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AND
Presbyterian Magazine

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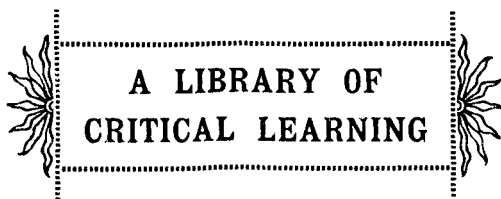
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TORONTO, MARCH, 1893.

PULPIT PRAYER.

THE prayer, "Lord teach us to pray," may well be the earnest cry of every minister whose responsibility is to lead his people in the devotions of the sanctuary. If close attention ought to be given to the public reading of the Holy Scriptures, and to the preparation and delivery of the sermon, what about the prayer that is offered, not to the people, but to Almighty God; not in the minister's own behalf only, but for the congregation? This one thing should characterize pulpit prayer, the realization of God's presence by the minister; and that realization should, by his devoutness of spirit and directness of petition, be impressed upon the people. All should feel that the divine Father, who hears and answers prayer, is not far off, but in their very midst.

A fellow-student, who had been preaching for the summer months, said to me, "It is not so hard to preach as it is to pray; to make that long prayer one feels, most of the time, as if he were speaking into the air." Older preachers than seminary students have had the same experience. Indeed, in most of our churches there seems to be much praying into empty space; if not into vacancy, at least at the people, their presence being felt far more than the Almighty's. We have read about a prayer, the most eloquent ever delivered to a Boston audience. When Dr. Joseph Parker preached in Toronto, one of the city papers said the next morning that "the London preacher pronounced to his vast audience one of his great prayers." Such is the idea many

have of pulpit prayer, and such is the experience of many while praying—*it is all to the people*. But where the power and glory of the divine presence are not realized, there can be no burning words of soul-stirring praise, confession, and holy desire actually and consciously poured into the ear and heart of our heavenly Father.

On one occasion, at a somewhat fashionable summer resort, I was in church. The morning was delightful, the audience large, and the officiating clergyman a stranger. When the time for prayer came and all heads were bowed, I was suddenly struck with the essay-like style of the prayer which the minister was offering. Looking up I found he was reading from a manuscript, a poetic description of the beautiful Sabbath day, of the gorgeous mountains and deep glens that were near by, of the great ocean that was not far off, of the charming bay dotted with green islands, of the flowers, trees, dense forests, golden harvests, etc. The clergyman evidently felt the presence of nature, so sublime, in the midst of which we were all spending the Lord's day, and he had written about it in beautiful words and eloquently flowing sentences. The manuscript he had prepared contained his, so-called, prayer, and showed taste, skill, and even poetic ability; but the thought of God being present, or the idea of actually addressing Him, as the hearer and answerer of prayer, did not seem to have entered into the minister's mind. It was a conspicuous example of a class of pulpit prayers in which the name of the Lord and His goodness are often mentioned, while the ears of the people only are addressed.

I had a similar illustration of this same thing a few years ago while attending, with a friend, a service on Thanksgiving day in a popular church in one of our largest cities. The prayer was made by the pastor of the church. The first sentence came rolling out full of beauty and startling eloquence. The second was like unto it; so also the third and fourth. But before we had gone very far, the minister began to flounder about for words, and after an almost ludicrous attempt to proceed he abruptly pronounced the "Amen"—the organ striking up, to the relief of both the clergyman and congregation. After the service my friend said: "That was a fine sermon, but what a hotch-potch the doctor made of his prayer." It was a medley, indeed; the reason being that the prayer, so-called, was intended to be delivered to

a popular audience, but had not been thoroughly memorized. When the minister realizes God's presence in the sanctuary, speaking words of soberness, simplicity, and earnest devotion into his ear and heart, he never flounders.

No student of Princeton Seminary, in the days of Dr. Charles Hodge, ever forgets how that godly man prayed. Whether in the class room, conference meeting, or chapel service, Dr. Hodge gave the impression that his heavenly Father was close to him. I once heard him say, "Dear brethren, I feel to-day that Christ is right here, and that He is right here"—making a gesture first with his right hand, then with the left.

So should pulpit prayer ever be offered. On all occasions, when the minister is leading the devotions of his people, there ought to be a conscious realization of the presence of Almighty God, and a direct and earnest speaking to Him, as a friend speaketh to a friend.

With this thought in mind, our prayers in public would be free from all exhortation, or any address whatsoever to the people. Dr. James Addison Alexander's advice to his students was, "Never let the preaching element into your prayers." This is wise and much-needed counsel. Preaching and praying cannot be mixed. In the former the minister has authority to speak to the people on God's behalf, "reproving, rebuking, and exhorting, with all long-suffering and doctrine." But there is no such authority given to him in prayer. As an intercessor, the minister is one with the congregation, who are supposed to be praying with him—he and the people together offering their thanksgiving and making their confessions and supplications to Almighty God, his voice leading.

But this hortatory element finds a large place in many pulpit prayers. Who has not heard appeals made to sinners in prayer as earnest as in the peroration of a revival discourse? It not infrequently happens, too, that pastors bring some personal or church grievance into the pulpit, and fling it out at the people in their supplications to the Lord.

A little girl of six years, having had her feelings hurt by a playmate, a child of like age, that evening, while saying her little prayer in the presence of her companion, took the Lord into her confidence, pouring out the bitterness of her soul because of the treatment she had received. She told the Lord what a naughty

girl her playmate had been, how she ought to be punished, and that she would never play with her again if she were not a better girl. After praying out her grievance and ministering a sound rebuke to her friend, the little suppliant went to bed with an air of great satisfaction, believing she had gotten even with the person who had done her the wrong. But from older persons and in higher places I have heard prayers of a similar kind—prayers not far from vindictiveness, or expressions of wounded feelings. Going out of a country church many years ago, I heard one of the congregation say: "Didn't the minister give it to Mr. B—— to-day in his prayer?" There is not a little of this "giving it to him" in many of the prayers that are offered in the sanctuary. Those who are heretical in belief, discordant in spirit, cold, critical, or in some way displeasing to the man in the pulpit, often get belabored in prayer time. But no one is more beside himself than the minister who does this.

But pulpit prayer should have a definite aim, should be compact, and right to the point. The man who has placed upon him the great responsibility of voicing, at the throne of grace, the holy desires of a congregation should have a clear understanding of such desires; should on every occasion make a careful selection of the most important and appropriate things to be asked for; should feel them keenly in his own heart as a personal burden; and should present them to the Almighty in the simplest, most earnest, and most direct manner possible. "Express your desires," says Addison Alexander, "in brief, but comprehensive forms, without circumlocution." Let us be sure, however, to have *desires*. A prayer without points, and without burdens, is worse than a discourse without ideas. That was a most suggestive criticism of a Presbyterian elder who said to a probationer: "His sermon was *meaty* enough; but his prayers were *lean*." Another keen observer of what goes on in the pulpit once remarked to the writer: "How strange it is that many ministers have so much thought in their sermons, and so little in their prayers." An old lady in a New Jersey town, giving her opinion of a seminary friend of mine, after he had preached as a candidate in her pulpit, said: "That young man won't do. Listen to his prayers; sure, he's only practising on us."

Such strictures as these on pulpit prayer are of wide application, because of the leanness and barrenness of thought so often

heard, and of the bungling and uninteresting way in which it is made. The Rev. Boswell Dwight Hitchcock, D.D., of Union Theological Seminary, New York, often said to his students that "half the prayers of the pulpit are without pith or purpose." On one occasion he declared to his class that if the Presbyterian ministers did not give more attention to public prayer, the church would see the need of adopting a Book of Prayers. A short year before his death Professor Hitchcock preached in my own church, and, before going to the pulpit, he said to me: "You will please make the long prayer; I am not prepared to pray; I have only come here to-day to preach for you."

