

516/H/93/1

VOL. XIX.
No. 1.

MAY. 1895.

PRICE:
\$1.00 PER ANNUM.

-- THE --

Knox College Monthly

AND PRESBYTERIAN MAGAZINE.

EDITORS:

REV. R. HADDOW, B. A., *Chairman.*
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Published for the Alumni Association and the Literary and Theological Society of

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All remittances, and all communications of a business nature, should be addressed to the Rev. JOHN MUTCH, 110 Havelock Street, Toronto.

MILTON, MAY, 1895.

GENERAL.

EVOLUTION AND THE CHURCH.

MY object is not to cite arguments for or against the scientific theory which has sprung into prominence of late and attracted so much attention during recent years, but to enquire what the result is likely to be upon the church and upon theology if it succeeds in establishing itself as a dogmatic faith, and what should be the attitude of the teachers and expounders of the doctrines of Christianity towards it.

Some theologians have treated it as a matter of indifference and have ignored it altogether. This attitude is no longer possible. For not only are its phrases used in current speech and so meet the student at every turn, but its advocates claim that as a working hypothesis it is as well established as the theory of gravitation; and we all know that the most formidable opponent of Christianity to-day is the materialistic evolutionist. The gross materialists of the Haeckel school seem eager to destroy every vestige of the

old faith and look with disdain upon religion. Atheism or nothing is their spirit. This would tear the church up by the roots, overturn the foundations of our faith and leave us without God and without hope in the world. Accordingly many have assumed the attitude of hostility to every form of evolution and shut their eyes to whatever truth it might contain. This is to cling with blind affection to the old ways and forms and give ourselves no fair chance to gain clearer views. But because enthusiastic advocates make imperious demands for the recognition of a special form of evolution we must not refuse to recognize its legitimate demands. There are eminent scientists who regard it as the highest induction science has ever made. Why should their hostility be provoked unnecessarily? He that believeth will not make haste. Truth is one and self-consistent. The Christian is a lover of the truth wherever it is found. It is not largely to our credit that many of the greatest scientific discoveries have had to fight their way against the opposition of too timid theologians, until they were seen to help to buttress the foundations they were supposed to overturn. No, there is a better way. Patiently wait until the exuberance incidental to the fresh discovery has passed away and science has sifted the error from the truth, then if any reconstruction of the theological systems is necessary it will be found that Christianity can stand the test. There can be no doubt but that enthusiasm frequently makes statements which sober second thought will not endorse, and until time is given for science fully to express its thoughts theologians need not hasten to condemn. An appeal to the traditional theology is not now enough to stop all controversy.

1. There can be no doubt that much of the bitter opposition on the part of many to this theory has been founded on a misconception of the true meaning of evolution. Whilst we may not concede that it is only necessary to conceive it clearly in order to accept it unhesitatingly, as its advocates claim, we must acknowledge that by many the conception has been very hazy and indefinite. Ask a man what he understands by evolution and he would probably answer epigrammatically "it means that your grandfather was an ape," and as very few wish to talk about their poor relations the conversation would probably come to an end. Another

more thoughtfully would say "it means that the universe has not been created by God, but has developed by evolution,"—the chief idea in his mind being that of independence of God. So to him it is a revolutionary doctrine with imperious claims which every Christian must resist. But when we wish to turn our guns against a theory we must not take the testimony of its enemies, nor of its too zealous friends, as to its meaning. There are necessary distinctions to be drawn here. There are evolutionists and evolutionists. Materialistic evolution is one thing; scientific evolution is another. The former asserts that the world was not *created* but *derived* by a natural process and so excludes the divine agency. The universe is a purely mechanical product of molecular forces inherent in matter. This makes assumptions which are gratuitous, affords no basis for good morals, sweeps away the highest motives to virtue, contradicts our intuitions, and is not a whit less bigoted than the traditionalism which it spurns, and is therefore unscientific, false, and to be strenuously resisted. Scientific evolution rests on a theistic supposition and simply presents the history of the divine process in the building of this world, declares how nature goes on and at every step reveals the presence and energy of a supernatural power. This is the view of evolution to be discussed here and which is held by many scientists of Christian faith amongst whom are the late Dana of Yale, Leconte of the University of California, an elder in the Presbyterian Church, the late Dr. McCosh of Princeton, Asa Gray of Harvard, Dr. Williams, the Bishop of London (See Bampton Lectures for 1884), Lyman Abbott, and, if we mistake not, Henry Drummond. These men recognise it not only as being consistent with theism, but as furnishing the best argument against materialism by demanding the existence of a God to create the primordial germ and to lift it up from a lower to a higher plane, from the simple to the complex in accordance with a preconceived plan. So one of them has defined it as "progressive change according to certain laws and by means of resident forces." The illustration used is that of an egg which, commencing as a microscopic germ, gradually grows into a fully developed fowl, according to a law well defined and by means of a force within. Whenever and wherever a change takes place resembling

this and following similar laws there is evolution. Physiology tells us that each individual is developed from a "microscopic spherule of protoplasm" according to law and by means of a force which is immanent. That is evolution in the biological department. And the evolutionist contends that this process is not confined to one department, but pervades the whole of the created universe.

So far as the inorganic realm is concerned the battle has been fought and won by evolution, and the faith of no one has been seriously disturbed. Time was when it was supposed that by the fiat of Omnipotence every thing was created directly, suddenly and at once. The mountains rockribbed and hoary, old ocean gray and melancholy, the rivers that move in majesty, the thundering waterfalls and gentle slopes and fertile valleys, all were supposed to have been made directly at a single stroke, as a boy would make his pies of mud. But science had scarcely then been born. We are now told that these have been formed by a process slow and gradual, the mountains have grown, the seas and rivers have changed from a less to a more perfect form, and we see the process going on to-day. Rocks are rotting down to soils and soils consolidating into rocks and old earth is changing, as it has been changing for millions of years in its onward upward movement until it has become a fit habitation for animals and for man. The change is gradual. There is nothing abrupt or catastrophic, but all the process of evolution.

Now the contention is that the *organic* universe is likewise fashioned according to the same laws, that plants simple and coarse came first and developed through all stages of complexity to the present conditions of the vegetable kingdom, that the invertebrate animals were the next, and fishes, amphibious reptiles, and possibly birds, before the earliest mammals appeared. Then, long after, came man, the last and grandest of the series, but fashioned, too, so far as his physical nature is concerned, according to the same law. Concerning the origin of his spiritual nature, which differentiates him completely from the lower animals, evolutionists are divided in their opinion, some contending that a special creative fiat on the part of God was necessary, but all are agreed that man is on the highest plane, created by

God, endowed with self-consciousness and therefore radically different from all beneath him.

2. Not a little uneasiness has prevailed in the church because of the supposition that evolution will destroy the argument from design. But it is stoutly maintained by evolutionists that though the teleological argument for the existence of God may require to be modified, when restated and allied with evolution it will be stronger than ever.

Special creation of each faculty and adaptation of structure to use in consequence thereof, has always been an element of God's work regarded as most remarkable. How things fit to their places! What proof of the divine wisdom! And when we are told that phenomena which formerly were supposed to be directly due to supernatural agency can be accounted for by natural law, it seems as though this stable argument for the existence and the wisdom of God were shaken from its former basis and that design is out of the question. Instead of affirming that birds were given wings to enable them to fly, evolution affirms that they fly because in the course of their development they have acquired wings. Those animals which were adapted to their environment survived; the others perished. So their adaptation did not arise from the direct fiat of the Creator, but from the fact that among the infinite varieties only those survived and propagated themselves which were able to adapt themselves to their new environment. Accordingly the argument from design, as Paley held it, drops. The materialist to-day is ready to grant that if the theory of special creation be established the evidence of supernatural design is irrefuted and irrefutable. And he wishes the theologian to concede that if the theory of evolution be established that the evidence of design is utterly and forever destroyed. No such concession will be made. Can we not detect evidences of design in the slow, continuous process just as clearly as in quick and special creative acts? Are order and harmony not marks of intelligence? Is design less manifest because the process through which the end is brought about is more complex and more protracted? If single acts evince design how much more the vast universe, when from the poorest things are evolved results most complex, ingenious and

beautiful? Who designed this wondrous organism and created it and impressed upon it that tendency which has produced such magnificent results? Let evolution multiply the evidences of order and of intelligence in the universe, it will but strengthen the argument from design, although it may necessitate statement in another form. To use Paley's illustration, of which so much has been made: A man finds a watch. Instantly he concludes that it was made by some mechanic and for the purpose of keeping time. But suppose, instead, the man was taken to the factory and saw watches made by machinery, and was asked what he thought of the man who created the machinery which is cutting out the wheels and springs and everything which belongs to a watch? If it be an argument of design that a man can make a watch, is it not a sublimer argument that there is a man existing who could create a factory which turned out thousands of watches? If it be an evidence of design that God adapted one animal to its place and function, is it not greater evidence of design if there be a system of such adaptation going on from the beginning? Is not the creator of a system a more sublime designer than the creator of any single article? So evolution, instead of obliterating evidences of design, has lifted the teleological argument to a higher plane, and gives back with the right hand all and even more than it has taken away with the left. Its facts only prove the plasticity of living forms, whose working towards an end implies intelligence and will. Its principles of variation and of natural selection simply show the existence of an *internal principle of transformation*, and thereupon the idea of design resumes its whole empire. And although we believe, with Hegel, that the finality in nature is an immanent internal principle, yet the supreme cause may be transcendent as well as immanent. The conception of God will be changed from that of a Being who constructs a variety of mechanisms to that of One who works out a process, but it will be enlarged. The mechanical conception of the universe will give way to the dynamical. The hostility of teleology to natural law will disappear and its bias in favor of arbitrary interference as well.

3. It has been also thought that evolution, by establishing the reign of law and enlarging its realm, destroys all

possibility of the direct intervention of the Creator, and so belief in the miraculous will be swept away. And truly if this were so there is only one course open. There can be no compromise. To sweep away the miraculous is to sweep away everything from Christianity. The resurrection of Christ is the keystone. To make nature so self-sufficient that no interference is possible on the part of the Creator is to reduce the world to orphanage. But evolution is not materialism. If there is one doctrine more strongly insisted upon than another by the theistic evolutionist it is that God does not create the machine, wind it up, set it going and then retire only to step in occasionally to repair, rectify, improve and introduce new parts; but that He remains within His universe and works out its destiny in accordance with his plan. So He is really brought nearer than before, made resident in nature, directing every event, determining every phenomenon. The forces of nature are simply manifestations of His power. The laws of nature are simply methods of His working. Can He reveal Himself? Hath He ever hidden Himself? Natural religion has nothing in it that is not of God, and what wonder that He who is immanent in nature and who has ever been manifesting Himself in history should in these last days reveal Himself in the person of Jesus Christ in order that He might furnish man with an ethical ideal and make propitiation for his sins. Evolution demands the acceptance of no theory which would debar us from accepting evidence to substantiate the record of a miracle. There can be no doubt that the human mind exercises control over the forces of nature. Human reason and human will have harnessed them and driven them to work. Not by violating, but by using laws of nature, men do work miracles and create a providence. Surely God is able to do the same and with superior skill direct the great powers of nature to special results. No one now believes that a miracle is a violation of law, and the doctrine of God's immanence, whilst largely reducing the element of surprise, in nowise detracts from the possibility of the miraculous, nor renders the proof thereof more difficult. Whether or not there have ever been *extraordinary* manifestations of His power remains, as of old, a question of evidence.

4. Equally invalid are the arguments against evolution on the ground that by tracing the ascent of man from the lower creations it degrades man, sinks him to the level of the brutes and so is most pernicious in its moral influence. This is a question of the gravest import. We want to see where this theory will lead us before we can either approve or disapprove. We want to know what effect it will have upon morals and upon conduct. Some few may say that simple, honest truth-seekers will follow truth wherever it leads and not pause to consider its moral consequence. But the great majority of thoughtful men will raise the question "can a theory be true which is detrimental to morals?" None knows better than the theologian that truth will uplift humanity and error will degrade. Hence he fights shy of any theory which tends to brutalize and degrade, knowing that it must contain essential error. And as evolution seems to sweep away the whole foundation of religion and morals, by accounting for the higher feelings and emotions according to the principle of heredity, not much wonder that he prejudices it as likely to be untrue, and devout men shrink with horror from the word "heredity," and imagine that Henry Drummond has gone over into the camp of the enemy because he speaks of the "Ascent of Man."

