only put a copy of the Scriptures into their hands, with the prayer that the Lord would lead them into the light. Some of whom we had good hopes last year did not come near us at all. Many are the stony ground hearers.

Some little distance from Rampura is a village called Diwania, the revenues of which have been given to a religious ascetic, by Holkar, out of which he has to support a temple at Benares. On entering the village we were directed to the house of the Babaji as he is called. On reining up before it we observed a middle-aged man in salmon coloured garments, sitting cross-legged in meditation near the door. In a long open shed opposite, were saddles and trappings for horses and elephants, a guard of Sepoys and numerous servants. I at once addressed myself to the "holy man," but he appeared to be too much absorbed in thought to pay any attention. I continued to demand his notice. He then called for a Mohamedan to act as interpreter, through whom he began to converse with me. But as his interest increased he forgot his dignity and began to speak with me directly. He was disposed to dispute with me, but not making much of it he sent for his father, who turned out to be the real lord of the village. At a little distance I saw an old stout man, also clad in salmon robes, surveying me out of two small sharp eyes. He was the chief Babaji. I invited him to come and hear words of truth. He moved haughtily towards me, his servants bowing before him to the ground. He said he did not want to hear my word, as there was the difference of heaven and earth between his religion and mine. He then prepared to move away, showing great anger. I called after him, "Babaji, it is not the part of a wise man to get angry." He seemed to feel ashamed, and turning sat down near me, and listened patiently to what I had to say.

After some discussion he said, "Your teaching is good, but each one must go his own way and follow his own religion." Doubtless in a worldly point of view his religion is good for him. Though professing to live the life of an ascetic, he suffers no hardship, but on the contrary lives in a large house, is attended by a retinue of servants, and at pleasure rides forth on his elephant in

state attended by numerous followers. He professes to have forsaken the world, but takes the world comfortably enough. Contradictions, either in logic or in practice, raise little difficulty in the Hindu mind.

From Rampura we turned our faces homewards. The most important city on the way is Manasia, a thriving trade centre belonging to the Indore state. Through the interference of the officials we were not allowed to preach there last year, but as there had been a change of ruler since, we hoped to succeed this time. Our hope was vain. The days of the Holi, an indescribably wicked festival, were just upon us. At this season a spirit of uncleanness takes complete possession of the Hindus. Then it is utterly impossible to do any work in the bazar. The filthiest abuse is bandied back and forth, and deeds too vile for mention done, and all in the service of their gods.

Only once were we permitted to speak. Scarcely had the catechist opened his lips on our evening visit when a hubbub arose that ended in the usual hootings and casting of dust and gravel. We made repeated attempts to get a hearing in the bazar, but in vain. The people were in no mood to hear of sacred things, and we had to turn away. Some quiet work, however, was done in the mahallahs or wards, but no public preaching was allowed.

So we hastened home. We had made a circuit of about two hundred miles. We had preached in scores of villages, but had to leave as many more unvisited. When we trace with a red line on the map the places we have visited, and then look at the rest of Central India and see the vast extent of country where no herald of the Cross has yet gone, we say "who is sufficient for these things?"

Possibly some, looking at the apathy of the people, or their opposition, and the many difficulties in the way, may be in danger of losing heart. But we who are in the midst of them and realize them most, are not disheartened. We know that His Word is true who said "It shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it," "God shall bless us, and all the ends of the earth shall fear Him."

W. A. WILSON.

Nemuch.

HERE AND AWAY.

The Alumni Association met on Tuesday evening, Sept. 30. Seldom have we seen a larger meeting. The room was quite full. The President, Rev. Dr. Armstrong, came up from Ottawa. T. F. Fotheringham travelled all the way from St. John. The Ontario men were well represented.

The officers for the ensuing year are :—President, J. Somerville, Owen Sound; Vice-President, G. E. Freeman, Toronto; Sec.-Treas., W. A. J. Martin, Toronto; Treas. Goforth Fund, W. Burns, Toronto; Executive, S. H. Eastman, J. Mutch, R. Haddow, R. Pettigrew, W. G. Wallace.

The greater part of the evening was spent in discussing the report of the Honan Mission. The statement of the Treasurer, Mr. Burns, showed the enterprise to be on a good financial basis. All that is necessary now is that the graduates keep the fire burning. There are many who are not subscribers to this fund. An effort will be made to enlist the sympathies of these, and so to provide the means for extension. It is of capital importance that the younger men be loyal to this scheme.

A letter from the College Missionary, Mr. Goforth, was read. In it reference was made to the difficulties of the work and the obstacles in the way of immediate settlement in the proposed field. In a subsequent issue extracts from this letter may be given. Although it was not given to the press, there was little, if anything, either new or startling to those at all familiar with the missionary outlook.

It was good to see how hearty the Alumni are in their mission work. When this College Mission was first proposed there were those who feared it would prove a failure, or, if it succeeded, it would be at the expense of the general mission work of the Church. The reports presented year by year more than fulfil our most sanguine hopes. With no thorough organization, no fuss or outward show, no pressure or any graduate, but quietly and voluntarily the students and graduates have done their part, and now success is assured. Nor will any one to-day deny that the influence on the ordinary mission schemes of the Church has been beneficial. Men who are deeply moved by appeals from China, and learn the lessons of self-denial for the sake of Chinese heathen, will not steel themselves against India's need or remain insensible to any Macedonian cry.

On Wednesday afternoon the Alumni Association held an adjourned meeting. The first matter of importance was the annual report of the MONTHLY. The publisher submitted a statement of the financial standing of the magazine, showing that during the past year a reasonable advance had been made. Considerable time was consumed in further mathematical calculations, but the Association shook itself and went through the rest of the business with a rush.