There must be in pulpit prayer *purpose, compactness, burdens*. To come to God in the sanctuary without a definite end, without deep heartfelt longings for certain blessings, must be painful to him, and productive of nothing but barrenness to the souls of the people. It is the special burden or burdens of the congregation and the timely needs of the kingdom of Jesus Christ that the officiating clergyman must carry to the Lord God, in strong faith, in simple, but comprehensive language, and in tenderness and earnestness of spirit. To ramble away from the special needs of the hour, or from the point or burden that ought to be involved at the time in the prayer, is for the minister to show himself an inefficient intercessor before God on behalf of the people, and hence weak where the greatest ministerial strength should be found. However strong Moses was as a preacher or organizer, his greatest power was, as an intercessor, in being able to offer the *right prayer*, in all its fullness and grandeur, *at the right time*. From the present burning needs of the people, the great leader of Israel was never swerved. Herein lies the weakness of too many modern leaders in Israel. They are *inopportune* in their prayers. The day that the late President James A. Garfield was removed, in a dying condition, from Washington to Elberon was observed in the State of Pennsylvania, by order of the governor, as a day of prayer for his recovery, and for the nation to be blessed under so great a sorrow. Being in Philadelphia, I attended service in one of the principal churches. The great edifice was thronged to the doors with a solemn, prayerful congregation. In all hearts burned one great desire. All had come to pray for the good and great man's life to be spared. A half-dozen clergymen were on the platform to lead, in turn, the tearful assembly in their con-

fessions and supplications. Toward the close of the service, one of the brethren, being called on, began by praying for the pastor of the church, including his officers and people; the sinners of Philadelphia were next remembered; then the godless politicians of the State of Pennsylvania and the nation; the boards of the Presbyterian Church came in for their share: and even the heathen were not forgotten. Before the prayer was finished the poor sufferer on his way to Elberon, and to death, was most earnestly mentioned to the Lord. The prayer was all good—full of thought and power—but it was not *seasonable*: it was not the right prayer at the right time!

I once heard John B. Gough describe the prayers of two London preachers. The one was in a large church, before a fashionable audience. His prayer had "nobody, nor nothing, for an object." The other was a street preacher, holding service with a small company of outcasts at two o'clock in the morning. In his prayer the street exhorter seemed to take each wretched creature to God, asking Him to be merciful for Christ's sake. Here Gough exclaimed: "*That's prayer!*" So it is. True prayer is feeling the burden of the soul's *present* need, and carrying that burden to Him who is all-powerful and all-gracious.

A Scotch lad being very sick and given up by the physician, the father and mother, as the last resort, knelt in prayer for their boy. The father began in his usual family-prayer style, the customary subjects claiming attention, till he came to the Jews, when the heart-broken mother, able to stand it no longer, said: "John, John, you are lang drawn oot about the Jews; but remember, man, that our wee Wulley is dying."

There is altogether too much of this "long drawn out" in many pulpit prayers about things and persons that might well be omitted, while the great needs of broken hearts, of lost souls, of men and women dying without grace, and of the church of Jesus Christ in her conflict with the wicked world, do not fill the whole mind and heart of ministers, calling forth from them burning appeals to the Triune God. A glance at Solomon's prayers at the dedication of the temple, and at our Lord's prayer as recorded in the seventeenth of John, shows the pointedness and enthusiasm that should characterize prayers offered in public.

Some attention should also be given to the length of pulpit prayer. It should not be too brief; neither should it be too

long. To give the Lord God thanks for all the blessings we experience at His hand, to make the confession which becomes us miserable sinners, and to present supplications for grace to pardon, for wisdom to guide, for strength to bear life's daily burdens, and for all the needs of the people and of the church—these things must take time even though we are brief in every part. But how long should a pulpit prayer be? We need wisdom here. We will receive it on this point, and on many others, if we follow the example of that disciple Luke mentions, who said: "Lord, teach us to pray."

A. H. MOMENT.

Brooklyn, N. Y.

O HOLY night! from thee I learn to bear
 What man has borne before!
 Thou layest thy finger on the lips of Care,
 And they complain no more.
 Peace! Peace! Orestus-like, I breath this prayer!
 Descend with broad-winged flight,
 The welcome, the thrice-prayed-for, the most fair,
 The best beloved night!

—*Longfellow.*

As a fond mother, when the day is o'er,
 Leads by the hand her little child to bed,
 Half willing, half reluctant to be led,
 And leave his broken playthings on the floor,
 Still gazing at them through the open door,
 Nor wholly reassured and comforted
 By promises of other in their stead,
 Which, though more splendid, may not please him more;
 So Nature deals with us, and takes away
 Our playthings one by one, and by the hand
 Leads us to rest so gently, that we go
 Scarce knowing if we wished to go or stay,
 Being too full of sleep to understand
 How far the unknown transcends the what we know.

—*Longfellow.*

BAPTISM ACCORDING TO THE TEACHING OF THE WESTMINSTER STANDARDS.

DISCUSSIONS on baptism are too often controversial, full of argument ; while the positive and practical aspects of the ordinance are scarcely looked at. This, perhaps, is unavoidable, inasmuch as little thought is given by many to the subject till they are brought up by being told, rather abruptly, perhaps, " You are not baptized ; you were only christened." Then they seek for arguments to justify their christening. Even Presbyterians have been known to say, " Christening is not baptism," thus virtually conceding to the Baptists the position that nothing is baptism but the immersion of an adult ; and by implication admitting that baptism of infants by sprinkling or affusion is a practice having no warrant from Scripture. A sufficient answer to all such statements and inferences is : If the ordinance, as practised by Pædobaptists, is not scriptural baptism, then it is a sin thus to administer the ordinance, and the practice should be given up. Christening is an unhappy term anyway, unscriptural, and misleading. In the mouth of a Roman Catholic or Anglo-Catholic, it means something, viz., that in baptism a child is " made a member of Christ, the child of God, and an inheritor of the kingdom of heaven " (Catechism of Church of England). This doctrine, however, the Reformed Churches repudiate ; and, as they will none of the doctrine, so by Presbyterians the term " to christen " should never be used.

The subject of baptism was thoroughly canvassed by the Westminster divines, and by them thoroughly understood. In stating what they believed to be the doctrine of Holy Scripture concerning this divine ordinance, they went as far as conscience would allow them towards Baptist views, in the hope that the brethren who held such views might be able to remain in communion with the majority of the Reformers. Though the attempt has not been successful, it was certainly commendable ; for the statements of the Confession of Faith and catechisms are carefully weighed and clearly stated in a most conciliatory form.

The two points chiefly dealt with in controversy are the proper

mode and the proper subjects of baptism according to Scripture. A third, however, and more important question is generally overlooked, which, nevertheless, dominates the decision a man will reach respecting the other two. This question regards the nature and design of the ordinance. Settle this, and the other two questions will settle themselves. Discerning this, the Westminster Standards lay down with much clearness and fullness the nature and design of baptism before they touch the controverted topics. Let us see how this is done.

(1) The Confession of Faith, chap. xxvii., deals first generally with the sacraments. These are "holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; also to put a visible difference between those that belong unto the church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word." It is further stated that "there is a spiritual relation or sacramental union between the sign and the thing signified," etc. Yet, further, that "the efficacy of a sacrament depends on the work of the Spirit and the word of institution, which contains . . . a promise of benefit to worthy receivers." Also that "the New Testament sacraments of Baptism and the Lord's Supper were ordained by Christ . . . and may not be dispensed by any but a minister of the Word, lawfully ordained."

(2) The Larger Catechism, questions 161-163, after stating that the efficacy of a sacrament depends on "the working of the Holy Ghost and the blessing of Christ," says: "A sacrament is an holy ordinance instituted by Christ in his church to signify, seal, and exhibit unto those that are within the covenant of grace the benefit of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without." Also, "The parts of a sacrament are two: the one an outward and sensible sign, used according to Christ's appointment: the other an inward and spiritual grace thereby signified."

It is not necessary to quote the more condensed definition of a sacrament given in question 92 of the Shorter Catechism, as it contains nothing additional. The points in the above general statements which are to be kept in mind when dealing more particularly with baptism are:

(a) Baptism represents Christ and His benefits.

(b) Baptism recognizes the covenant of grace, and is a seal thereof.

(c) Baptism is a sign distinguishing visibly between the church and the world.

(d) Baptism is a consecration to the service of God.

(e) Baptism is to believing recipients a means of grace.

(f) Baptism is to be administered by a man lawfully ordained.

(3) The standards next deal with baptism in particular, showing its special significance. The Confession, chap. xxviii., sec. 1, says: "Baptism is ordained by Jesus Christ for the solemn admission of the party baptized into the visible church; also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life." The catechisms give only shorter statements to the same effect, but emphasizing the idea of covenant oneness with Christ.

In full accord with this declaration as to the nature and design of baptism, the Confession proceeds, section 2, to say: "The outward element to be used is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost." This is the form which is the essence of baptism. Section 3 gives us the mode: "Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling upon the person." The first clause recognizes the validity of baptism by immersion; but declares immersion not to be necessary. If, then, any one's conscience requires the candidate to be submersed, it may be done; but the conscience of others who deem sprinkling or pouring to be the right mode is not to be forced by Baptists. This is Christian liberty.