But we do well to remember that similar cries have been unnecessarily raised before. With nearly tragic results to the bold scientist the theory was first announced that the earth revolved around the sun. Very disastrous were the results to morality prophesied as consequent on the acceptance of the law of gravitation, and dismay swept through the hearts of pious people when they saw Voltaire espouse the cause of Newton in "removing God from the course of nature." Equally panic-stricken were they when science coolly announced that the earth was more than six thousand years old, and that the sun, moon and stars, which were supposed to have been specially created to shine upon man, had been shining for ages before man appeared; and equally unshaken, too, remained the foundations of our faith. Well therefore may we pause to enquire what effect this modern theory will have upon religious belief before we denounce it as morally degrading.

In the first place it is not fair to characterize the theory of special creation as "heavenborn" and that of evolution as "earthborn," for in either case God is the creator. Man is not less a work of art because he is gradually formed. Indeed the "ascent of man" is quite consistent with the universal law that matter must be elaborated and specially prepared before it can be the organ through which a higher power is manifested. The inorganic was elaborated before the organic, and the organic required development before it became the residence of self-asserting and self-directing man. Practically this battle was fought in the conflict between Creationism and Traducianism. From the palpable unity of the human race and the easily observed fact of qualities and propensities being inherited by children from parents it was inferred that the human soul was naturally propagated along with the body by generation, instead of having been specially created (as the creationist asserts) at the origin of each new individual. As the easiest explanation of hereditary sin this view has been adopted by all orthodox Lutheran divines. Who imagines now that the acceptance of this theory interferes with our idea of God as an individual creator or with the sense of our responsibility to Him? The effect upon morals remains the same whatever theory is held, and the place which man occupies in creation likewise is unchanged. Biology is being left free to pursue its investigations, as astronomy and geology, once branded as atheistic, long ago have been, and man is left to stand at the very head of the visible creation and to reflect in his religious nature something of the Divine. Is it too much then for even the evolutionist to say that God has "created him a little lower than the angels and crowned him with glory and honor," so long as he does not forget the continuous dependence of all creation on its maker?

Nor need we be alarmed if we see in the lower animals manifestations of some of the higher emotions which were once supposed to belong exclusively to man, as we see in man some of the selfish passions and fierce appetites of the lower animals. For the distinction between man and the lower animals is not that they have a different creator. He who formed man out of the dust and breathed into his

nostrils the breath of life, thus creating him in His own image, also created the lower animals every one, and as all things owe their origin to His creative power, we will not call fidelity base because dogs possess it, nor mother-love vile because a hen shows it. No, we will not admit that God is *ever* absent from His creation lest men should think He is *always* absent. We persist in clinging to the doctrine that everything good in all creation owes to Him its origin, and if altruism be found in the grain and in the flower, in the ant and in the bee, why shrink back with alarm, for is not He their creator too? If order and harmony are to prevail in all the universe we might reasonably expect to see such manifestations. Right gladly should the Christian welcome the news that unselfishness and not selfishness is at the root of all. What then differentiates man from the lower animals? It is now universally agreed that the one thing which marks the position of man as unique in creation and forever distinguishes him from the brute is self-consciousness, that is, the recognition of self as an active feeling, thinking agent. The advent of a rational, self-conscious being marks a great advance on all that has gone before. With him there comes the idea of responsibility to the Creator; hence there is no tribe of men without religion of some sort, an impulse to worship God. With him there comes, too, the belief in continued existence after death and continued responsibility. Man is a religious animal. What has evolution to say about this? How can it explain this vast difference between man and the brute? In exactly the same way so far as the differentiating element is concerned. In man the vital principle first arose to self-consciousness. The life principle in plants and animals remained unconscious of self and incapable of independent life. But now at last in man the life principle is separated from nature and a new and higher plane of existence is entered on. Now begins the power to choose between the right and the wrong and with this the possibility of morality.

5. Can our doctrinal systems and the Word of God be reconciled with evolution?

Some say impossible. Others say that this theory is in perfect consonance with Scripture and theology and that it tends towards promotion of reverence and love for the

Divine Being, whilst at the same time it unfolds many of the hidden treasures of the Word of God. My own impression is that whilst some of the details of the system of doctrine will require to be reconstructed and some of the traditional views of the church changed, the fundamental principles of theology will remain intact. So far as our conception of God as working in creation and providence is concerned we have seen there is no change. Original creation is required for the existence of the protoplasmic germ and continuous creation for the evolution of the higher from the lower and for the law of variation. He who believes that "In the beginning God created," &c., is ready for any theory which can vindicate itself by reason and by science. And what about the primitive man? The old faith is that man stepped down from his high estate. The new is that man commenced at the lowest point and has been moving up. Both agree that he is down in the slums. The old faith is that he has seen better days, and points to his coat of arms which indicates that once he was perfect. But in what sense perfect? Not in the sense that his knowledge of scientific truth was complete, nor that he was perfectly established in virtue, for he yielded to temptations. But in innocence. And on his way from innocence to virtue, or perfected manhood, in his exercise of his power of choice he stumbled and fell. Is such a fall possible according to evolution? Nothing more certain than that it is. The universe reveals myriads of such falls. There are evidences everywhere of lost faculties. Nor is sin less heinous because it means the persistence of animal passions against the control of the moral sentiments. For in this case, as in the other, it means death. By sin man sinks into that lower nature from which holiness or life is absent. To be carnally-minded is death, and every indulgence in appetite against the higher judgment and the conscience is descending into the carnal and the bestial.

And what about redemption? Can God link Himself with the higher nature in man so as to draw him up from the animal and give him the victory over sin? Can Deity assume a human organism and empty His life upon the world in sacrifice and make atonement for man's sins and pour new life into the human soul? It is the cardinal

doctrine of christianity that this has been historically realized. Is such a faith possible in the light of evolution? There can be no inherent improbability in such a historical union between God and world. The advent of the Second Adam is no more improbable than the advent of the first Adam. And in the regeneration of men by the Holy Spirit, by which they are born into the kingdom of heaven, and evolved from the lower stages into the higher, there is accomplished such a change as cannot come from man himself but must be due to the agency of God Himself, but a God who "worketh *in* us to will and to do."

This doctrine that the Spirit helpeth our infirmities, that Christ is the light and life of the world, and that we must come up into communion with Him before we can enter the kingdom of heaven is in perfect accord with evolution.

Enough has been written to show that the fundamental principles of Christianity remain untouched. The fact of a revelation being given in the person and teachings of Jesus Christ is as fully substantiated as ever. For the ideal of human life and character as set forth in the New Testament, the highest, purest and best the world has ever seen, so pure, so high and utterly beyond man's conception and power of originating, so utterly different from that which man could invent indeed, that it reverses many of his ethical judgments, so difficult of attainment that it never has been realized save in the life of Him who first presented it to the world, simply demonstrates that the infinite and eternal energy not only manifests Himself *in* the world but also manifested Himself *to* the world in the "fulness of time," as soon as the world was prepared for such manifestation. The man who believes that God is *immanent* as well as *transcendent*, that evolution is simply a process whose main factor is God, upon whom the universe is dependent every moment, need have no fear whatever that the foundations of his faith in Christianity will be shaken, though the consensus of scientific and philosophical opinion in favor of evolution were complete.

Toronto.

W. A. HUNTER.

TRUTH IN PREACHING.

AN article in the February number must have interested a wide circle of your readers, bearing as it did on the connexion between Briggism and pulpit efficiency. The author is evidently a man of stalwart orthodoxy and masculine earnestness; whatever emanates from unchallenged force of character must extort a certain homage from the most pronounced opponent of some of the views expressed with nervous vigor.

The author put the question in such a form as to exclude the profound question as to the truth or error of Briggism. No exception can be taken to this exclusion so far as it helps to a clear-cut definition. The exclusion, however, is the very fallacy which underlies much argument on this subject. Apart from the topic excluded there can be little pertinency or dignity in the course of argument. The first and last question is the question of truth. If Briggism is true, then successful preaching of its opposite involves the anomaly that falsehood is congenial with the pulpit and weighty with the auditors. To a slight degree and for a fleeting hour, rhetoric may clothe what is false with such an attractiveness as to invest it with the force and majesty of truth. Magnetic oratory has thrown a spell over the untrue on many an occasion but the development of humanity, the onward movement of God's church is due to truth and truth alone. The personality of men is nothing but truth incarnate, truth moulded into manhood, truth converted into character. We have personality often in championship of an error or a partial error, but the strength of that personality on the wrong side is the resultant of truth swaying at some anterior time that man or that man's ancestry.

The question so often put as to whether a new school or an old school wields a greater power in the direction of soul-saving, men-building, God-glorifying, is impossible of answer

apart from glory or speciousness of the respective principles involved. The pulpit alone, with the ring and royalty of truth, can utter tones that will reverberate along the eternities as cannon do along the Alps.

There are pulpits with a continual clatter of progressiveness. The light and breezy audacities are astonishing to men and angels. The themes are selected with a view to a constant cannonading of old orthodoxy and a flashing sentence or two on the incoming school. The quintessence of illiberality and intolerance is not infrequently found in these pulpits. Soul-saving is at a discount. Truth is shifted to the background to make room for its preliminaries and philosophies.

Then there are pulpits of the crabbed conservative order which make every sermon a polemic against progress and with apparent apostolic effort to assert Pauline dogma they succeed in substituting Pauline anathema for Pauline principle. Treachery to truth may poison the utterance of a man arrayed on the orthodox side no less than the advocate of liberal ideas.

Between these extremes where in essence, the mere settings and scaffoldings of truth, are allowed to overshadow truth itself, come, we believe, the men who, whether in renown or obscurity, are chaining this earth to God's throne. The pulpits of might and prowess are characterized by eternal ideas. A Beecher or Brooks, a Moody or B. Fay Mills, a Chalmers or Massilon, a Luther or Monod, are placed by men in different categories as to the style of their preaching and in different schools as to the staple of their preaching, but discerning eyes will see that they all utter forth a kindred message as that message is a repetition of Paul and Jesus. God and humanity are fundamentally unchangeable, as the gospel of dynamics at one period is fundamentally the same gospel that regenerates and reorganizes humanity at every period. Nothing is so nauseous to every manly spiritual conception of truth as the spectacle of a pulpit allowing any little fad or effervescence of an hour to embezzle it away from these radical, revolutionary, man-lifting truths, which never change, except in the sense that they grow upon the growing thought and reverence of men. It is a perilous affair to connect man-moving power with either an orthodox

or a heretical school because it invests an arbitrary or artificial classification with an authority which belongs to truth alone, to truth so broad, so divine, so full orb'd that it may underlie to a certain extent all these man-made distinctions. It tends to make men fight for creed instead of joining forces in search for truth. Great-hearted heretics are in the very nature of things more Pauline than dwarfs of orthodoxy. Men who never burn to save souls and who stake their eternal redemption on going the round of a few dry doctrines in the pulpit and going up to the General Assembly to ostracize any brother who distantly savors of heresy (whether really so or not !) can never be powerful. Heretics who pose as such and court a cheap popularity based on mere singularity of views or divergence of method can never be permanent powers. The great forces for God, with their fellows, have been men substantially of one motive, one message, one enthusiasm, a brotherhood of giants, a fraternity of apostles, all voicing a gospel with Christ as its Alpha and Omega.

San Francisco.

J. CUMMING SMITH.

SOWING.

Sow with a generous hand ;
 Pause not for toil or pain ;
 Weary not through heat of summer,
 Weary not through cold spring rain ;
 But wait till the autumn comes
 For the sheaves of golden grain.

* * *

Sow ; for the hours are fleeting,
 And the seed must fall to-day ;
 And care not what hands shall reap it,
 Or if you shall have passed away
 Before the waving cornfields
 Shall gladden the sunny day.

—*Adelaide A. Proctor.*

THE KIND OF PREACHING WE NEED— A LAYMEN'S SYMPOSIUM.*

I.

THIS is a very wide and important subject, and would require for its proper treatment a much larger space than I have at my disposal, so that I can merely indicate in few words what I would have said had more space been allowed me.

In one word, then, I would say it must be *Scriptural*; but as that might not be considered sufficiently definite, I shall proceed to show, and as much as possible in scripture language, what I mean by scriptural preaching.