The present editor was reappointed, and, on motion of Rev. C. Fletcher, his course as editor was most enthusiastically commended and the hearty support of the Association pledged. This endorsement is very encouraging, as an editor is regarded as free game for all comers. To be sure that one is right is sufficient strength to hold one in the path of duty, but to have the cheers of a few score men like the Alumni of Knox College, whose throats never gave forth an uncertain sound, hardens one's muscles into steel and makes the "glaring eyeballs of the fierce Numidian lion" as void of terror as the modest glances of a schoolgirl.

The suggestions regarding the publication of a monthly magazine representing the entire Canadian Church, made in the MONTHLY a few months ago, were referred to, and Dr. MacLaren, R. P. Mackay and the editor of the MONTHLY were appointed a committee to correspond with the proper authorities in other colleges, inviting their co-operation. Whether a magazine published under such auspices is possible or not, this action on the part of the Alumni Association of Knox College, taken in good faith, indicates a liberality that makes one hope for the best. The MONTHLY can live and do good service for the Church under existing arrangements, but if better service is possible as a result of union, the MONTHLY will be the first to aim at the best. The one thing necessary is good faith. Distrust, jealousy, accursed sectionalism would be disastrous. But we have good reason to hope for better things. We bespeak for the committee the sympathy and encouragement of the Church.

Dr. MacLaren presented the report of the committee appointed to consider the advisability of having special courses of lectures in Knox College. The several recommendations of the committee were, after slight emendation, adopted and a committee, consisting of Revs. Dr. MacLaren, R. C. Tibb and J. A. Macdonald, appointed to bring the matter before the Church, with the view to provide the necessary funds. This committee will have a plan of operations prepared, and a full statement will be published in an early issue of the MONTHLY.

There was scarcely time for discussion on the proposal to rearrange the B.D. course. A good committee was appointed to consider the question, bring it before the Senate, and report at next meeting. Another committee was appointed to arrange for a series of meetings of a devotional character in connection with the meetings of the Association. A standing committee on obituaries, representing the entire field, from the Atlantic to the Pacific, was appointed. Rev. J. McP. Scott, Toronto, was made treasurer of the Library Committee in place of Rev. J. Mackay. This afternoon's work was most important and very little time was lost.

The printer gives us very little space in which to note other interesting points. There was the Alumni Supper, in every way a success, and the happy postprandial speeches of the retiring president, his successor, and Dr. Reid, T. F. Fotheringham, G. M. Milligan. A very pleasant thing was the presentation of a gown to the new professor. The graduates never did a more graceful act, and Prof. Thomson appreciated this token of their esteem. The surplus will be devoted to the purchase of books for the apologetical department, and those who neglected to remit previous to the presentation of the gown are invited to send their contributions to the Librarian of Knox College. Prof. Thomson's department in the library needs to be replenished.

A few lines must suffice for the opening exercises. Convocation Hall was crowded to suffocation, and overflow meetings were held in the corridors, lecture rooms and library. One of two things must be done—Convocation Hall must be enlarged, or such public meetings should be held in one of the city churches. The presbytery by a majority of one and that one had not a vote, appointed Mr. Thomson's induction to take place in the College hall. Had the offer of Bloor street church been accepted, a much larger number would have been present and no one would have suffered any discomfort.

The addresses of Dr. Laing and Dr. Parsons are given in full in this issue. Both were to the point and reasonably short. With the ideas of Dr. Parsons some may not agree. They certainly deserve consideration and should provoke discussion. All will agree that the teaching staff of the College might, with advantage, be increased.

The honorary degree of Doctor of Divinity was conferred by the Senate of Knox College upon Rev. K. S. Macdonald, M.A., Calcutta, India. Dr. Macdonald is a minister of the Free Church of Scotland, and has

done excellent work in the Indian mission field. In the field of authorship he is not unknown. Those who are familiar with Dr. Macdonald and his work assure us that he is entirely worthy of the honour conferred upon him.

The great event of the day was Prof. Thomson's inaugural lecture. We publish it entire in this number. Space does not admit of any review or criticism. Indeed, we have little to say, except to express pleasure that the high estimate, some thought too high estimate, we formed of Mr. Thomson's abilities has been shown to be justified. There was not one in Convocation Hall that night, at least not one who had a right to an opinion on the subject, who would not agree with the remark of a distinguished graduate of another college, that Prof. Thomson is decidedly the strongest accession to the Church's professorial staff in many years.

"Did you find the apologetic you were looking for?" was the question asked us by one reader of the MONTHLY after the lecture was over. Yes, sir, its there or thereabouts. The very word "evolution" proves that the world moves. Prof. Thomson's lecture gives promise of the very highest service to be rendered to apologetic. To say that it is a masterpiece is not pertinent. We are much more concerned about the professor's standpoint, and grateful for strong indications of a sympathetic insight into present-day problems, and hopeful that Christian Apologetics will be quickened and vitalized. Because of the great work before Prof. Thomson we do plead with ministers not to impose on him any other burdens. Let him reserve every particle of his strength for his college work.

And so another college session has opened auspiciously and full of promise. The staff has been strengthened not only by the addition of Prof. Thomson, but also by the increasing of Dr. Proudfoot's lectures, to extend over the entire session. This is another great advantage. Then, too, the preparatory students will have the advantage of a course in English under Mr. McNair. But it rests largely with the students themselves whether or not better work will be done. Let them steadfastly set their faces, at the very opening of the session, against the distractions that in past years broke in so sadly on college study. It will not do to say that these other things are good. Fear the good more than the bad; it is the greatest enemy of the best. Amusements, society and societies, recreation and uninterrupted religious work, may be good, but for a student there is a better, there is a best, and that best is *study*.