The Westminster divines next, in chap. xxviii., sec. 4, thus state their views as to the subjects of baptism: "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." In the Larger Catechism, question 166: "Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to him; but infants descended from parents, either both or but one of them professing faith in Christ and obedience to him, are in that respect within the covenant,

and to be baptized." The Shorter Catechism, question 95, is to the same effect. Further, in the Directory for Public Worship, the minister, before administering the ordinance, is to give some words of instruction, among other things, to the effect "That baptizing, or sprinkling and washing with water, signifieth the cleansing from sin by the Word and for the merit of Christ, together with the mortification of sin, and rising from sin to a newness of life, by virtue of the death and resurrection of Christ; that the promise is made to believers and their seed; and that the seed and posterity of the faithful, born within the church, have by their birth interest in the covenant, and right to the seal of it, and to the outward privileges of the church, under the gospel, no less than the children of Abraham in the time of the Old Testament; the covenant of grace, for substance, being the same: and the grace of God and the consolation of believers more plentiful than before: that the Son of God admitted such children into his presence, embracing and blessing them, saying, *For of such is the kingdom of God*; that children, by baptism, are solemnly received into the bosom of the visible church, distinguished from the world and them that are without, and united with believers; and that all who are baptized in the name of Christ do renounce, and by their baptism are bound to fight against the world, the devil, and the flesh: that they are Christians and federally holy before baptism, and therefore are they baptized: that the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered: and that the fruit and power thereof reacheth to the whole course of our life: and that outward baptism is not so necessary, that through want thereof the infant is in danger of damnation, or the parents guilty, if they do not continue to neglect the ordinance of Christ when and where it may be had."

This long extract is given because it not only gives prominence to the points of controversy, but shows how inextricably they are connected with and settled by the view taken by the Westminster divines of the nature and design of the ordinance.

We have already noted the points to be borne in mind when looking at baptism generally as a sacrament. Now let us note what its definition particularly implies:

- (1) Baptism signifies cleansing from sin and spiritual renewal.
- (2) Baptism is the seal of God's covenant, which embraces the offspring of those who are in covenant.

(3) Baptism acknowledges the church standing of those who are "born within the church," and that they are "federally holy."

(4) Baptism is efficacious only where and when faith is exercised.

(5) Baptism is the badge of admission into the visible church.

We may here note in passing that baptism is not and does not effect regeneration; neither does it signify that original sin has been pardoned and taken away from all men, so that the salvation of all men is possible. Hence,

(6) Baptism is not to be administered except to professed disciples, and the children of such.

It is at once apparent that baptism, as defined in the Westminster Standards, is not the same ordinance *essentially* as baptism practised by anti-Pædobaptist immersionists. As long as that difference in theory remains, there must also remain a difference in practice.

(1) To the Baptist, baptism is a physical immersion of the whole person under water, in the name of the Father, Son, and Holy Ghost; that, and nothing besides. "The idea of conversion even is not included in the meaning of the Greek word. A living being put under water, without intending to drown him, is of course to be immediately withdrawn from it." But the *withdrawing* is not part of the baptism. The baptism is complete when the person is wholly under water. To the Westminster divines such submersion is not Christian baptism, unless it also has the essential element, "the thing signified," and sacramentally united to the sign, viz., "ingrafted into Christ," in the case of all believers. But this leads to considering the design of the ordinance.

(2) The Baptist says that by burial under water are symbolized our burial, death, and resurrection with Christ: that is, our dying to sin and rising to newness of life in Christ Jesus. We have not space to review the interpretation of Rom. vi. 40: Col. ii. 12, on which alone this assumed symbolism rests. It must suffice to notice, as we pass on, that *immersion* cannot be at the same time a symbol of two entirely different things, viz., of a physical fact—Christ's burial and of a spiritual experience—union with Christ by faith in a death to sin and living to God: that in the alleged physical burial "with Christ" under water, Christ is not physically present with the person submerged; submersion

under water is a physical fact, but union to Christ is a spiritual reality, which latter is wholly independent of the former; death to sin and living to God are wholly independent of burial under water; we are said to be baptized into His "death," not into His burial; and so the thing symbolized is not burial in the tomb, but spiritual death, "the crucifying" of the old man. Further, if, as Baptists hold, emersion or withdrawal from the water is not a part of baptism, how can Christ's coming out of the tomb, or a spiritual resurrection, be symbolized by *immersionis baptismus*? Immersion may be a rite commemorating the fact of Christ's burial, but it cannot be a sacrament or visible sign of a spiritual grace. The Westminster divines state very differently the symbolic import of baptism; for them it is a washing with water to signify spiritual cleansing through union to Christ in His atoning death and gracious renewal. Baptists do quote Titus iii. 10, "The laver of regeneration," and Heb. x. 22, "Our body washed with pure water"; but at the same time they affirm that neither cleansing nor washing is baptism. The former is the effect of washing; but as that effect may be produced by pouring water on the body, without total submersion, it is evident that the washing is not baptism as maintained by the Baptists. But according to Baptist exegesis, the fathers of Israel (I. Cor. x. 2) were baptized by a cloud above them (Scripture says it was behind) and waters piled up on each side as they passed between, when their persons were not wetted, far less washed; but it is said they were then submerged under some material element. Is it not also the case that in some submersions by Baptists the body is so protected by waterproof garments that the skin in large part is not wetted, and only certain parts are washed? But these immersions are held to be baptisms, because the body has been put under the water, regardless of being wetted or washed in whole or in part. Thus washing is not baptism for immersionists; but submersion pure and simple is.

(3) Another difference will be apparent when we answer the questions, "What is done in baptism?" and, "Who does it?" The Baptist says baptism is an act of Christian obedience, "the fulfilling of righteousness." The faithful disciple follows his Lord down into the water, passes through it, and comes up out of it. This is the act of the disciple, which, if he fails to perform, he becomes a disobedient rebel against his Lord's command. On the

other hand, the Westminster divines say: Baptism is an act of Christ's minister; in it the disciple is passive; he has something done to him; but he does nothing himself. Christ's command (Matt. xxviii. 19) is addressed to the minister, not to the disciple; and in obeying that command he washes the catechumen with water as a sign and seal of the grace which Christ bestows, and which the disciple receives by faith.

(4) What, then, is done by this sacrament? Both parties say that the catechumen is thereby admitted into the church; but they mean very different things when they say this. For the Baptist there is a local church, a voluntary society of immersed individuals, men and women, bound together by a church covenant. The only door of admission into this society is immersion; without this he cannot be a member of a church of Christ, or "enter into the kingdom of God" (John iii. 5). The disciple accordingly goes down under the water, and, rising again out of it, passes into the church and enters the kingdom of God.

The Westminster divines, however, hold that there is one Church catholic. (a) "Invisible, which consists of all who are gathered into one under Christ the Head; (b) visible, which consists of all who profess the true religion, together with their children," including all local and particular churches. As faith and the Holy Spirit make a man a member of the invisible church, so baptism is the rite administered to be a sign of membership in the visible church, of consecration to God, and separation from the world. Christ's minister in baptism puts on the catechumen the sign and seal of discipleship, and publicly admits him among those who constitute the visible church. The difference here is fundamental: baptism cannot be the act both of the catechumen and the minister. Which is it?

(5) Not less important is yet another difference, viz., the relation of baptism to the covenant of grace. That all men are saved by grace both Baptist and Westminster divines maintain. The former, however, denies the existence of an organized visible company of saints, whose covenant with God is visibly represented by outward signs and seals; whereas the latter maintain that God always had, and has now, a visible church which is in covenant with Him; also that ever since the sign of circumcision was given to Abraham and his seed as "a seal of the righteousness of the faith which he had," and of God's covenant with him and his

children, this visible church has had outward and visible signs of that covenant ; and that baptism, under the dispensation of the Spirit, is such a sign and seal. The former says that the Old Testament covenant ceased with the abolition of the Mosaic dispensation ; the latter affirm that the everlasting covenant of grace remains with God's elect saints, although a change of dispensation has brought in a change of signs and seals, according to which baptism becomes (Col. ii. 11), under the dispensation of the Spirit, "the circumcision of Christ." The former says that no one can have an interest in the covenant of grace without conscious, intelligent faith ; the latter affirm that the covenant of grace embraces the "little ones," to whom belongs the "kingdom of heaven"—the infant children born of believing parents within the covenant, who are "not unclean, but holy." The former denies that baptism is a seal of the covenant of grace ; the latter affirm it is. The former denies that Christians have any connection with the Old Testament covenant ; the latter assert that pious Jews were not severed from the old covenant when they became disciples of Christ, and that Gentiles were grafted in among them, and became partakers with them of the covenant of grace in Christ Jesus ; the true children of Abraham, and heirs according to the promise.