And first as to the Preacher,—

I. HIS RESPONSIBILITY.

Ezek. 33: 7, 8; Gal. 1: 9; and 2 Tim. 4: 1. I venture to think that if these passages were thoroughly taken to heart, and their awful import duly weighed by both present and prospective preachers, that their ranks would be materially thinned.

II. HIS IMPORTANCE.

Rom. 10: 13, 14, as also the answer to the 89th question in the Shorter Catechism—"The Spirit of God maketh the reading, but *especially* the preaching of the Word, an effectual means of convincing and converting sinners," etc.

III. HIS AUTHORITY.

2 Cor. 5: 20; 2 Tim. 4: 2.

IV. HIS THEME OR MESSAGE.

Heb. 13: 8, "Jesus Christ, the same yesterday and to-day and for ever. 1 Cor. 1: 23, 24. "We preach Christ

* In this symposium six different professions and as many localities are represented. The remaining three articles will appear next month.

crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are *called* both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 2: 2, "For I determined not to know any thing among you save Jesus Christ and Him crucified."

Having now got the preacher's theme, let us ascertain how it ought to be treated. (1) *In simple, every-day language.* 1 Cor., 1: 17, and also the 2nd chapter, the 1st and 4th verses, and the reason is given in the 5th verse, viz.: "That your faith should not stand in the wisdom of men, but in the power of God."

Too much preaching is conveyed in theological language.

The absurdities of legal phraseology have been often a subject for ridicule, but the same evil results follow a too exclusive use of theological language, the same forms of expression have done duty so frequently that they have ceased to convey any meaning to the hearer, or even, I sometimes fear, to the speaker either.

(2) *Doctrinally.*—If there is one thing more than another on which most people are agreed it is in condemning the preaching of doctrine.

The time has now fully arrived foretold by the Apostle Paul in 2 Tim. 4: 3, "For the time will come when they will not endure sound doctrine," and that they would provide for themselves teachers who would preach to please them.

Did he on that account advise Timothy to suit his preaching to please the passing whim of the moment, and to fall in with every new idea that secured the public attention? Nay! but just on that very account was he exhorted to "hold fast the form of sound words which thou has heard of me, in faith and love which is in Christ Jesus," and because "in the last days perilous times should come," and that "evil men and seducers should wax worse and worse," he was all the more to "continue in the things which thou has learned and has been *assured* of" and not do as I have heard some Christians say, "The Gospel has been a failure and we must supplement it by pledges and societies and orders and guilds," until language fails to find a name for them all. The great apostle of the Gentiles also commands Titus to "speak the things which become sound doctrine" and "In

all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

But the most important question remains yet to be answered—What doctrine shall the preacher preach? I have already hinted at the answer I would give—"Jesus Christ, the same yesterday and to-day and forever."—Heb. 13: 8. His subject must be neither social questions nor political questions, but the question of all questions—"What must I do to be saved?" His doctrine must be comprehended under two heads—the total ruin and destruction of mankind by the fall, and the only and all-sufficient and complete remedy provided by God, in His Son Jesus Christ. "For as in Adam all die: even so in Christ shall all be made alive."—1 Cor. 15: 22.

This, and this alone, is the doctrine meant by Paul when he says, "If any man (or an angel from heaven) preach any other gospel . . . let him be accursed."

If a preacher wishes to give his views on social or political questions he ought to be at perfect liberty to do so, but on the public platform and the week day. In the pulpit and on the Lord's Day his theme, in my opinion, ought to be that of the dying saint, Nothing but Christ! Nothing but Christ!

Benmiller, Ont.

JOHN KERNIGHAN.

II.

In our Presbyterian Church system great importance is attached to the ministrations of the pulpit, and although we believe that all parts of the service are in accordance with Divine ordering and therefore helpful to the reverent worshippers, still the greatest stress is laid upon the "sermon" or "discourse."

This is as it should be, for the Holy Spirit undoubtedly speaks through the human voice in the "Word preached."

Even in the Psalmist's day we find recorded, "The Lord gave the Word; great was the company of those that published it," and St. Paul points out the impossibility of successfully forwarding the kingdom of God amongst men without the preacher, when he propounds the question, "How shall they hear without a preacher.

This being the case, it is of paramount importance that the preaching of the pulpit to-day should be of such a character as to meet the deepest wants of the hearers. This being secured it goes without saying, that then we have the kind of preaching we need.

There is in the present day a great outcry for popular discourses, and for men who will take up current topics and discuss them in their pulpits. The claim is made that times have changed, and that the preacher must keep "abreast of the times" like other men.

Well times have changed, the same methods of business which prevailed fifty years ago will not lead to successful results in the present day; systems and plans of education have changed; but one great fact remains the same now as when the Apostle Paul preached the Word nineteen hundred years ago, and that is "that man by nature is a lost and undone sinner, and that the only possible escape for him is through the death and merit of Jesus Christ." This, we all admit, touches man's greatest need, and no kind of preaching can possibly supplant or take the place of the simple story of "*The Cross*" to reach the heart and the conscience of the unconverted.

But the duty of the pulpit is not simply to awaken the conscience and lead to the Saviour those who may not know him. The preaching we need is such as will build up God's people and strengthen them the better to face the battle of life.

To this end we require brightness and hopefulness to shine through the sermon.

After a week's tussle with the modern business world, or with the vexing cares of household duties, one is apt to take very sombre views of life.

It is distinct help to a man or woman, therefore, if from the pulpit on the Lord's Day their minds are directed to some theme, which lifts them out of the selfishness of the world, and gives them to see that after all there is a bright side to life. To inspire hope in a discouraged man or woman and send such a one out the more bravely to meet the battle

of a new week is a Christlike mission for any preacher to fulfil.

Sermons are often brightened by the introduction of illustrations or the relation of incidents of a character bearing on the subject.

It is needless to say that a sermon of fifty or sixty minutes does not tend to brighten up the ordinary hearer, unless the preacher is a man of extraordinary ability, and most men will be pardoned if they should limit their discourses to thirty or thirty-five minutes.

Moreover we need sermons which will give no uncertain sound on the outstanding evils which threaten the church in the present day.

There is a danger even of Christian men temporizing with established customs which are evil.

The insidious character of the encroachments upon the Lord's Day, for instance, requires unceasing vigilance on the part of the church, and occasional exhortation on the part of the pulpit, that those who constitute the lay element of our church may see and do their duty. The same is true with regard to the liquor traffic and other evils.

But above all what we need is preaching born of the conviction on the part of the preacher that the message is from God and is His truth.

No mere pulpit essays will meet the needs of the hearers. When, on the other hand, the preacher is filled with his theme, and conscious of its importance and truth, then there seems to be a power in the words which compels attention, and convinces the listener.

It is the man behind the words which gives them unction and force and this is because he in turn is moved and directed by the Holy Spirit.

Toronto.

G. TOWER FERGUSON.

III.

Preaching is but an instrument in the hand of the preacher. The form and functions of every instrument, mechanical or ethical, are determined by the end to be attained through their use. Hence the end to be attained by the preacher must determine the form and character of his

preaching. This end may be immediate or remote. Let us define the end to be the redemption of man; then according to the meaning each preacher gives to the term redemption so will his sermons take shape.

To the mind of one it signifies the salvation of the soul, the ultimate attainment for it of an entrance into heaven. Agreeable to this conception all his preaching implies the future tense, is apt to be hazy and indefinite. The same term to another signifies the redemption not only of the soul but of the whole life of men, individually and collectively; no thought, feeling or act in the individual life so minute as not to come under the redeeming power of the new life, nor anything so great in national life or so sanctioned by custom as not to be redeemed and rendered pure. The preaching of of the latter will be designed and fitted to illumine and sensitize the conscience to the whole round of duty, to lead each one of his hearers to realize the spiritual and divine aspect of every motive, aim and act of life. His weekly message will be begotten by the actual needs of his people, and every minister that would faithfully fulfill his ministry must first of all know and realize as perfectly as possible the need of each of his people.

“Down in that back street Bill and Nancy are knocking each others teeth out! Does the bishop know all about it? Has he his eye upon them? Has he had his eye upon them? Can he circumstantially tell us how Bill got into the habit of beating Nancy about the head? If he cannot he is no true bishop, though he had a mitre as high as Salisbury steeple, he is no bishop.” Just in proportion to the completeness of his knowledge of each one of his people is he in a position to neglect none in his pulpit ministrations. By this means only can his message be made direct and pertinent to his hearers and he himself be as one not beating the air, but an intelligent workman “rightly dividing the word of truth,” knowing definitely what he wishes to accomplish by apt warning, counsel and instruction. That the attention of all may be secured and retained, his arrangement of matter, style of illustration, and simplicity of language will be such as to command the interest of even the least intelligent in his audience. That all may profit

and the poor have the gospel preached unto them the message will be expository, not reading into scripture his own conceits but reading out of it "the plain and evident meaning of the text as it lies entire and unbroken in the scripture itself" in a spirit of reverence as of one giving form and fashion to the thoughts of God revealed therein, leading each hearer to hear not the voice of the preacher but the voice of God; not using scripture as authority for his own opinions, fancies, and time consuming phrases, but interpreting it as an ambassador bringing a message from the lips of the living God to them. His message will not be conceived in a narrow and intolerant spirit, but be comprehensive, embodying that of prophet and apostle, fitted to spiritualize everything in the life of his people and expressing in terms of to-day the will of God concerning them. That the message may be effective it must be distinguished more by its quality than its quantity, by its spirit than its form, by its clear exposition of divine truth and its persuasive power to turn men from the kingdom of darkness unto the kingdom of light and from the power of Satan unto the power of God.

Newmarket.

A.B.D.

LIGHT.

Lord, send us thy light,
 Not only in the darkest night,
 But in the shadowy, dim twilight,
 Wherein my strained and aching sight
 Can scarce distinguish wrong from right—
 Then send Thy light.

Teach me to pray.
 Not only in the morning grey,
 Or when the moonbeam's silver ray
 Falls on me—but at high noon-day
 When pleasure beckons me away,
 Teach me to pray.

—*Constance Milman.*

SOME ELEMENTS OF THEISM AS RELATED TO
OLD TESTAMENT CRITICISM, AND TO
THE THEODICY OF LUX MUNDI.

(Entered in accordance with the Copyright Act.)

CHAPTER II. (SYNOPSIS.)

NATURAL RELIGION.

IN Natural Theology we contemplate God as creator and also the attributes of His being therein set forth and displayed ; in Natural Religion we consider Him as Law Giver, and specially as Moral Governor, and also the subjective and internal operations of His moral law.

The laws of physical nature supply an inferential and analogical argument for His moral government, as do also facts of His providence in relation to our fellow-men, and also facts of our own experience. Such are, however, rather accessory proofs as compared with more specific and immediate evidence.

The Being and Nature of God is the inherent and un-derived law of His operations. This Hooker terms the First Law Eternal ; he finds a Second Law Eternal in the uniform and fixed laws by which God governs the universe. In accordance with this principle, for the government of man, as a moral agent, He has ordained for him a law grounded on his ontological qualities. The faculty of reason in man is *generic* ; distinctive of a moral agent, and forms an integral part of his *capacities* as a free and responsible being. The human soul is thus created in the image of God, apart from actual and individual moral character, as good or bad, holy or sinful. By the law of reason man has *capacity* for apprehending moral truth. The law of reason or understanding is the divinely appointed law eternal for the government of man's life and conduct as related to God

or to his fellow-men. Hooker names three principal moral axioms, universally obtaining and acknowledged.

1. That the human understanding or reason teaches adoration of the Supreme God, as it acknowledges Him as *Known*. 2. That the principle of Right as proceeding from Him is universally acknowledged. 3. It is the universally acknowledged duty of man to do as he would be done by.

Hooker terms these "grand mandates," as distinguished from *other* axioms so obtaining. He says of these that the minds of even mere natural men have attained to know them and to acknowledge them as duty.

He traces in them the two great commandments of the Gospel declared by our Lord to be "all the law and the prophets."

In support of this statement he quotes Plato, Cicero and Aristotle, together with Thomas Aquinas and St. Augustine.

The following is a summary of Hooker's argument. He shews by a process of inductive reasoning, from effect to cause, that the universality of the evidence in a matter of moral obligation could only obtain the agreement indicated in the axioms before mentioned, by emanation from Him who made all men; and the result is mediately obtained, 1st by reason of the universality of God's works in nature, and 2ndly because of identity of moral constitution in man, and because of the reasoning faculty peculiar to man, ontologically considered and given to him of God, as the governing law of his life.

This argument is equivalent to *demonstration*. Holy Scripture as the ultimate Court of Appeal endorses it. The law of God's own Being is that of absolute and eternal *rectitude*.

A few quotations may be given :

Deut. 32: 4, "He is the rock: His work is perfect: a God of truth and without iniquity, just and right is He." So Isaiah 26: 7, "The way of the just is uprightness: Thou, most upright, dost weigh the path of the just." The inferential teaching of Prov. 12: 2, is to the same effect. "He that walketh *in his uprightness feareth the Lord*; but he that is perverse in his ways *despiset Him*." There is a moral intuition in the human mind that God and right are

identified. This is *specially* true of the godly man. Such is expressed by Faber.

“ For Right is right, as God is God,
And Right the day must win ;
To doubt would be disloyalty,
To falter would be sin.”

Such was Abraham's deep conviction when he pleaded with God for Sodom, that the righteous should not be as the wicked, “ Shall not the Judge of all the Earth do right ? ”

So of David when he said “ The righteous Lord loveth righteousness : His countenance doth behold the upright.”

A further confirmation of this principle is found in the fact that the law of *rectitude* is that by which He has always *proved* men, by which He has *accepted* them, and upon which all the hope and confidence of His true worshippers has been grounded, as it has ever been the *great plea* of men's petitions for acceptance. That of Abimelech, King of Gerar, is specially pertinent to be received in this connection. Gen. 20 : 5, 6, “ In the integrity of my heart, and in the innocency of my hands have I done this.” And God accepted his plea.

The above are evidences in support of the moral axioms before referred to, and derived *immediately* from objective knowledge of God in nature. St. Paul, in Rom. 1 : 21, speaking of the heathen world of Greece and Rome, says that they *knew God*, but they did not glorify Him as God, neither were they thankful ; that they *did not like to retain God in their knowledge*. He says that His eternal power and godhead were clearly seen by His works in nature and that they were without excuse ; also that they “ changed the truth of God into a lie.”

Hooker so interprets John 1 : 7, 8, 9, as having reference to natural knowledge of God, by the light of reason, as exercised on His works.

Our Lord has a remarkable utterance in Luke 12 : 54, 58, “ O ye hypocrites, ye can discern the face of the sky and of the earth, but how is it ye do not *discern this time ?* ”

This phrase may be compared with cognate expressions in Acts 19 : 23, 22 : 4 and 5 : 20, *i. e.*, “ This Life ” and “ That Way.”

The one has reference to objective truth, *i. e.*, the doctrine of Christ, and way of salvation, and the other to the distinctive life and subjective experience proceeding from it. So our Lord's words before quoted evidently point to the *possibility* of natural knowledge of Himself and the times of the gospel. The words that follow are still more remarkable, and more plain : "Yea, and why *even of yourselves, judge ye not what is right ?*"

The analogy closing His discourse confirms this interpretation.

The words addressed by the Prophet Isaiah to Cyrus King of Persia furnish a similar lesson. They tell of a natural knowledge of God as Creator, and that He promulgates and exemplifies the law of Right, as the law that guides Him as King of all the Earth.—Isaiah 45: 18, 19.

It is to be remarked, in confirmation of Hooker's argument and of Scripture teaching, that in the present, as in former ages, the great majority of mankind are not governed morally, or religiously considered, by the law of understanding and knowledge, but by perverted will and moral affection.

So Hooker replies to the objection, "If the law moral is so easy for all men to know, how is it that so many thousands of men, notwithstanding, have been ignorant of even principal moral duties, not imagining the breach of them to be sin ?

Hooker says (Book I. ch. 8: 11.) "I deny not but lewd and wicked custom, beginning perhaps at first amongst a few and afterwards spreading among greater multitudes and so continuing from time to time may be of force even in plain things to smother the light of natural understanding."

The subject is capable of much enlargement ; but here is the solution of the question of heathen ignorance. It illustrates the character and cumulative power of sin as a dominant and all but universal law in the world. This foundation truth of elementary Theism is attacked by evolutionists and the revolutionary and anti-Christian Theology, *now* from the standpoint of the origin of man and the teaching of the Book of Genesis, but also from the standpoint of *dogma*.

Lux Mundi declares the Incarnation to be the basis of dogma, and Mr. Gore treats the story of the Fall as mythical. Dr. Lyman Abbot says that evolutionists "do not hold the doctrine of original sin." It is necessary to their hypothesis of cosmical evolution and the ascent of man to require that the intellectual and moral faculties of man at his entrance into the world should be of a very low order, since Theism was to be evolved from Polytheism; also that natural theology and natural religion should give dim and uncertain light. Rationalistic writers generally depreciate the evidence aforesaid.

In regard to the analogical and inferential argument from physical law, and from observation of moral results to others, it is to be noticed that Holy Scripture makes much of both arguments, as may be seen in various places.

It may also be noticed how the term natural religion comprises not only a subjective principle of duty to God and man, as *taught*, either mediately, or directly; but also of *duty done*, and of actual experience, by natural law and evidences.

St. Paul refers to this in Rom. 2, where he speaks of uncircumcision which is by nature fulfilling the law, and refers to it not merely as a possibility, but as an *actuality*.

Hooker guards his statements as to the sufficiency of the law of reason and understanding, as a moral guide by stating as an important principle fundamental to Theism that man cannot under any circumstances, as cannot any *created being*, by any possibility be independent of God, as First Cause. "There is no kind of faculty, or power, in man or in any other creature which can rightly perform the functions allotted to it without the perpetual aid and concurrence of that Supreme Cause of all things." Book I., ch. 9: 1. In this connection it may be confidently said that *in no age* has this been withheld. Such aid, however, must be *diligently sought*, and it is given under no other conditions. Heb. 11: 6. Prov. 2: 1, 5. God's servants are characterized as followers after righteousness and as seekers of the Lord. Is. 53: 1. Our Lord expresses an absolute and universal principle, fundamental to Theism when he says "*Everyone that*

asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened.”

In no age, also, can man, by an evolutionary process within or without him, arrive at such a knowledge of God and His truth as will alter in any degree truths fundamental to Theism. The human mind is not capable in itself considered of so doing, and the hypothesis on which the Theology of *Lux Mundi* connects such evolution with the Incarnation has no support in the principle of elementary Theism, or of Natural or Revealed Religion. Moreover, the radical changes which such a philosophical system requires, and which its advocates would “fuse” with Theism or the Divine Supernatural, are revolutionary and anti-Theistic in character.

The essential principles of sound Theism are *eternal* principles, whether deduced from Nature or set forth in Holy Writ. The Book of Nature, Moses and the Prophets, and the Gospel of Jesus Christ declare One God and Father of all; and One Saviour, and One Holy Spirit are disclosed to us progressively in Holy Writ as the Revelation of One plan of Salvation and One Triune Jehovah, who in all such manifestation is the same yesterday, to-day and forever. As Evolution in Theology is anti-Theistic in character, the developments of Theodic knowledge (*i. e.*, in the Old and New Testaments so disclosed), might properly be looked for from the facts of the case, to the “seekers of the Lord” and “followers after righteousness;” to such only is the Christ of the Gospels a Light, a Life, or an actual reality.

London.

EDWARD SOFTLEY.

SOME ELEMENTS OF THEISM AS RELATED TO OLD TESTAMENT
CRITICISM, AND TO THE THEODICY OF LUX MUNDI.

BY REV. EDWARD SOFTLEY, B. D.

(Entered in accordance with Copyright Act.)

OUTLINE.

PART I.—THEISM UNDER NATURAL LAW.

Chap. 1.—Natural Theology.

“ 2.—Natural Religion.

Chap. 3.—Natural Origin of the Church of God.

“ 4.—Sacred Traditions.

“ 5.—Prophets and Prophecy.

“ 6.—Dreams, Visions and Revelations.

“ 7.—Miracles.

“ 8.—The Law of Conscience as related to the Foregoing Evidences.

PART II.—THEISM UNDER SUPERNATURAL OR INSPIRED LAW.

NOTE.—Mr. Softely contemplates issuing a Prospectus of his work, and if a sufficient number of subscribers are obtained will publish the first two vols. by subscription.—EDITOR.

WAITING.

I wait for Thee at earth's gates of gold,
 Where the river of life runs full and free
 Where the heart is young, and the tale untold,
 And the storm not heard on the sea ;
 But I cannot catch the sound of Thy feet
 For the rush of that river so deep and strong,
 And Thy still small voice, so low and sweet,
 Is drowned in the siren's song.

I wait for Thee at earth's gates of care,
 Where the toilers work and the burdened bend,
 Where the timid sink in a great despair,
 And the bravest hope for the end.
 And lo ! as I join that fainting band,
 To lend in my strength one arm the more,
 There breaks a light on the shadowy land,
 And I see Thee on before.

We shall meet in Galilee's vale of tears,
 Where the heart is touched with a common woe,
 And Thy form, transfigured by golden years,
 In the breaking of bread I shall know.
 In the breaking of bread I shall know Thy face,
 Spite of all its change in the light above ;
 And beneath its smile I shall trembling trace
 The print of the wounds of love.

—*British Weekly.*

THE HYMN OF HABAKKUK.* (Hab. Ch. 3).

From Paran hill Jehovah came ;
From Teman, Israel's Holy One.

(PAUSE.)

Then glorious did He make His name,
And wonders by His hand were done.
Refulgent, like the sun, He beamed,
A radiance from His presence streamed—
Excessive in its blaze, that light
Veiled, while it showed, the Lord of night.
Before Him passed, on wings of gloom,
His messenger, the dread Simcom ;
And close behind his footsteps came
The pestilence, with breath of flame.
He stood and looked. Before His look
The nations were asunder driven ;
The everlasting mountains shook ;
The hoary hills were riven.
—I saw the tents of Cush dismayed,
And Midian's curtains were afraid.
—Was the Lord wroth against the sea ?
Wast thou displeased at Jordan's tide,
That on thy steeds of victory,
And in thy chariots, thou didst ride ?
—His bow was made quite bare,
After the oath which to the tribes he swore.

(PAUSE.)

Jehovah, when Thy might appeared,
The mountains saw Thee, and they feared.

* This version of the Hymn of Habakkuk was written by the late Professor G. P. Young. It is to be found in a volume of his sermons published years ago and now quite rare. Many readers of the MONTHLY will be glad to have this memento of a revered teacher in this permanent form. The poem has been forwarded by the Rev. A. Blair, of Nassagaweya.—EDITOR.

The earth was rent. The waters poured
In deluge from the sky.
The ocean roared,
And lifted up its hands on high.
The sun and moon in their abode
Stood still; while by thine arrows bright,
Thy people forth to victory rode;
Thy glittering javelin was their light.
Thou didst direct their conquering path,
And thresh the heathen in thy wrath.
Thus to the anointed ones he brought relief,
And saved the nation which he chose—
Smiting, with utter overthrow, the chief
Of all who were his peoples' foes.

(PAUSE.)

Forth, whirlwind like, th' oppressor rushed—
Thy feeble flock he would have crushed,
But whelmed beneath the surging wave,
His haughty princes found a grave.
The horses through the waters vast,
The deep and boiling waters, passed.
—Now troops once more against us come,
I heard the rumour, and was pained.
My cold and quivering lips were dumb;
No strength within my bones remained.
Dismay and terror filled my mind:
What refuge (thought I) shall we find,
When once the fierce invading band
Has poured its floods upon the land?
—But, though the fig-tree should not blow,
The vine no produce yield,
Nor fruit upon the olive grow,
Nor meat be in the field;
Flocks in the fold no more abound,
Nor cattle in the stalls be found;
Yet in the Lord will I rejoice,
And praise my God with cheerful voice.
He is my strength,—he clothes my feet
With swiftness, like the light gazelle.
He brings me to a safe retreat,
And makes me there in peace to dwell.

MISSIONARY.

EXTRACTS FROM MRS. PATON'S LETTERS AND SKETCHES.

January, 1865.