Thus we see that the position of the Westminster divines regarding the nature, essential form, and design of baptism differs widely and irreconcilably from that of Baptists. Each party is logical and consistent in carrying out his theory. The Westminster divines say : "Washing with water in the name of Father, Son, and Holy Ghost" (whether the whole body, or only parts thereof, be wetted) is the essential form of baptism ; and practise the modes of sprinkling and affusion, while they admit that immersion is also sufficient. The Baptist, however, insists that "baptism is immersion in water," and that no other mode of applying water is baptism ; accordingly he puts the person baptized under water. No exegesis of particular passages of Scripture or quotations from Greek authors will here avail ; for if the primary meaning of "immerse" will not fit into such passages, a secondary or tropical meaning will be found, and the Baptist will say it is equivalent to immerse. Besides, historical authorities, it is alleged, say immersion was the mode practised in the early church ; and, if so, the Baptist contends there can be no baptism without immersion. Differing, then, as we do, nevertheless

we must agree to differ on this point ; and as the Baptist cannot celebrate the Lord's Supper with an unimmersed disciple of Christ, we must sorrowfully see them practise close communion. To the Lord's table in the Presbyterian Church they are, nevertheless, welcome, together with all of every name who love Christ Jesus, their Lord and ours.

Again, the Westminster divines say : There is on earth a visible church of Christ, consisting of professed disciples who are in covenant with God, and who they believe are united to Christ, have died with Him to sin, are partakers of divine life, are cleansed and saved through His blood and by His Spirit. These persons are holy to the Lord ; saints, who are within the kingdom of God. They are an elect race, a royal priesthood, a holy nation, a " people for God's own possession " ; and as a sign and seal of this privilege which they enjoy, God has commanded His servants to " wash them with water in the name of the Father, Son, and Holy Ghost." This accordingly they do. But as Christ has said that to infants belong the kingdom of God, and the apostles say the promise is to you and your children, and your children are not unclean, but holy (sanctified), the Westminster divines add that such children are within the covenant, and have a right to the sign and seal of the covenant, and accordingly they baptize the infants. Baptists, on the other hand, say : Baptism is an act of obedience to Christ which no one can perform until he has come to years of understanding ; and as infants cannot yield this obedience of faith, they cannot fulfil baptism ; accordingly Baptists leave them unbaptized. Further, infants cannot enter the church or have part in a covenant of which they can have no knowledge, so they remain outside of God's covenant and Christ's church. The result is natural and unavoidable ; being incapable of faith, they are incapable of church membership. They may be saved, but they have no place among the visible company of God's saved people now, nor can have till they are old enough to believe and obey the Gospel.

However much this conclusion is to be regretted, it is unavoidable. Baptist and Presbyterian alike must stand or fall to his own Master ; but let us beware of offending any child of God because he walks not with us.

To illustrate further the position of non-immersionist Christians, let us take three supposed cases :

(1) A man desires baptism ; but having been refused the privilege by a minister of Christ, he goes himself down into and under the water in the name of the Father, Son, and Holy Ghost ; rises again, and comes up out of the water. This man has been submersed, *i.e.*, wholly put under water, and, as far as the mode is concerned, has been baptized; but is that Christian baptism? Certainly not ; for a man may not baptize himself ; to baptize is the function and the act of a lawfully ordained minister in the name of his Master.

(2) The man goes down into the water with the minister of Christ, and by the latter is *put wholly under water* in the name of the Father, Son, and Holy Ghost ; then he is raised out of it again by him ; he next comes up out of the water. Thus he has been submersed. Is this Christian baptism? Without a doubt ; the submersion is the application of water to the person, as a sign of spiritual cleansing. But the going down to the water, the raising out of it, the coming up out of it again, are no part of the baptism. They may be adjuncts of immersion ; they do not belong to baptism.

(3) Yet, again, the body of the man when he is put under the water is so protected by waterproof garments that not the whole body, but only parts of it are bathed with the water. Is this, then, baptism? "Yes," replies the immersionist, "for it is not necessary that the whole 'body be *washed* with clean water,' but that it be *buried* under it." "Yes," replies the anti-immersionist, "for water has been applied to the person, and that is sufficient, although only head, face, and hands have been bathed." The two agree as to the validity of the baptism, while they differ as to the mode and extent to which water has been applied.

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"THEN welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but go!
Be our joy three parts pain!
Strive, and hold cheap the strain ;
Learn, nor account the pang ; dare never grudge the throe!"

—*Browning.*

SUGGESTIONS FOR THE GUIDANCE OF YOUNG STUDENT MISSIONARIES.

Made at the request of the Missionary Society of Knox College.

IN MISSION stations under the immediate care of a presbytery, the student will be guided by the directions which he may receive from it. If the stations are partially organized, having elders and a committee of management, the missionary will act with their advice and co-operation. In cases where there are no office-bearers, the student should keep up as much as possible the continuity of the services conducted by his predecessor.

In stations which are in an embryonic state, the student's first business will be to find all the Presbyterian families within the sphere of his labors, to become personally acquainted with them, and to secure their hearty co-operation with him, and harmony among themselves. These will constitute the nucleus of the society, the germ of the future congregation. By consulting them he will receive their confidence, and also ascertain their gifts and influence, and the kind and amount of help and encouragement he may expect from them. With their assistance he should seek to establish a stated prayer-meeting and a Sabbath-school. Among them he will be sure to find a few families that are devoted to no church, and are most anxious to enjoy its privileges. These will be entitled to special attention—but not in a way fitted to produce jealousy among the others—and suitable work should be found for them. Thus the station with its services, weekly meetings, and also classes for the young, will be Presbyterian from the outset. If, however, previous missionaries have established what is called a "Union Sabbath-school," this arrangement need not be interfered with. But if a church is to be erected, let it by all means be Presbyterian, although it may be kindly lent to other denominations. The erection of a congregation should be kept steadily in view. Such arrangement should be made as will secure, if possible, a group of stations, of which one minister may have charge. To this the location of stations and the erection of places of worship should have direct reference, as a subsequent rearranging of the field might be difficult.

The student should not be discouraged by the want of the full, and indeed excessive, organization which he has been accustomed to see in city churches; and by the want of ordinary manifestations of spiritual life; nor should he seek officiously to assimilate all things to the ideal standard that he has formed. Even old congregations have been disturbed, and their stability has been endangered, by the accession of a few families who sought to introduce arrangements to which they had elsewhere been accustomed. Nor should he be guided by the procedure of other students in different circumstances; but the individuality, character, circumstances, and environments of the station entrusted to him should be carefully studied and respected. The polity of the Presbyterian Church is exceedingly simple, and is so elastic as to adapt itself as easily to a small mission station in process of formation as to a large and long-established congregation; and is such as should commend itself to the Canadian people, who are accustomed to constitutional representative government.

A missionary need not complain of the ignorance and irreligion of the people to whom he is sent. It is his business to instruct them, and to strive to lead them to faith, and repentance, and love, and good works. It was the Pharisees that said, "This people who knoweth not the law are cursed." The Lord said, "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners, to repentance." The spiritual welfare of the people is the main thing that the missionary should seek to promote; his preaching, visiting, and good example should have supreme reference to this. Numerical increase, ample financial contributions, and church buildings are purely secondary matters; and they will naturally follow as effects of spiritual edification.

Difficulties, it is said, often arise in relation to other religious bodies. This is much to be regretted; and it should be earnestly guarded against. If those who belong to other religious bodies have no services of their own, the student should surely call on them, and extend to them Christian greeting, and a kind invitation to attend his meetings. In case they should comply with the invitation—as they certainly will—he is bound, in common politeness, much more, in Christian charity, not to attack the distinctive views of his guests. Still, this will not at all hamper him

in preaching the Gospel fully and earnestly ; but it will prevent his preaching being controversial or polemic—no great loss. Supposing that the other bodies have missionaries of their own in the field, the student need not interfere with their labors, nor call on their people, unless they come occasionally to hear him ; in which case it is proper that he should call on them in an informal and friendly way. But the student should not engage in controversy with other missionaries. It would be a scandal and a shame to do so, especially at a time when the various evangelical bodies are anxious not to interfere with one another in sparsely settled and destitute localities. It is well known that the Presbyterian Church does not wish its young missionaries to engage in skirmishing or guerilla warfare on its extreme borders. Should the missionaries be exposed to an unjustifiable attack, he will be sustained by his own people, and by the testimony of an approving conscience towards God. Nothing, however, should be allowed to interrupt or interfere with his proper labor, so “that he may not lose those things which he hath wrought, but receive a full reward.”

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LATE, late, so late ! and dark the night and chill !

Late, late, so late ! but we can enter still.

Too late, too late ! ye cannot enter now.

No light had we : for that we do repent ;

And, learning this, the Bridegroom will relent.

Too late, too late ! ye cannot enter now.

No light, so late ! and dark and chill the night !

Oh, let us in, that we may find the light !

Too, too late ! ye cannot enter now.

Have we not heard the Bridegroom is so sweet ?

Oh, let us in, though late, to kiss his feet !

No, no ! too late ! ye cannot enter now.

-- Alfred Tennyson.

ANOTHER LEAF FROM MY NOTEBOOK.

AT the hour appointed, our steamer weighed anchor and turned her bows from the city of Naples to proceed on her journey. The sun shone dimly through a hazy cloud which seemed to rest on the bosom of the western sea, which gave some prognostication of the weather probabilities for the coming day. We much desired, but faintly hoped, that the cloud which rested on Mount Vesuvius would be lifted, so that we might once more see the smoke of that big furnace before we departed beyond the range of vision. This desire was not gratified; yet, though feeling disappointed, we tried to congratulate ourselves that we had been favored by once seeing the smoke, for a few minutes, rising through a rift in the cloud. After we had passed near to the island of Capri, the sun sank from view, and soon darkness settled down on all around. It now became us to accept with thankfulness the denial of our wish, and humbly resign our hope of ever again seeing the smoke of Vesuvius, and to retire to our room to note what we had been allowed to see on that interesting shore, where the Lord has so fully manifested His skill in adorning the earth with beauty, and His power in shaking the mountains with fire.

Knowing that our captain had arranged the time of sailing so that we might have daylight in which to pass through the Straits of Messina, we were on deck at an early hour in order to see the ship passing through the celebrated dangers between Scylla and Charybdis, where poets have sunk many ships which never were built, and lost many men who never were born. Long ago, we had read and believed Goldsmith's wonderful story of the strange passage some intelligent amphibious creature had made among the shelving rocks in the sides of that horrible place. Time had taught us that the story was a myth which belonged to the days of fable-building, and found as far back as the days of Homer, which may be related in the condensed words of Smith: "Scylla and Charybdis, the names of two rocks between Italy and Sicily, and only a short distance from one another. In the one of these rocks which was nearest to Italy there was a cave, in which

dwelt Scylla, a daughter of Cratæis, a fearful monster, barking like a dog, with twelve feet, and six long necks and heads, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig tree, under which dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw them up again. Both were formidable to the ships which had to pass between them."

Though we had ceased to believe these stories, our desire to see the straits had been quickened, and we were waiting on deck ready to take in the scene. Out at sea, some miles to the right, rose the island of Stromboli to a great height, in which is an active volcano. We looked intently, in hope of seeing evidence of its activity; but here also rested a thick cloud on the top of the mountain, and once more disappointed our expectation. Soon the mountains of Sicily came into view, with their tops white with snow. On our left, only a few miles distant, was the shore of Italy, along which we saw a railroad train hastening along at greater speed than our ship.

The mountains back from the shore do not give evidence of Italy's fertility. The mountains seem rugged and sterile, and, to our surprise, many of them were covered with snow. As we approached the narrows, we looked for the whirlpools where so many had been engulfed, but could see nothing formidable. A lighthouse stands on the point where dwelt Charybdis under the fig tree, and points the sailor into the safe channel, and confirmed us in the belief that the tales about this strait are the products of badly-regulated imaginations, until we came into the narrow channel, when the captain ran hastily to aid the two men at the wheel to direct the ship into the safe course. In two minutes we were past the danger of Scylla and Charybdis, and delivered from the extravagant conception of them we had in youth. We passed on south, between Sicily and the mainland of Italy, not far from either shore; the large town of Messina—said to contain a population of 80,000—on the right, and Reggio on the left. Behind them rise the mountains, which, far up, are terraced and planted with fruit trees and grape vines. At intervals streams flowed down the mountain sides in full flood, their channels being visible by the many waterfalls, from which arose misty clouds like to the cloud which is commonly seen at Niagara when about to rain.

As we proceeded, we came opposite to the spurs of Mount Etna, and expected to see the fires of this much-feared volcano, by which so many towns, with their inhabitants, have been destroyed; but again the laws of the atmosphere fought against us. A thick cloud concealed all evidences of a burning mountain, so we had to fall back in faith upon the testimony of competent witnesses, and believe that there is a volcanic mountain on the island of Sicily. The thick cloud which for a time rested on the high hills descended in rain, which continued to fall nearly all the day, and followed us as we turned eastward to the south of Italy. Toward evening we were fairly launched upon the old sea of Adria, where we experienced one of those Euroclydon winds by which Paul and his companions were brought into such great peril 1850 years ago. For hours the waves dashed so vigorously against the side and upon the deck of the ship that we got to feel that, had our ship been as little seaworthy as was theirs, we would have been in peril, as they were when, in fear, they cast out the tackling of the ship; but our stronger ship—pressed on by steam power—sailed onward in safety through the raging waves.

Sometimes partakers in suffering, who were strangers before, are made friends. This is often seen on sea voyages. While calm continues, fellow-passengers who have not met before often retain the feeling of strangers to one another until the storm shakes them, and produces a moral change in them—as well as some other changes—so that those who had not spoken to one another become as brothers after the storm is over. That morning, after the sea had become comparatively calm, we took a walk on deck, and approached one to whom we had not spoken. He seemed free to speak; so did we. We had a common subject, the storm of the night, to talk about. We found that he was on his way to Calcutta to teach Christianity to the people there; and felt that we might speak of our storm in the same sea, which was much like the one St. Paul had experienced. It was apparent that he did not comprehend the reference, when, to make it more plain, we told the story much as we have it in the Acts of the Apostles, but, still indicating his ignorance of the story, exclaimed in surprise: "Well! Well!" I felt my relation of the story was to him without point, as scriptural illustrations are to many who are ignorant of the Bible.

Our course lay to the south of Candia, where we passed within view of the lighthouse erected on a small rocky island near to Candia. Here we were told that this lighthouse is eleven hundred feet above the surface of the sea, and is by sailors highly valued as they navigate these waters. The atmosphere had now become warm. The moon and stars shone out among broken clouds with much brightness. One great black cloud, shaped like a whale, suggested to some sharp minds the history of Jonah, who fled to this sea and was swallowed by a whale. It was suggested by some that, as now the sea was calm, there was no need why any one should be thrown overboard, though seemingly a big whale was at hand.

Every one on board seemed cheered by the expectation that soon Port Said would be reached. Many tongues which had been comparatively silent during the time the waves rolled were now in full activity. The conduct of some was noted, but we refrain from printing an account of the acts of imperfect men. If consuming strong drink and tobacco were a virtue, we might record it as a conspicuous feature of a few who seem to have no other law than lust to lead them when from home. The large number were polite and obliging, and among them were evidences that the Christian faith has a mighty power in moulding their lives.

A little after noon on the 4th of March, we entered the Suez Canal, and soon cast anchor before the town, Port Said, among many ships from many nations. Coal barges were fastened to both sides of our steamer, and about 200 men, many of them black as coal, were soon supplying our ship with fuel and our eyes with varied specimens of Oriental dress, and our ears with the sound of a Babel of tongues.

Small boats surrounded us, occupied by boys more than half-naked, who were volunteering to dive into the water and pick up the money they asked to be thrown to them. They readily gave examples of their ability to do as they said by suddenly disappearing in the water, and, after a little, appearing with the money between their teeth.

Among the many dealing in trinkets, for which they charged great prices, there came on board one of the successors of Jannes and Jambres, and gave evidence that by the eggs he vomited, the chickens he hatched in a moment, and the burnt handkerchiefs

he restored whole to their owners, these Egyptian deceivers have not degenerated since the days of Moses. So wonderful were some of his tricks that one of our passengers said: "Let us keep at a distance from that man. Evidently he and the devil are in league, or he could not do these things." The remark made us feel that the faith of the king of Egypt, that man has power to compete with the God of heaven in working miracles, is not yet extinct.

Some of our party went ashore to see this town of recent growth, and came back with little admiration of its people or buildings, but with a vivid foretaste of eastern demands for *backshesh*.

In the afternoon we proceeded slowly along the canal, which lies in the midst of a great desert of sand. There were many detentions by the way, on account of the many steamers we met, when the one required to lie to until the other got past, so that the banks might be preserved from the effect of a violent motion of the water.

On the morning of the 5th of March we arrived at Ismalia, where Cook's men undertook to transfer us from their boat to the hotel, and we were glad to find ourselves safely sheltered near to where Etham was, on the edge of the wilderness to which the children of Israel were led three thousand four hundred years ago.

Motherwell.

R. HAMILTON.

COMPENSATION.

Why should I keep holiday
 When other men have none?
 Why, but because when these are gay
 I sit and mourn alone.

And why, when mirth unseals all tongues,
 Should mine alone be dumb?
 Ah! late I spoke to silent throngs,
 And now their hour is come.

-- *Emerson.*

A NEW GOSPEL THEORY.