OUR next resting place, being Erromanga, was of the most entrancing and painful interest to us all, from its previous sorrowful history. It was Sabbath afternoon as we drew near, and we were rather alarmed to hear the sound of guns firing. On casting anchor, one of Mrs. Henry's men, Sandalwood Traders, came off and told us that they were in great danger, owing to a dispute between Mrs. Henry and the Natives. Soon we had the extreme pleasure of welcoming Mr. Gordon on board. Our Mission would sustain a severe loss indeed, were he also to become a victim to this treacherous people, like his noble Martyr-Brother! On looking round, one could scarcely believe that such murder and bloodshed had ever desecrated the lovely scene which presented itself. The little river, where Williams fell, seemed to flow from a beautiful glen, while the peaceful-looking hills, rising on either side and away into the distance, were bathed in the shadowy light of the setting sun. With the exception of Port Resolution on Tanna, I have never witnessed such a lovely and deeply interesting landscape.

We remained at Dillon's Bay four or five days, till peace was restored. The *murderer* of John Williams met, for that purpose, with said Mrs. Henry, on board the *Dayspring*. We were all assembled on deck, and the negotiation was carried on with grave dignity. Mrs. Henry delivered her speeches to Mr. Inglis, who translated them into Aneityunese to a Native Teacher, who, in turn, translated them to the Erromangan in his own tongue, and backward in the same way—Mr. Gordon not being able to be present. At last, something was said about payment for the damage done

to the Native plantations by Mrs. Henry's cows, which roused that Madame's wrath to a degree. She suddenly dropped her assumed dignity like a cloak, and, clearing the space between herself and her opponent with a bound, she brought her clenched fist within an inch of his nose, shrieking, "*Me pay you! Me pay you with a stick!*" Which payment the man not seeming to anticipate favorably, some altercation ensued ere peace could be finally restored.

* * *

ANIWA, NEW HEBRIDES, 1872.

In the end of March last, we were greeted with awful tidings—poor Gordon killed on Erromanga! We had got over the Hot Season, and were eagerly preparing for the arrival of the *Dayspring*, with our yearly Mail and supplies, when a boat brought over the shocking news, with a pathetic letter to John from the Christian Natives there. Ataulo, Mackie, Naleen, and some other poor fellows, came in the boat, broken-hearted, and wanted to stay here altogether.

Sad to say, dear Gordon was tomahawked by a superstitious Native, who regarded him as bringing disease amongst them, though they were indebted to a Trading Vessel for that. A confederate went along with the murderer, to give him his moral support! And that noble fellow, whom we knew and loved, has been cut down in his prime. I cannot enter upon the horrid details. A certain type of so-called *Religious* paper will dilate on these. For us, it is all too near, and too real, and he was our Brother Missionary! What a difference it makes to hear of such an event from a safe distance in Civilization, and to have the tragedy enacted close to your Home, and by the very people, or their kindred, with whom you are every day surrounded. It begets such an *erie* feeling; and for the time, it bred a distrust of black black faces in general.

A few evenings thereafter, John having occasion to go to the Boat Harbour, I was too frightened to stay behind (Nurses and Bairns had gone on before, always in the thick of everything!); and, as we strolled home arm-in-arm in the quiet moonlight, John tried to persuade me how nice it would be to take a little time for the same thing every evening, how it would do me good, etc. He was astonished,

when I informed him that he was indebted to poor Gordon for this quiet walk and talk! We have since heard that the dear Missi Gordon was just translating the *Acts* of the Apostles at the stoning of Stephen, and that, when his murderers smilingly called him out and sent him to join the Noble Army of the Martyrs, the ink was still wet on the page at these heartbreakingly tender words, *Lord, lay not this sin to their charge.*

* * *

Later.

The Mission settlement that stirred our hearts most was that on Erromanga. It is very brave of Mr. and Mrs. Robertson to tackle that Martyr Island, all alone. We had a delightful visit from them in September. They came in their boat, a distance of over forty miles, and had a stormy and perilous passage; they lost their rudder, and, when they should have been landing at the Mission Station towards evening, they found themselves on the wrong side, the weather side, of Aniwa, and had to battle with the breakers the live-long night, rudderless and tempest-tossed. Right thankful were they to reach this, next morning, as it was all that Mr. Robertson could do to keep up the courage of the Natives, and prevent the boat from being smashed among the reefs. They say here that "a special Providence watches over fools and *Missionaries*"—and we have often much reason to think it true!

* * *

July 19th, 1879.

It is getting getting very late, and I must pass over all else and tell you what a charming time we had at Erromanga, where the Mission Synod was held this year. Mrs. McDonald and I were the only ladies to keep Mrs. Robertson company; and I was complimented upon now being the "Mother" of the Mission, and carrying my honours quite becomingly—having become plump and vigorous since the hurricane. . . . It seemed like fairy-land to enter dear Mrs. Robertson's pretty, shady, cool house after enduring two days' suffocation with the horrid bilge water on board the *Dayspring*. . . . Every day brought us fresh pleasure,

afternoon rambles on the mountains and walks by the river-course up that beautiful valley, when "the brethren" were at liberty to dance attendance on us, having all their Synod business over before dinner. . . . How pleasantly those days flew past, only they can understand who have been shut off from kindred spirits as we are! We three ladies were, of course, all that could be wished for; and every one of the Missionaries was kinder than another. Even in Synod, where Ministers are apt to indulge in the grace of *candour* to an uncalled-for degree, there was not a jarring word—owing perhaps to that bilge water having taken all the bile out of them on the voyage! . . .

The house is charmingly situated on terraced ground at the foot of a high mountain, near the centre of the Bay, with that lovely river to the right flowing past within a few yards of the enclosure. . . . Our eyes were constantly wandering off to the scene before us—and one with a history too! That very river was once reddened with the blood of Williams and of Harris, and the grass-covered mountain towering up from it was the scene of the Gordon tragedy—while their gravestones gleam white through the greenery on its opposite banks. Dear Mr. McNair's grave is close beside them. All looked so peaceful now, with the *Dayspring* lying quietly at anchor in the Bay, and canoes manned by *Christian* Natives paddling about in its blue waters!

What a contrast to those former days of blood; and even a contrast, as the Robertsons told us, to what they had to suffer only in January last. The Heathen Chiefs were getting fierce at the rapid strides Christianity was making all round the island, and laid a deep plot to take the Missionaries' lives. They chose their time well, when nearly all Mr. Robertson's young men were away at Cook's Bay; and you may imagine his and Mrs. Robertson's feelings, when the alarm got up one night as they sat quietly reading. They went into their bedroom and took their stand beside their three sleeping Children. Escape by sea was impossible, even could they get to their boat—the night being stormy. Mrs. Robertson turned to her husband and said, "Do you think they could touch those sleeping lambs?" He smiled bitterly,—“What do they care for our sleeping lambs?” Yomit, a devoted Erromangan Teacher, came in

to them, and she turned to him saying, "O Yomit, do you think they could have the heart to kill those little sleeping darlings?" He raised his arm and said, *Missi, they'll hrre to cut this body of mine in pieces ere ever they get near them!* He started off and collected all the available help necessary, sending secret messages overland in different directions to their friends, so that before morning the Mission House was surrounded by two hundred warriors ready to give their lives in defence of their Missionary. And these were the very men who murdered the Gordons—explain the change! Jesus has been amongst them!

"CONSIDER THE LILIES."

Flowers preach to us if we will hear:—

The rose saith in the dewy morn:

I am most fair:

Yet all my lovelinesss is born

Upon a thorn.

The poppy saith amid the corn:

Let but my scarlet head appear

And I am held in scorn;

Yet juice of subtle virtues lies

Within my cup of curious dyes.

The lilies say: Behold how we

Preach without words, of purity.

The violets whisper from the shade

Which their own leaves have made;

Men scent our fragrance on the air,

Yet take no heed

Of humble lessons we would read.

But not alone the fairest flowers:

The merest grass

Along the roadside where we pass;

Lichen and moss and sturdy weed,

Tell of His love who sends the dew,

The rain and sunshine too,

To nourish one small seed.

—Christina G. Rossetti.

ON IDOLATRY. "THOU SHALT NOT—"*

AMONG the Ten Commandments uttered amid thunders and lightnings and awe-inspiring signs by Jehovah Himself from Mount Sinai, and engraven by His own finger on tables of stone as of perpetual obligation on all mankind, the second commandment is very full and express and particular. Its importance is thus evident, and the design that the injunction should not be violated, as if the fact that men would in every possible way seek to infringe or evade it was present to the Divine mind, which, no doubt, it was.

The first commandment refers to the object of worship—none other but the true and living God, the same who chose the Israelites and revealed Himself to them as His peculiar people for the preservation of His revealed truth and the ultimate enlightenment of the nations, and who brought them up out of the land of Egypt and established them in the Holy Land. The second refers to the manner of worship: it *must not be* through images or visible representations of any kind or under any form. Idolatry denotes the worship of the Deity in a visible form, whether intended to represent the true God or false divinities. The meaning is so plain that Roman Catholics habitually omit this in all catechisms and summaries of doctrine, and to help them in so doing, they do not count it in the number ten, but divide the last commandment into two to make up the total of the Ten Words spoken of in Scripture. But in India we can refer them to the ancient colony of Jews in Cochin as authorities for a genuine copy of the Law, for as God committed the New Testament to the keeping of the Christian Church, so He committed His oracles of the Old Testament to the guardianship of the Jews, who also have been faithful to their trust, as testified by our Lord and His apostles; and our preachers sometimes relate to the Romanists a story of an image of St. Anthony and that of one of the Hindu

* From "The Missionary Review of the World" for May.

gods made out of the same piece of timber and regarded by the carpenters as elder and younger brothers. Roman Catholics therefore are unable to join us in open-air discussions against Hinduism, for they are at once confounded by being charged with their image-worship.

Idolatry does not signify merely the worship of a material image as itself a living and powerful god, though even that is done by ignorant millions of the common people of India. There is a ceremony of consecration by which the gods are invited to take up their abode and inhabit the image. In Travancore the eyes of the image are sometimes opened by painting in the pupil on the background left by the workmen. There are some images, as the Salagram, a fossil shell found in the rivers, which are supposed not to require consecration, being of themselves inherently the habitation of the indwelling deity without its being put in by any consecration ceremony. But few Hindus think of the consecration or distinguish between the image and the spiritual being represented by it. Indeed, the pantheism of India, which defies the universe, regards all things as God and God as all, and declares the highest attainment of spiritual wisdom to consist in a poor, miserable, naked, half-civilized man's coming to say, "I am God." The idol is practically worshipped as itself God. It is bathed with water or milk, and anointed with oil, and carried to the sea or a river in state procession for a bath. This is one of the great periodical ceremonies in Hindu temples. This image is cooled in the hot season by water in a pot hung over it and dripping constantly upon it. It is clothed, and fed, and fanned, and regaled with the sweet scent of flowers and sandalwood. It is married, put to sleep, wakened in the morning by the blowing of the shell trumpet. Females images are said to be at times defiled; others catch cold and are sick or benumbed by enchantment. At Madura one opened the left eye to look in displeasure on a Mohammedan. And when the idol has shown itself disgracefully careless of the prayers and ungrateful for the offerings of the worshippers, it is beaten, contemptuously sat upon, broken up, or cast away. A man in Travancore erected a small temple on government land without leave. He was ordered to remove it, and delaying, a fine of a hundred rupees was imposed. He

destroyed the whole, exclaiming, "What is the use of worshipping dumb animals that cannot help me in my time of need?" In the apprehension of the people in general the idols are real deities. They occupy the place of God and receive all the homage and honor He justly claims.

What said Rajah Rammohun Roy, a distinguished Hindu reformer? "Many Europeans feel a wish to palliate and soften the features Hindu Idolatry, and are inclined to inculcate that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. The truth is the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent power, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The natural desire of man is to see God—to walk by sight rather than by faith. To such it may seem desirable to have an image, an emblem, a reminder of God constantly before them to guide and help their conception of God, a visible symbol representing an invisible power. This might seem to some men a reasonable expedient as a first step to the knowledge of God. The Parsees now claim to be Theists, notwithstanding their worship of fire and the sun, taking these as the noblest emblems of Almighty God. The Israelites, when they worshipped the golden calf, said, "These be Thy gods (Elohim) which brought Thee up out of the land of Egypt. To-morrow shall be a feast to Jehovah." So also Jeroboam, 1 Kings 12: 28. The Romanists tell us they only give an inferior worship to their images of the Virgin and saints. The Hindus perhaps had the idea in their mind of representing great power by the four arms of Vishnu and the sixteen of Siva and other representations.