IN February, 1891, Professor Sanday, reviewing recent literature on the synoptic question in the *Expositor*, mentioned Halcombe's *Historic Relation of the Gospels*, but declined to discuss it, because, as he said, it seemed to him to pursue a line of argument which could only end in disappointment. This somewhat summary dismissal was almost the only reference to Mr. Halcombe's book which I had seen when Professor Gwilliam, of Oxford, wrote in quite a different strain in the *Expository Times* for April of last year. Mr. Gwilliam affirmed that Mr. Halcombe had taken up a position which he had made exceptionally strong, and that to turn aside from his arguments and treat them as of no account was to evince blind prejudice rather than critical acumen. In the next number of the same magazine, Rev. F. W. Russell styles our author's work and method "the *novum organum* of Gospel criticism," and now the editor promises a complete exposition for the coming year. May not some of the readers of THE MONTHLY be glad to know its leading features?

I may begin, though Mr. Halcombe does not, with the evidence for his theory which he gets from Tertullian. In his treatise against Marcion, Tertullian writes: "The authors of the evangelical instrument were apostles appointed by the Lord Himself to the special office of promulgating the Gospel, and, if there were also merely apostolic men taking part in it, the latter nevertheless wrote not independently, but as at once associates of apostles, and *in succession to apostles*.* . . . This, then, is our position. From amongst apostles, John and Mathew plant in us faith; from amongst apostolic men, Mark and Luke confirm this faith." The inference is sufficiently startling, for it appears that, contrary to the common belief, John, as well as Matthew, wrote before Mark and Luke. Other witnesses confirm to a greater or less extent this conclusion; but, of course, it is confronted especially by the explicit testimony of Irenæus, who says that John wrote his gospel after he had gone to live at Ephesus. No less explicitly, however, does Irenæus testify that our Lord lived to old age, and

*Compare Westcott's Canon, 5th edition, p. 346, note.

that His ministry lasted for ten years. These are manifest errors; and if the common tradition on the point now in question rests, as it well may, on his authority, it too may be in error.

Let us turn now from external to the internal evidence. Is it possible that John and Matthew were published before the other gospels? "As a matter of fact, St. John and St. Matthew not only cover between them all but certain exceptional portions of the historical area of our Lord's ministry, but from their point of view they practically exhaust the whole subject of His doctrinal and moral teaching. . . . Both writers, moreover, appear to be so absorbed in the contemplation of the divinity and majesty of Him of whom they write that they cannot condescend to matters of detail, or to circumstantial accounts even of the ministerial labors in which He was so continuously engaged." The gospels of Mark and Luke, on the other hand, are ministerial, as became the ministers of apostles; *i.e.*, they give the narrative a historical rather than a personal turn, adding details of time, place, and circumstances, and directing attention to the actors in the scenes described who did not belong to the immediate circle of Jesus.

But which of the apostolic gospels was written first? The priority is to be assigned to John on many grounds: in fact, everywhere his is the gospel of beginnings. He furnishes us with the framework of the history, and fills in certain parts. Matthew simply fills in other parts of the framework thus supplied. John always gives more facts of primary importance than his companion, even more than all the other gospels together. "As St. John is concerned only with the internal and spiritual, so St. Matthew treats only of the external and the practical. The one has to tell of the secrets of the new birth, the other of the outward manifestations of its reality. Whilst the one is continually carrying the mind back to the secret springs of action, the other persistently carries it forward to the results of such action as tested by a final judgment."

It has already been noted that the ministerial gospels treat their great subject after the more historical fashion, but we have not thereby completely elucidated their relations to the apostolic gospels. It appears that the incidents repeated by Mark are those recorded by Matthew, rather than by John, because his point of view is much less akin to John's than to Matthew's. But he omits many historical statements and many references to prophecy

which were already fully enough recorded by Matthew, as well as the teaching of Christ, which lay outside of his point of view. Moreover, he arranges afresh the incidents recorded by Matthew in chapter iv. 12 to chapter xiii. 58 of his gospel, because in that section Matthew did not narrate in order of time.

But why does Luke's narrative traverse again to a large extent the same ground? To this question his own preface, rightly understood, supplies the answer. Slightly paraphrased, what Luke really says is, "Inasmuch as many [teachers less well-informed than those by whom thou wast thyself taught] have essayed to rearrange [compare Westcott, Introduction, p. 190] in the form of a consecutive narrative those things which were accomplished in our midst, even as they who were eye-witnesses and ministers of the *logos* related them in their *paradoses* [See II. Thess. ii. 15], it seemed good to me also having accurately tracked out everything from the beginning to write to thee, most excellent Theophilus, in chronological sequence, that thou mightest have additional assurance of the reliable character of the *logoi* [compare Acts i. 1] concerning which thou wast instructed." It seems that authentic records of the gospel facts, viz., our gospels, or *logoi*, or *paradoses*, of John, Matthew, and Mark, had been prepared and had been handed over to the church for use in catechetical instruction. Concerning their character Luke's friend had been well instructed; but certain teachers, misunderstanding especially the relation of Mark to Matthew, had sought by rearranging to harmonize them. Some would take one gospel, some another, as the basis of the harmony, and thus the credibility of all would be called in question. To obviate this evil, Luke "proposed to give a fresh version of the gospel history, and especially to show the true chronological sequence of all those incidents as to the historical order of which the authorized *logoi* had left room for difference of opinion." It is, then, because Mark rearranged Matthew's narrative where it did not follow the order of time that Mark and Luke agree so largely in respect to the sequence of the events they both narrate. In order that his rearrangement may be understood, Luke repeats again every incident that Matthew and Mark had not recorded in the same order, and he always agrees with Mark. In a few cases of nearly contemporary events, Matthew and Mark seem to have agreed in an order not strictly chronological, and in these cases also Luke repeats and

rearranges, unless the right order had already been given by John. Elsewhere Luke does not repeat incidents recorded in the same order by his two predecessors, save where it is necessary to keep his narrative in touch with theirs. Though one object of Luke was to certify to the chronological order, he, as the last of the four evangelists, naturally explained whatever statements of the others had been found obscure, and supplemented them wherever, from his point of view, they needed it. In respect to single incidents, since his point of view is nearer to that of Mark than to that of Matthew, it is naturally the narratives of the former that he selects for expansion. In respect to periods, we may refer to the section of our Lord's life between the close of the Galilean ministry and the last visit to Jerusalem. Of this period, Matthew and Mark say nothing, because from their point of view John has dealt with it fully enough in his chapters, vii.-xi. To Luke, however, this period was full of interest; without a full account of it our Lord's ministry could not be thoroughly comprehended; accordingly, he devotes several chapters to it. John has already given the outline. Apart from his work, Luke would have been compelled to speak of the visits to the feasts of tabernacles and dedication, and of the visit to Bethany, which occurred at this time; but, as matters stand, he contents himself with filling in John's framework by means of a large number of incidents to which the previous writer had not referred. And, more generally, "the most fully developed aspects of Christ's teaching, the widely embracing character of His offers of mercy, the application of His teaching to matters of everyday life, the detailed instructions which He had given to the apostles as to the actual duties and trials of their future ministry, the relation in which the Jewish people, and especially their rulers, would stand towards the kingdom to be founded, many predictions of Jesus as to the future course of events, many historical and political facts which would be unknown to non-Jewish readers—all these congenial subjects were left for Luke to deal with."

The explanatory and supplementary purpose is clearly apparent in every part of this gospel, save chapter viii. 4-21, and chapters xi. 14, xiii. 21. In the former place Matthew and Mark are fuller, contrary to custom, than Luke; while not only is the latter quite unconnected with its context, as indeed Schleiermacher has already remarked, but the testimony of Matthew and Mark would

place not a few of its incidents after viii. 21. If, however, we place the whole section here, it falls naturally into the connection, and becomes explanatory of and supplementary to the corresponding sections of Matthew and Mark. We conclude that at a very early period it was by some means misplaced.

I have expounded this theory without note or comment, and I do not intend to criticize it now. Many objections may be raised. Some of them the book answers; of others it ought, I think, to have taken notice; but none of these seem to me fatal. On the other hand, the positions taken are supported by evidence of every kind, the evidence of subject, of variations, of additions and omissions, of repetitions, of arrangement, of construction; and there is appended a most minute analysis of parallel narratives which is intended to confirm the theory upheld in the book. Moreover, the theory is not without its recommendations. We have had lately several modifications of old theories of the synoptists, such as Wright's "oral" theory, Wendt's "documentary" theory, and Marshall's theory of an Aramaic fundamental gospel. These have been quietly received, though they do not tend very greatly to settle our faith. This new theory, at first sight very startling, places the authenticity of John on an unassailable foundation, and makes the other gospels, miscalled synoptic, to be, not mere fragmentary collections, but deliberately planned and carefully executed productions.

D. M. RAMSAY.

Mount Forest.

THE FOIL.

If we could see below
 The sphere of virtue and each shining grace,
 As plainly as that above doth show,
 This were the better sky, the brighter place.
 God hath made stars the foil
 To set-off virtues, griefs to set-off sinning,
 Yet in this wretched world we toil,
 As if grief were not foul, nor virtue winning.