But this is the very thing absolutely prohibited by God—any attempt to give men the knowledge of God by images or visible representations. It is emphatically forbidden in the Word of God, both in the Old and New Testaments. It is condemned by practice and precept, by prohibition and threatening. To bow adoringly to any image is a plain violation of God's law. It is not acceptable worship, but

unbelief and disobedience. It is abomination and an insult to the living God. He is jealous of any attempt to worship Himself by any medium. "God is a spirit, and they that worship Him must worship in spirit and truth." However expedient and desirable it may seem to men to use images and pictures in divine worship, Scripture is the only standard and authority upon the subject. In the Word of God there is much about idolatry, and it is condemned and deprecated and rebuked with all the argument and scorn and vehemence of which human language is capable.

Idol worship does not as a matter of fact and experience *aid men* in the worship of God. It is unprofitable and useless. It does not remind the Hindus of God their Creator, Father, and Ruler, nor supply any aid or incitement to moral excellence and virtue.

"To whom will ye liken God, or what likeness will ye compare unto Him?" "We ought not to think that the Godhead is like unto gold or silver or stone graven by art and device of man." It is impossible to convey any conception of God by an image of anything in heaven or earth or under the earth. On the contrary, idols are deceptive, and convey false and ruinous ideas of God. "Thou thoughtest that I was altogether such an one as thyself." The idea of God is obscured and degraded. Such gods have been compared to the Brocken spectre seen at dawn on one of the mountains in Germany, but the magnified and distorted shadows of the people themselves, human frailties and passions and virtues projected and magnified upon the heavens. These gods are simply immortal men. The stories told in the vile mythology of India about the crimes of their gods and the depraving legends of their amours are derogatory to God, dishonoring to His perfections, and virtually a blasphemy of the Divine Being, who cannot lie and is of purer eyes than to look upon iniquity. The votaries of such gods "feed upon ashes, a deceived heart has led them astray." "They that worship idols are like unto them." Men will imitate the character of the gods they worship. Indeed, according to the highest teaching of Hindu sages, idols are not worshipped for anything but temporal benefits and prosperity. We are accustomed to appeal to the Hindus when some attempt to defend idolatry—Do these idols lead you to

God? Do they aid you in virtue? Are your people godly, truthful, righteous, chaste, good? We appeal to their own consciences as to the general character of those who worship idols, and the abominable fables related of their gods, and can boldly compare all this with the history of Jesus Christ and the character inculcated in Holy Scripture and exemplified in the native Christians around them. . . .

Idolatry invariably degrades, belittles, and corrupts the mind. The worshippers as well as the images have eyes, but they see not; ears, but they hear not. An elaborate and debasing ceremonialism takes the place of spiritual religion. In the earliest of the Hindu Vedas we seem to find something of a monotheistic faith, and there is no mention of idols. Then came the worship of the elements, then of the deities supposed to preside over the powers of air, fire, water, and earth, then the worship of innumerable gods, and within the last thousand years the wicked and monstrous fables, the elaborate ritual, the cruel asceticism, the outward meritorious ceremonies of the Puranas and popular Hinduism, down to the worship of the cow and monkeys and snakes, of the mint and the linga—yea, of the meanest objects in creation. Monotheism is utterly lost in the multitude of divinities. It was by such degrees that the Hindu “changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness.” As Matthew Henry says: “Whoever thinks one God too little will find two too many, and yet hundreds not enough.” Truly, their sorrows are multiplied that hasten after another God. Idolatry is utterly useless for the purpose for which it is now defended, as leading men’s minds to God and His service.

Again, idolatry is not only an insufficient system of worship, but the Word of God declares that *it is injurious*; it is rebellion, high treason against the Divine authority. It springs from disobedience and rejection of God. The genesis of idolatry is sin in the heart.

Whatever theories may be held as to the lower animals (and the theory of evolution is far from being proved), we know from Divine revelation that men at first knew God,

but fell. "Since the creation of the world God's everlasting power and divinity are clearly seen, being perceived by the things that are made, that they may be *without excuse*. Because that, knowing God, they glorified Him not as God, neither gave thanks. They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator." Men shut their eyes to the light they had. They "refused to have God in their knowledge." They were not willing that He should be King, should be a spirit and worshipped in spirit and truth. Judged by their own natural light they are to blame. Like the rich man who hinted that the Scriptures were not enough for the salvation of his brethren without some one rising from the dead and becoming visible to their sight; like the Israelites who cried, "Make us gods that they may *go before us*," the frequent demand of the heathen is for a material vision of God. Show us God. Let us look at Him with our eyes and not be troubled to exercise faith in an invisible being and to exercise our hearts in spiritual meditation and loving communion. . . .

Idolatry is a great sin against the majesty of God of heaven, and is so spoken of in Scripture. Godly men would rather lose their life than yield to it. "We have no need," said the three godly Jews to the king of Babylon, "to answer thee in this matter. Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up." The early Christian martyrs were asked but to cast a pinch of incense into the fire before the image, but would rather die than do so. Were they right? Certainly—rather die than deny the God that made us and loves us and redeemed us by his dear Son Jesus Christ.

Therefore it is that God has so often and so warmly declared His displeasure against idolatry. God must rule the universe, there is no other way possible. God is love, but He must love righteousness and hate iniquity. "My glory will I not give to another, nor My praise to graven images." He cannot transfer His supremacy to another, else the world would perish, righteousness would perish. No sin is more offensive to God than thus to rob Him of His glory and give that glory to the finite creature. He is provoked to wrath by the rejection of Himself and perversion of His gifts to

evil. "My bread which I gave, the fine flour and oil and honey wherewith I fed thee, thou did set before the images for a sweet savor." "I gave Israel the corn and the wine and the oil, and multiplied unto her silver and gold, which they used for Baal." "The idol is a shameful thing." "It is an abomination to the Lord, an iniquity which shall be visited upon the third and fourth generation of them that hate Him." It is ingratitude, contempt, and rejection of God's rule and dominion. . . .

Again, idolatry is in Scripture *classed with the grossest sins*, as one of them and leading to them. Neglect or abandonment of God must lead to sin. It is a fruitful source of superstition and vice. "Images," said Augustine, "are of more force to pervert the soul than to instruct it." The gods that men invent are suited to their taste—

"Gods changeful, passionate, unjust,
Whose attributes are rage, revenge, and lust."

Gods not abhorring sin and easily pardoning vice, pleased with an external ritual without the veneration of the heart, under the power of their worshippers by their offerings and incantations. None of the Hindu deities represent any virtue.

Fearful cruelty and crimes which it is a shame even to speak of usually accompany idolatry. Its chief seats have always been cesspools of immorality and vice, and its allurements sensual pleasure. Missionaries are often at a disadvantage because they are unable to explain to a general audience the horrors of evil with which they are acquainted. In India almost every large temple has numerous priestesses engaged in vice, religious courtesans. These are spoken of as the servants and the wives of the god. We have known a melancholy case of a young woman who had been for some time under Christian instruction, but became irregular in attendance, and, when asked the cause, confessed she was to become the twenty-first wife of the god Bhuthanatha—"the wife of a stone," said she; "that is, the wife of anybody that wishes. Who can help me," she mourned; "it is settled by the gods, and I must submit to my fate."

It is all this indulgence in sensuality and pleasure that attracts and retains the worshippers, as it did the Israelites

formerly. Idolatry exercises no restraint on vice, but rather encourages it. "In heathenism we can do as we like," some tell us, "but if we become Christians we must keep the ten commandments." The very carvings on temples and idol cars are often abominable, obscene, and bestial. From idolatry sprang human sacrifices, formerly practiced in India, the hook swinging, not yet effectually put down by government, and other sanguinary rites, widow burning and throwing of children into the idolized Ganges, weary penances, and toilsome pilgrimages. From idolatry and its distrust of Almighty God springs the resort to evil spirits for pretended divination, sorcery, magical arts, and demoniac possession. . . .

Lastly, it is but reasonable, as it is certainly scriptural, to declare that idolatry is *fatal to the souls* of men. The Word of God declares the future punishment of idolaters. Everywhere in Holy Scripture it is spoken of as destructive to the souls of men. We must either give up the inspiration of the Word or accept the lost condition of the world. God says that men are perishing, and there is but one way of salvation for them. "This is life eternal, to know God," and men do not care to know God or to retain Him in their knowledge. What multitudes have within the last century heard the preaching of the Gospel and rejected it! Idolaters are under the "power of Satan," and many expressly worship devils as more prudent and profitable and more urgently necessary than the worship of God.

We read in Rev. 9 : 20 of those who "repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which neither see, nor hear, nor walk." So idolaters need to repent of this sin, and few do so.

Observe the connection in 1 Thess. 1 : 9, 10 between idolatry and the wrath to come, from which Jesus had delivered the Thessalonian converts, "Ye turned unto God from idols to serve a living and true God, and to wait for His Son from heaven, even Jesus, who delivereth us from the wrath to come."

See also Rev. 21 : 8, "For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake

that burneth with fire and brimstone, which is the second death."

Thus if we accept the *testimony of Holy Scripture*, and view idolatry in the light in which we are told God views it, we cannot rest with the poor, cold, feeble, inadequate argument for missions that some are now resorting to, that the heathen must somehow be saved by the mercy of God, but we should add to their happiness and spiritual privileges by sending them the Gospel. That principle is one of mere philanthropy. No! They are living in sin, and to a great extent, in India at least, knowingly and wilfully, against the law written in their hearts and consciences, in the love of sin. They are responsible and guilty. They have such acquaintance with duty as is essential to accountability. They cling to heathenism even after hearing of God. They need therefore the Gospel of Jesus Christ, and not only from love to our Blessed Saviour and from obedience to Him, but from love and compassion to millions of perishing souls, should we send the Gospel to rescue them from their misery and danger. May God prosper the glorious work!

Travancore, India.

SAMUEL MATEER.

MARVEL OF MARVELS.

"Marvel of marvels if I myself shall behold
 With mine own eyes my King in His city of gold;
 Where the least of lambs is spotless white in the fold,
 Where the least and last of saints in spotless white is stoled,
 Where the dimmest head beyond a moon is aureoled.
 O saints my beloved, now mouldering to mould in the mould.
 Shall I see you lift your heads, see your cerements unrolled,
 See with these very eyes? who now in darkness and cold
 Tremble for the midnight cry, the rapture, the tale untold,
 'The Bridegroom cometh, cometh His Bride to enfold.'

Cold it is, my beloved, since your funeral bell was tolled,
 Cold it is, O my King, how cold alone on the wold."

—Christina Rossetti.

BIBLE STUDY.

The Light of the World.—John 8 : 12, “I am the light of the world. Matt. 5 : 14, “Ye are the light of the world.” Phil. 2 : 15, “Ye shine as lights (luminaries) in the world.” In the saying quoted by John the Lord Jesus claims for Himself as much as was ascribed to Almighty God by the Psalmist when he said, “The Lord God is a Sun.” As the sun is the source of light to the world of nature, so Jesus is to the moral world. There have been other lights, but no other which could fairly be called *the* light of the world. As the light of one star to that of the sun, so are these compared to Jesus. It is true that He has not yet enlightened all the world, upon some parts He has not yet risen ; but we have seen enough to be sure that His claim is justified. Wherever men have come to know Him, it has been shown that He, as no other, is the light of men.

Remembering this, it is startling to hear Him say to His people, “Ye are the light of the world.” The expressions are identical—*phos tou kosmou*. We should not have dared to appropriate the title if He had not bestowed it. He says this of His *Church*. Jesus said, “While I am in the world I am the light of the world”; and now that He is gone, the Church, in some sense, takes His place as the source of light. It is none the less true that *He* is still the light, for the light which the Church sheds is not her own. He is the sun, she is the moon. It was day while He was here, and the sun was in the sky ; now He is gone, and it is night, but the moon shines ; the Church, cherishing His Word, reflects the radiance of her absent Lord.