—*George Herbert.*

A PRESBYTERIAN SYNOD IN THE WEST.

IN HIS Epistle to the Philippians the Apostle Paul has said, "Look not every man on his own things, but every man also on the things of others"; and so it may not be out of place for us, as Canadian Presbyterians, to turn our eyes towards the Republic to the south of us and see what some of the Presbyterians there have done, or are trying to do.

At the council recently held in this city many large bodies were represented, but the largest of them all was "The Presbyterian Church in the United States of America." This, of course, is only one of the many Presbyterian bodies in the Republic, but in size and importance it ranks easily first. And as we survey it with its 6,321 ministers, 830,179 communicants, and 894,628 Sabbath-school members, it certainly seems predestinated to play an important part, not only in the future of world-wide Presbyterianism, but also in the future of world-wide Christianity. But to give any adequate account of the operations of 30 synods and 217 presbyteries would be work enough for a Hercules, or the clerk of a General Assembly, and so we shall try to confine ourselves to one synod and four presbyteries.

The Synod of Colorado, with its presbyteries of Boulder, Denver, Gunnison, and Pueblo, has a wide and varied field for work. That field embraces almost all of the two States of Colorado and Wyoming, and has thus an area of about 200,000 square miles. Within this wide extent there is great variety alike of country and of people. Mountains and plains, townspeople, ranchmen, and miners, divide among them the land.

Colorado was admitted into the Union as a state in 1876, and at the time of the last census had a population of 412,198. Denver, the largest city, is considerably smaller than Toronto. It forms the distributing centre of a very wide surrounding district. Ranching, as they call it, is one of the principal industries of the state. In the mountains the ranchman is dependent almost entirely on stock-raising, but on the plains he unites this with what in eastern parlance would be farming. In Egypt, nature provides for an overflow of the Nile at stated seasons. In Colorado, the farmer

must provide for an overflow at the proper time from some stream, or river, or reservoir, if he wishes his land to produce much besides the cactus plant and wild flowers. Hence it is that there are in use over 6000 miles of irrigating canals. But a paper such as this is not the place to dwell on these matters. It might be simply mentioned, further, that Colorado is essentially a mining state. The district around Leadville, a mountain city, or mining camp, produced, in the year 1887, \$16,000,000 worth of minerals, which is an amount larger than that raised last year by the great Presbyterian Church of the Northern States for all purposes whatsoever.

It has been already stated that the Synod of Colorado is composed of four presbyteries. In these there were, last year, 78 ministers and 89 churches. The membership of these churches ranges all the way from 1000 down to two, the average membership being somewhere in the neighborhood of 80. It will be seen from this that many of the churches are by no means strong, so far as numbers are concerned. One reason for this may be found in the fact that, outside of the towns, both Colorado and Wyoming are, for the most part, very thinly settled. This is due, to a considerable extent, to the nature of the land, which will not, under present conditions, support a dense population. In the mountain districts especially, it is by no means unusual for a ranchman to own 1000 acres of land and still be poor. You can readily see that with one family to the thousand acres it is not very easy to form a strong congregation. As a matter of fact, a country congregation is a *rara avis* indeed in Colorado. Another reason for the weakness of some of the congregations may be found in the circumstance that districts in the west, both of Canada and the States, are not remarkable as the homes of church-going communities. Of course, there are numerous exceptions; but still in very many cases the predominance of material aims, along with absence for a time from church connection, has led to a state of utter religious indifference.

The Synod of Colorado is alive to the needs of the growing population in the large tracts of country committed to its care; but lack of men and lack of money has sadly hampered it in its work in the past, and hampers it to-day. Student missionaries may not be perfection in every respect, but they are nevertheless very useful to a church whose work is amongst a scattered, though

growing, population. One realizes the truth of this better in a district where the services of such missionaries cannot be obtained. The Presbyterians have no theological college or seminary within or near the bounds of Colorado. The result is that the opening up and developing of new fields is a very difficult matter. For unless congregations can come into existence after the manner of *Minerva*, they are in danger of not coming into existence at all. It is almost impossible to put a district on probation for a time, as is done when a student is sent to it for a summer or two.

One does occasionally hear tell of a student, however, even in Colorado; and that he is not behind his Canadian compeer either in erudition or facility of resource, the following incident may serve to illustrate. A respected eastern theologian was to preach one Sabbath morning at a small station near the foot of the mountains. When he arrived he found a student on the ground, busily engaged in reviewing the Sabbath-school. In the course of his review, the student had occasion to call for an answer to a question in the Shorter Catechism: "What is faith in Jesus Christ?" He abbreviated the question, however, into "What is faith?" No one in the school was able to answer. The gentleman from the east had not been allowed to neglect the catechism in his younger days, and was naturally somewhat shocked at the deplorable state of affairs existing in the west. While he moralized within himself, the young reviewer suddenly turned to him with the remark that "Perhaps the brother would give the school the answer." The sudden surprise, coupled with the abbreviated form in which the question had been put, banished all knowledge of the catechism from the brother's mind, and he sat dumb, a spectacle to the whole school, whose turn it now was to moralize. The student, after remarking, "Oh, well, I shall give the answer myself," proceeded, "Faith is the substance of things hoped for, the evidence of things not seen." Possibly you may smile at the student's expense; but while the older divines are revising the Confession, perhaps the younger ones may be permitted to revise the catechism.

The mission work of the synod is in charge of the Rev. Dr. Kirkwood, of Colorado Springs, who bears the name of Synodical Missionary. He gives his whole time to the work, and by all accounts he is an excellent man for the position. It is his duty to travel through the thinly-settled portions of the two states,

preaching here and there as he goes, encouraging the weak stations, organizing churches in promising localities, so far as men and money will permit. Some idea of what he does may be got from a tabulated statement of his work for last year. During that year "he took part in 181 business meetings, preached 157 sermons, made 89 missionary addresses, paid 14 visits to missions and 45 visits to Sabbath-schools, travelled 26,817 miles, and wrote 2007 letters." In such a work as this, one can readily imagine that the missionary meets with many difficulties as well as encouragements.

In his report to the synod which met at Aspen last year, Dr. Kirkwood dwells upon the great needs of the work in Wyoming. In that large state, having a territory of about 100,000 square miles and a population of over 60,000, there are only seven Presbyterian churches, all told, while the total number of communicants is 364. Five of the seven churches are in connection with the Synod of Colorado, which has practically the whole state under its care. All through this state, as well as in the eastern and western parts of Colorado, there are a great many fields very similar in character to those which are supplied from summer to summer by the Knox College Missionary Society. But as there is no Knox College within the bounds of the synod, and as the fields in question are at present unable to support regular pastors, and as the Home Mission Board of the church has not the funds to help support pastors for them, the result is that, for the most part, they are altogether unsupplied. And so in not a few cases it has happened that where, a few years ago, there was a promising opening for a church, a number of people being desirous of having a missionary or pastor settled among them, now the opening seems to have closed, the people being utterly indifferent. It is the intention, if it has not been done already, to appoint a general missionary for the State of Wyoming alone. His work would be to nurture and train little bands in various parts of the state, until such time as permanent pastors could be secured for them. This would be a great advantage to the cause in Wyoming, and would also leave the present missionary more time for work in Colorado.

In the southern part of the latter state, there is a work being carried on to which I can only refer. It is called the Mexican work of the synod. In the valleys close to the southern boundary of Colorado there are settled some 30,000 Mexicans, who form

the northern outpost of their race. In speaking of the State of New Mexico at the meeting of the synod, the secretary of the Home Mission Board said: "It was settled by the Spaniards in 1536, more than eighty years before the Pilgrim Fathers landed on Plymouth Rock. It has infinitely better soil, greater material resources, than the inhospitable shores of New England; yet the latter has become a shining light in the world. But New Mexico degenerated into idolatry under the blight of Catholicism. They pray to various saints, and call on the wind god. They will not winnow their grain unless superstitious signs augur well. They believe in works of supererogation, so as to get a sort of paid-up policy against future sins and evil deeds." The speaker further added that, "in the face of this state of affairs, mission work had been successful there." And so, too, it has been successful in southern Colorado. There are three missionaries laboring there, and a number of Mexican young men are being trained with a view to their entering the ministry, some of them being now well advanced in their studies. And such aptitude for the work have they shown that there is good ground for the expectation entertained, that they and others like them will yet "be most potent instruments in the hand of God for the uplifting of their race."

Although the writer only spent a short time in Colorado altogether, and a shorter time still in mission work there, yet, before closing, he might be permitted to "give his experience."