The Church, to be sure, is made up of individuals, and though it cannot be said of any individual Christian as of Christ or even as of the Church, “Thou art the light of the world,” yet it can be said of each, “Thou art a light giver, a luminary” (*phoster*). And as each star contributes its share to make the light of the night, so each Christian, shining in his place, helps that make up that light of the world which the Church of Jesus is set to shed. —R. H.

OUR COLLEGE.

THE CLOSING EXERCISES.

IT is expected that considerable space will be devoted in the May number of the MONTHLY to the Closing Exercises of "Our College." Under this head may fairly be placed first the

ANNUAL COLLEGE DINNER

which was held on Tuesday evening, April 2nd, under the auspices of the graduating class, Mr. N. D. McKinnon doing the honors with most commendable dignity and propriety. At either hand of the chairman were seated the professors and lecturers, Dr. Proudfoot and Mr. Logie being absent.

There was no lack of appreciation of the bill of fare, on the part of all, and this being duly dispensed with, a heavy toast list was broached, which elicited a number of good speeches. These annual dinners are unique occasions when professors and students meet on common ground, and we should not fail to make the most of them. As students we have here an opportunity of expressing our appreciation of our professors, as well as of offering suggestions, notice of which could not but be beneficial to our Alma Mater. The professors have an opportunity of showing that they are men of somewhat like tastes and passions with us, and as it was, no one of the graduating class could have listened to the earnest words of Dr. Caven that evening without being assured that in our Principal we had a staunch and sympathetic friend.

Mr. J. McNicol proposed the toast "Our Alma Mater" and Rev. Messrs. Rae and Morrison responded.

Mr. E. A. Henry proposed "Our Professors" and in a facetious speech reviewed this learned body. In aptest terms he referred to the loss it had sustained during the year in the death of Prof. Thomson. Mr. Henry added new

testimony to the worth of our late professor when speaking of his opening prayers in the class-room. The speeches in response abounded in recollections and contained not a few stories. The development of the historical sense in our professors is quite prominent, but, of course, Knox is an historic institution.

In reply to "Sister Colleges" the greetings of Wycliffe, borne by Mr. Weaver, and of McMaster Hall, so eloquently expressed by Mr. Trotter, were well received. Mr. R. A. Mitchell spoke for Manitoba College, Mr. John McLean for Glasgow University, and Mr. P. F. Sinclair for 'Varsity.

Mr. R. F. Cameron proposed the toast of the evening—"Class '95." This is the first graduating class in the second half century of the existence of Knox, as well as the largest in the history of the institution. It has a very strong contingent ready for foreign mission service. A third of them are already Benedicts and to the remainder, the words of Mr. Jas. McCrea, encouraging them to endeavor to secure "the better half" at once, because, in the words of this poet-philosopher,

"Tis better to have tried and failed
Than never to have tried at all."

seem quite unnecessary.

The last speech, that by Mr. D. M. Martin, in response to "Our Canada," was one of the neatest of the evening. Don seems to have been everywhere in Canada "From Cape Race to Nootka's Sound," and is a most loyal Canadian. The evening closed with "Auld Lang Syne" in splendid form.

* * *

On Wednesday, April 3rd, beginning at 2 p. m., was held the annual meeting of the

ALUMNI ASSOCIATION.

The chair was taken by the Rev. John Neil, B. A., Vice-President of the Association. The late Prof. Thomson, whose death is so deeply deplored, had been elected President at the last annual meeting. The attendance of Alumni at this meeting was not so large as could be desired, not so large in fact as it has been at several meetings of the Association, yet a good deal of interest was manifested in the

proceedings. Several committees reported, among others the committee on the

POST-GRADUATE COURSE.

The committee recommend that a course somewhat similar to that held in 1894 be held in the coming year, the second Tuesday in January being suggested as the opening day. This recommendation was adopted, and a draft programme was discussed, a suggestion or two being made which brought out some difference of opinion. Further announcement will be made as to programme, but in any case, a profitable session is assured and it is hoped that as many of the Alumni as can make it at all possible will avail themselves of the opportunity offered.

Next came the report of the

KNOX COLLEGE MONTHLY.

First, that of the editorial staff, in which reference was made to the work done by the staff during the year and attention was called to the Prospectus for the coming volume. The Business Manager, Rev. John Mutch, then presented the following financial statement for the years 1894-95.

RECEIPTS.		DISBURSEMENTS.	
Paid up subscriptions.....	\$ 492.25	Arrears due J. E. Bryant from previous year.....	\$ 155.00
Received from advts.....	459 59	Arrears due Agent from pre- vious year.....	100.00
Contribution R. Kilgour, Esq....	4.00	Paid Campbell & Pantou, '94 95	467.42
Amount due Treasurer.....	81.30	“ Business Managem't do.	220.00
		“ Editors' expenses.....	25.85
		“ Interest on note.....	22.50
		“ Bryant Press for Litho....	10.00
		“ Supplies, postage, &c.....	36.37
	<u>\$1037.14</u>		<u>\$1037.14</u>
ASSETS.		LIABILITIES.	
Due for Advertisements.....	\$275.00	Note due Rev. Dr. Reid	\$450.00
Unpaid Subscriptions	600.00	Due Printer	116 48
		Interest shortly due.....	22.50
		Amount due Treasurer.....	81.30
			<u>\$670.28</u>
		Bal. in favor of the Monthly	204.72
	<u>\$875.00</u>		<u>\$875.00</u>

The above statement shows that the past year has been financially a success. There has been since May, 1894, an average profit of \$20.00 on each issue.

If all subscribers who are in arrears would kindly remit at once to the treasurer we could pay the \$450.00 we found it necessary to borrow and still have sufficient funds on hand to carry on the work with comfort.

Toronto,
1st April, 1895.

JOHN MUTCH,
Treas.

Rev. L. H. Jordan reported on behalf of the committee having charge of the

JUBILEE MEMORIAL VOLUME.

The report was most encouraging and showed that the success of the volume is already secure. The book will be a valuable one from every point of view and the extraordinarily low price (\$1.00) at which it is published ought to secure for it a large and ready sale.

THE MISSION TREASURER'S REPORT

was, as usual, full and interesting, but it does not, we are sorry to say, give such evidence of continued interest in the Goforth Fund as could be desired. The income for this fund has been gradually diminishing, and unless an effort, of a practical kind, be made to improve the state of the finances—however unpleasant it may be to say it—the friends of the Goforth Mission will be under the necessity of declaring themselves unable to continue the responsibility of the Missionary's support.

During the year 1894-5, the amount received by the Treasurer for the year's salary was about \$850.00, or \$350.00 less than is needed. The expense of the management of the fund is a mere trifle—less on an average than \$4.00 a year for printing and stationery—and it is unpleasant to contemplate the possibility of giving up our support of the Missionary. It is true that there is a considerable amount of arrearage, but some of this may never be collected. Notices have been sent out regularly, and still there is a failure to respond where responses might be fully expected. There is too, a great variety in the contributions to the fund,

some of the graduates with very moderate salaries contributing far in excess of those having larger incomes, and it is fair to say that the contributors are not so numerous as might have been expected from the constituency. Less than 250 of the graduates and students together are represented in the contributions of the closing year. The income of the Society at one time was nearly \$1400.00, and the enthusiasm of many at that time was such as to desire that two Missionaries should be sent to the field,—but, from the death of a number of the best contributors, and the removal of some others, together with the reduction in contributions by not a few, the present state of difficulty has come about.

It remains for the graduates to lay this matter to heart in time. There was one redeeming feature in the report that speaks volumes for the interest which Mr. Goforth's visit home on furlough has created,—the students of the graduating class of Knox College have themselves subscribed \$167.00 per annum towards the Missionary's support. If students, many of whom are working their way through, feel such an interest in the Missionary, as to give, as many of them did, \$10.00 each towards the Missionary's support, should not ministers who are in receipt of comfortable incomes feel enough of *esprit de corps*, as well as Missionary spirit, to increase the contributions to the Goforth Fund up to the solvent point at least.

The association then proceeded to the

ELECTION OF OFFICERS

for the ensuing year. The following were elected:—President, Rev. P. Straith; Vice-President, Rev. W. G. Wallace; Secretary-Treasurer, Rev. W. A. J. Martin; Missionary Treasurer, Rev. W. Burns; Committee, Rev. Messrs. Argo, Scott, Gilray, Eastman, and Neil, and the following undergraduates:—Messrs. G. A. Fasken, and A. S. Ross. Rev. Dr. Somerville, of Owen Sound, was elected the representative of the alumni in the Senate.

In choosing Mr. Straith as President, the Alumni honored a gentleman who has shown exceptional interest in the work of the Association ever since its inception, and we have no doubt that he will worthily and faithfully discharge the duties of the office.

The Editorial Board of the MONTHLY was thanked and re-elected, as follows:—Rev. Messrs. Haddow, W. G. Wallace, Geo. Logie; and the newly chosen president, Mr. Straith, was added in place of the late Prof. Thomson.

At 7.30 o'clock, on Wednesday, there was an

EVENING MEETING,

at which an address was given by Rev. A. Gilray on "How best to secure the settlement of Pastors and Pastoral Charges." The substance of this address will appear in our next issue. This was followed by an interesting discussion, participated in by Messrs. Ballantyne, Burns, Fletcher and McAlpine. The conclusion seemed to be that while thorough change is necessary there are serious, though perhaps not unsurmountable, difficulties in the way of reform.

* * *

CONVOCATION,

The annual convocation took place on Thursday afternoon in Convocation Hall. The attendance was large. Rev. Principal Caven presided, and with him on the dais were Dr. McLaren, Mr. Mortimer Clark, chairman of the Board of Management; Rev. Professor Gregg, Dr. Proudfoot, Rev. John Neil, pastor of Westminster Presbyterian church and president of the Alumni Association; Rev. Mr. Ramsay, Rev. W. G. Wallace, and others.

The proceedings began with prayer by Rev. Dr. Parsons, of Knox church, after which Dr. Caven delivered an address, in which he made an interesting review of the thirty years' history of Knox College, and paid a high tribute to the memory of the late Professor Thomson, whose singular power of mind and great spirituality and moral earnestness of character would long remain an influence for good. Dr. Caven, said that Professor Thomson's place had been filled by Rev. D. M. Ramsay, B.A., B.D., of Mount Forest, who has conducted the work in Old Testament literature, and by Rev. J. McD. Duncan, B.A., of Tottenham, who had charge of apologetics. These two gentlemen had done valuable service. Dr. Caven dwelt briefly upon the insufficiency of the teaching staff of the college, which he suggested might be amended, if one professor should devote himself entirely to

apologetics and another to Old Testament literature, to which the subject of Biblical theology should be added. He also drew attention to the inadequacy of the provision for the housing of the library, to which during the year 500 volumes had been added. He expressed the hope that the time was not far distant when either a new library building would be built, separate and distinct from the college, or the present Convocation hall converted into a library building and a new Convocation hall built.

Rev. John Neil, B.A., delivered an eloquent eulogium on the late Professor Thomson and at the close of his address he unveiled a portrait of Mr. Thomson, which he then formally presented to Mr. W. Mortimer Clark, Q.C., the chairman of the Board of Management. Mr. Clark, in accepting the portrait, spoke briefly and felicitously. The portrait, which is a most life-like presentation of Professor Thomson, was greatly admired in its place upon the east wall of the hall.

Rev. Dr. McLaren then presented the name of a distinguished alumnus for the honorary degree of Doctor of Divinity, Rev. Dr. Edward Graham, now of Chico, California, who graduated from Knox College in 1861, and after leaving Canada on account of his health, went first to Milwaukee, where he established a flourishing congregation, and then went to the Pacific coast. He is now a director of the Theological Seminary of San Francisco.

Principal Caven, in conferring the degree in absentia, paid a high tribute to the character and ability of Rev. Dr. Graham.

The degree of Bachelor of Divinity was conferred upon Rev. R. G. Murison, of Victoria, British Columbia, also in absentia.

Rev. W. G. Wallace next read the report of the Board of Examiners, showing the results of the recent examinations. The scholarship and prizes were awarded as follows:

For students of first year theology:—Central church, Hamilton, scholarship, \$60, J. H. Brown, B.A. Eastman scholarship, \$60, H. T. Kerr, B.A. Bloor street church, Toronto, scholarship, \$50, and Goldie scholarship, \$40, Geo. Milne and Alex. Stewart, equal. Gillies scholarship, I., \$30, and Gillies II., \$30, D. M. McKay, B. A., and F.

Roxburgh, B.A., equal. Dunbar scholarship, G. Duncan. The holding of the scholarship by Mr. Stewart to be dependent on the Assembly's action on his case in June.

For students of second year theology:—Elizabeth Scott scholarship, \$75, J. A. Dow, B.A. J. H. Cameron scholarship, \$60, and Knox church, Toronto, scholarship, I., \$60, W. M. Burton, B.A., and A. S. Ross, B.A., equal. Knox church, Toronto, scholarship, II., \$60, T. A. Bell, B.A. Loghrin scholarship, \$50, and Heron scholarship, \$30, D. L. Campbell, B.A., and H. Cowan, B.A., equal. Boyd scholarship, \$30, A. Mullins, B.A., E. W. McKay, B.A., and W. L. Atkinson, equal.

For students of third year theology:—Bonar-Burns scholarship, \$80, and Fisher scholarship, I., \$60, R. A. Mitchell, B.A., J. McNichol, B.A., equal. Fisher scholarship, II., \$60, and R. H. Thornton scholarship, (memorial), \$60, E. A. Henry, B.A., S. Whaley, B.A., equal. Jane Mortimer scholarship, \$50, and Cheyne scholarship, \$30, T. McCullough, J. C. Forster, and R. Pogue, equal.

The following special prizes were awarded: Clark prize, No. 1—Proficiency in New Testament Hebrew, Lange's Commentary—R. A. Mitchell, B.A. Clark prize, No. 2—Proficiency in Old Testament Hebrew, Lange's Commentary—A. W. Craw, B.A. Brydon prize—Special examination on the subject of the Perseverance of the Saints, \$30—J. D. Morrison.

Examination for the degree of Bachelor of Divinity: Rev. J. McNair, B.A., Waterloo, passed the in first department. Rev. R. G. Murison, B.A., British Columbia, passed in both departments, and the degree, by action of the Senate, was conferred upon him.

Principal Caven conferred their diplomas upon the twenty-five graduates of this year, as follows:—J. H. Borland, M. A., J. Burnett, B. A., A. L. Budge, B. A., J. C. Cameron, B. A., J. A. Cranston, B. A., A. W. Craw, B. A., Andrew Edington, J. C. Forster, J. Ferguson, B. A., E. A. Henry, B. A., W. T. Hall, John McLean, John McNichol, B. A., Iachlan McLean, M. D. McKinnon, T. McCullough, J. D. Morrison, B. A., S. McLellan, R. A. Mitchell, B. A., Donald Martin, B. A., R. Pogue, W. G. Smith, P. Tinkham, W. J. West, B. A., and S. Whaley, B. A.

Upon the close of the proceedings in the Convocation hall, the graduating class held its final meeting before separation in one of the lecture rooms.

THE PUBLIC MEETING

in connection with the commencement exercises was held in the evening in Old St. Andrew's church, which was comfortably filled with by a representative congregation of students and citizens. Rev. Principal Caven presided. The proceedings were opened by prayer and reading of the Scriptures by the pastor, Rev. Dr. Milligan, after which Principal Caven addressed the students, and especially the graduates, in a few earnest, appropriate words. Mr. John A. Paterson followed with an excellent address, in which he referred to a recent magazine article upon the question of the church's hold upon the young men. The last address was by Rev. J. A. Turnbull, of West Presbyterian church, in which he touched upon the glorious mission of the minister of the Gospel. A most interesting meeting was brought to a close with the doxology and benediction.

NATURE'S SPELL.

The murmur of a waterfall
 A mile away,
 The rustle when a robin lights
 Upon a spray.
 The lapping of a lowland stream
 On dipping boughs,
 The sound of grazing from a herd
 Of gentle cows.
 The echo from a woodland hill
 Of cuckoo's call,
 The quiver through the meadow grass
 At evening fall.
 Too subtle are these harmonies
 For pen and rule ;
 Such music is not understood
 By any school.
 But when the brain is overwrought
 It hath a spell
 Beyond all human skill and power
 To make it well.

LITERATURE.

MUNICIPAL REFORM MOVEMENTS IN THE UNITED STATES. *By W. H. Tolman, Ph. D. F. H. Revell, Toronto.*

This is a decidedly practical book, written by a thoroughly practical man, on one of the most pressing problems of our day. Its subtitle, "The Text Book of the New Reformation," is expressive of its objects. No one working for the civil, social or moral betterment of his fellows should fail to study it with care.

In every city and town of the land the need of civic reform is urgent, but how best to effect it is the puzzling question. Here is the first meritorious attempt to answer this question, not only of *what* to do but *how* to do it.

Dr. Tolman is Secretary of the New York City Vigilance League and as organizer for the overthrow of Tammany has come to the conclusion that civic ignorance is largely responsible for civic misrule, but sound education on the duties and privileges of citizenship will reduce it to a minimum, and as an aid to the much needed education has written this Text-book.

The Introductory chapter by Dr. Parkhurst is a rousing trumpet call, full of the impulse of the Tammany conflict. This is followed by a very valuable chapter on the civic Renaissance originated by Dr. Parkhurst and working so vigorously.

In successive chapters the leading Municipal Reform Movements, Movements for Civic Betterment, and Woman's Organizations in connection with the new Reformation, to the number of seventy-eight, are described. Their origin, history, constitutions, officers, methods of work and results achieved in each case, are given with precision.

This exhibition of what is being actually done in the leading cities and towns of the United States, affords abundant information, from which a method of work can be gleaned suited to any local need.

The closing chapter furnishes a more detailed account of the New York City Vigilance League. Its origin, objects, administrative policy and working methods are stated and afford an object lesson on civic and social reform. As such, it is of exceptional value, showing how an organization two years old could overthrow the long dreaded Tammany ring entrenched behind eighty years of corruption and crime.

It shows, too, what can be effected by a fixed moral purpose in the heart of a single man of unflinching courage and inspiring enthusiasm, in cleansing the civic life of a community, and by so doing will have a tendency to focus its moral forces on the work of social reform.

DEFENCE OF THE CHRISTIAN FAITH. *By Prof. F. Godet. T. & T. Clark, Edinburgh; F. H. Revell Co'y, Toronto. Pp. 295. Price 4s.*

The fact, that this is the third English edition of Prof. Godet's book, is in itself sufficient to shew that the work is one which has found a place of its own, among the many books on Christian evidences which are now being written.

The questions dealt with are fundamental, as is to be expected, seeing that six, of the seven lectures in the book, were delivered in reply to attacks which had been publicly made upon the Christian Faith, in Neuchatel, Prof. Godet's home. The first two lectures deal with the Resurrection of Jesus Christ, and besides reciting the usual evidence for that fact, they contain a refutation of various theories which have been advanced to account for the Apostles' belief in that event, with special reference to the hypothesis of visions. The lecture on the Miracles of Jesus Christ deals with the *reality*, the *possibility*, and the *utility* of these miracles. The fourth lecture is on "the Supernatural," and deals thoroughly with the question as to God's intervention in the life of man. The fifth lecture enquires into the matter of the Perfect Holiness of Jesus Christ, whether that holiness can be *proved*, whether, perfect as it is, it is not still a *human* holiness, and whether such holiness is not *accessible* by each child of God. The sixth lecture is on the Divinity of Christ, and the last is a paper, presented at the General Evangelical Alliance of Basle, on the Immutability of the Apostolic Gospel with reference to the person of Christ. The practical nature of the discussions may be seen from the last thesis in the paper. "The pressing duty of Evangelical Christians is to bear open testimony to the divinity of the Head of the Church."

Space will not permit a detailed outline of Prof. Godet's argument on any of these topics; suffice it to say, in the words of the Translator's Preface: "his mind is so richly furnished with the best kind of knowledge of the Bible and of Christian Theology, that the collateral interest and suggestiveness of these essays, and of the Professor's *obiter dicta* upon the subjects of which he treats, is, it seems to me, great. So that, even where one may not be able to agree with his views, one can hardly fail to learn something from what he says." The book is one which might well find a place in the libraries of thinking laymen as well as of the pastors of our church.

RELIGION IN COMMON LIFE OR TOPICS OF THE DAY REGARDED FROM A CHRISTIAN STANDPOINT, Being a Course of Sermons delivered at St. Martin-in-the-Fields, London, by various Preachers. *Funk & Wagnalls Company, New York and Toronto.*

This book contains seventeen sermons delivered in the Church of St. Martin-in-the-Fields, London, of which the Rev. John F. Kitto, M.A., is pastor. The series was arranged by Mr. Kitto, as he says, in order "to show in how many ways the influence of religious truth is felt in the performance of the common daily duties of our life; that religion is not either, as some fancy, too much concerned with the next world to be capable of giving a man much practical help or guidance in this; nor, as others say, fit only for women and children,

and not calculated to be of much assistance to those who are bearing the burden of the business of the world." Four of the sermons were delivered by Mr. Kitto himself, and among the other preachers we find the names of Dean Pigou of Bristol, Archdeacon Sinclair of London, Dr. Wace of King's College, Canon Browne, of St. Paul's, Archdeacon Farrar of Westminster, and others. The following are some of the subjects treated—Individualism and Socialism, Problems of the Poor, The Use of Pain and Suffering, Religion and Politics, Is War Consistent with Christianity, Social Amelioration, Amusements in the Light of Christian Ethics.

It cannot be said that there is any unity of purpose in the book. Each preacher has been allotted his theme and has prepared and treated it independently of the rest. With the names which have been given before us, it is not necessary to say that in most cases the subject has been thoughtfully and earnestly handled, and by the method followed, as the editor says, "though something may be lost in unity, a great deal is gained in freedom and in variety."

WEALTH AND WASTE : The Principles of Political Economy in Their Application to the Present Problems of Labor, Law, and the Liquor Traffic. *By* Alphonso A. Hopkins, Ph.D. Cloth. 12mo, 286 p.p. \$1.00. New York, London, and Toronto : Funk & Wagnalls Company.

This book will doubtless prove itself a notable contribution to the Literature of Reform. The author has been during many years among the best known lecturers and writers throughout the North and South. The leading topics considered in the volume are Economy and Labor; Wealth and its Distribution; Consumption and Waste; Relation and Duty of Authority; Harmony of Social Forces; and Political Ways and Means. Among the sub-topics comprehended by these are The Relation of Ethics and Economy, and of Economy and Prohibition; Want and Work; Cause of Hard Times; Partnership of Labor and Capital; Labor's Loss from Liquor; Wages and Waste; Unproductive Consumption; Wages and Want; Moral Rights and Legal Limitations; The State's Attitude; The Genesis and Logic of License.

The ablest economists are quoted from, as to definition and statement with regard to economic principles, and their own propositions are projected, along their own logical lines, against the Liquor Traffic as a foe to Labor, a parasite upon legitimate industries, and an element in the State which all the teachings of Political Economy demand shall be eliminated.

A capital arrangement of side-headings and of large and small type makes the book more easily read and is of great assistance for reference. It should be added that this work and the preceding have been issued by Messrs. Funk & Wagnalls in most tasteful and substantial binding.

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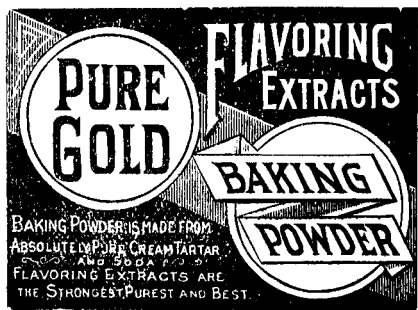
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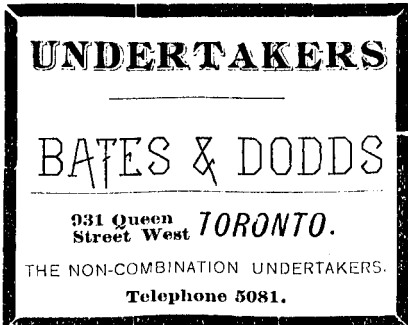
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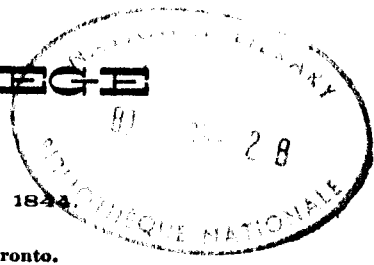
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