On the overland stage route to California, there is a post office which bears the euphonious name of Virginia Dale. It is situated near the confluence of two little mountain streams, the Deadman and the Dale. Stories of the good old times hang round the place—stories of the times when railroad trains were unknown in the west, when stage robberies were common, when beef was high, and horse thieves held high carnival in a cave on a neighboring hill. The inhabitants of the country point out to the stranger the old stage stables, with the low rambling house in connection, and tell, with something of pride in their tones, that that house and those stables were once the domain of Slade, to whom Mark Twain, in one of his novels, has given a sort of immortality as the person who, in his day, killed more men than any other one individual in the west. Such are the traditions of the place, but it is peaceable enough now, save for the occasional screeching of coyotes as they hunt for food after nightfall. There are no

greater dangers than those supplied by numerous rattlesnakes, and the occasional rumor of a mountain lion.

There had once been a Methodist church in the place, and indeed the building was there still, but no services had been held in it for a year or two. If any reader is familiar with the characteristics of the western broncho, then he knows what spoiled the church. As one told us who had played the organ in the church's palmy days, "All the members got to kicking and acting ugly generally," and the natural consequence was that "the church all went to pieces." And although we have no bronchos in this country, it is not an unheard of thing among us for congregations to come to grief in the same way as that Methodist congregation in the mountains.

A few of the families did not easily reconcile themselves to the lack of all church privileges, and so one lady wrote to a member of the Presbytery of Boulder requesting that a missionary be sent them. It was as a result of this request that I spent a month in the district, seeking to find out what might be the resources of the place, and what the prospects for the establishment of a mission station. Any one who has seen a gypsy wagon will know the sort of carriage in which we travelled the forty miles necessary to reach the place. There were four of us in the party, two being American Presbyterian ministers, the one settled in Colorado, the other in Illinois. They were going to spend their holidays on a trip 200 miles or so back through the mountains in the conveyance above referred to. And although the outfit would not present a very creditable appearance on the streets of Toronto, yet for serviceability and comfort on a mountain trip it would rank higher than many a conveyance with a more pretentious exterior.

The month we spent in Virginia Dale was, on the whole, a pleasant one. All the families we called on received us quite kindly; for it is a well-known characteristic of the westerner that no matter how profane he may be, or how much given to hauling in his crops on Sunday, he almost always gives a hearty welcome to the minister or missionary. Services were held in the church already referred to, and also in the two log schoolhouses, each about eight miles from the church. There were no regular services of any denomination within a radius of fifteen miles from the Dal., and in this district there must have been about

100 families. Probably the majority of these had not been inside a church door for several years. You can readily understand that Sabbath-breaking was woefully common. The successor of the Slade afore mentioned maintained the reputation of his distinguished predecessor, so far, at least, as to take up his potatoes or haul in his hay on Sunday.

The attendance at the services was not very large. Seven was the smallest audience addressed, while about thirty would represent the largest. In preaching to a western mountain audience, one needs to be able to preserve his equanimity under adverse circumstances. A Toronto audience is sometimes disturbed by the bark of a dog in the front entrance before service commences. What would they do if a regular dog-fight were to take place in the main aisle, and right in the midst of the sermon? It would be rather disconcerting, too, however warrantable it might be, if the managers of one of our city churches were to preface the collecting of the offerings some morning with the audible whisper, "Shell out." But one has to get used to such things when, in the capacity of missionary, he is breathing the free mountain air of the west.

The field I have been describing is only a sample of many another within the bounds of the Synod of Colorado. The difficulties to be overcome there, are very similar to those encountered in our own Northwest, some of which were so graphically presented in the December number of *THE MONTHLY*. The work of Christ's church everywhere is different, yet the same. And when one meets with earnest fellow-Christians of other parts or lands, and learns something of their work and difficulties, he is led to realize more deeply how many and strong are the bonds that unite, or should unite, the servants of Christ to each other. It will be a bright day for the world-wide church of Christ when we realize better the truth contained in the apostle's words: "By the Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we be bond or free."

GEORGE LOGIE.

Knox College.

A SHADOW OF THE NIGHT.

CLOSE on the edge of a midsummer dawn
In troubled dreams I went from land to land,
Each seven-colored like the rainbow's arc,
Regions where never fancy's foot had trod
Till then. Yet all the strangeness seemed not strange,
Whereon I wondered, reasoning in my dream.
At last I came to this, our cloud-hung earth,
And somewhere by the seashore was a grave,
A woman's grave, new-made and heaped with flowers :
And near it stood an ancient, holy man
That fain would comfort me, who sorrowed not
For this unknown dead woman at my feet.
But I, because his sacred office held
My reverence, listened ; and 'twas thus he spoke :
"When next thou comest, thou shalt find her still
In all the rare perfection that she was.
Thou shalt have gentle greeting of thy love !
Her eyelids will have turned to violets,
Her bosom to white lilies, and her breath
To roses. What is lovely never dies,
But passes into other loveliness,
Star-dust or sea-foam, flower, or winged air.
If this befalls our poor, unworthy flesh,
Think thee what destiny awaits the soul !
What glorious vesture it shall wear at last !"
While yet he spoke, seashore and grave and priest
Vanished, and faintly from a neighboring spire
Fell five slow, solemn strokes upon mine ear.
Then I awoke with a keen pain at heart,
A sense of swift, unutterable loss,
And through the darkness reached my hand to touch
Her cheek, soft pillowed on one restful palm—
To be quite sure.

—*Thomas Bailey Aldrich.*

LITERATURE.

ELLIOT STOCK, of London, and A. C. Armstrong & Son, of New York, announce for March the next volume of the Book Lover's Library, entitled *Literary Blunders*. The subject is certainly a sufficiently wide one, and the samples that may be given so varied and abundant, that when all lands and times make their contributions an exceedingly interesting, and in some parts amusing, book should be the result.

HOW TO READ THE PROPHETS, *being the prophecies arranged chronologically in their historical setting, with explanations, map, and glossary. Part III. Jeremiah. By Rev. Buchanan Blake, B.D. T. & T. Clark, Edinburgh. Pp. 287. Price, \$1.40.*

The title comprehensively expresses the character of this series of works, preceding volumes of which have been already noticed in *THE MONTHLY*. In the first division the text of the prophecies is given, chronologically arranged. This is divided into fifteen chapters, the ordinary chapter and verse division being ignored. Less is interspersed from the historical books than in the preceding volumes, since the Book of Jeremiah itself supplies historical matter to a larger extent. There seems hardly any sufficient reason for giving a new translation, instead of adopting the Revised Version. The writings of Jeremiah, more than of most prophets, gain by this arrangement, for the personal history which they reflect is virtually the history of the time—a time the saddest and most tragic in the history of the Jewish state. Of course, with some of the prophecies the indications of time are more or less doubtful, and it is hardly likely that the same arrangement would commend itself in every particular to two independent investigators. In general, that adopted in this book seems reasonable, though sometimes it is difficult so see why the order in the Bible has been departed from.

The chapters in the second division correspond to those in the first, and give a running explanation. They are brief, but valuable. By reading the text with their aid, the most ordinary reader will get an intelligent, connected view of it, while the scholar will also find them helpful in seeking a comprehensive grasp. Critical questions are not made prominent. The Septuagint is more highly valued than usual. The law book found in the temple is identified with the main portion of Deuteronomy, now first made known. The original legislation of Moses received additions as new aspects of the divine will were revealed from time to time to the prophets, and were authoritatively engrossed in the law book. It is singular that a work thus formed should bear such an appearance of unity as Deuteronomy does.

THE PREACHER'S HOMILETIC COMMENTARY. *New York and Toronto: Funk & Wagnalls.*

We are of those who think that the preacher should enter the pulpit with his mind full of his subject, and his heart all aglow by having been in closest contact with the truth which he is about to proclaim. God, it is true, does sometimes bless that upon which very little labor has been expended; but to depend constantly and of set purpose on this fact is presumption, not faith. The study should be the sacred spot where the olives are thoroughly beaten and the oil made ready for the sanctuary. To this end, before a single commentary is taken down from the shelf, mind and soul, looking up to God for light, should pore upon the passage until not only the mind gets hold of the truth, in all its parts, bearings, and relationships, but also the truth gets hold of the soul, and shapes itself for reaching the end designed. On the principle that like begets like, or that we are all more or less moulded by our environment, or that we come to resemble those with whom we associate, living among skeletons and making them our most cherished friends will make a skeleton of the mind.

Entertaining such ideas as these, we naturally look with suspicion on all methods which promise to make sermonizing easy, and have to confess that it was with considerable prejudice against the whole class of such books that we took up the above work to be able to answer inquiries which were coming to us as to the nature of the work, and its probable effects on independent research and thorough study. The result has been that as we examined part after part, the work has grown in favor. For it is not, as might be supposed, a collection of skeletons whose bones, whether few or many, are polished, cold, and dead, and waiting not only to be clothed with flesh, but to have vitality infused into them.

The work, which is in twenty-one volumes, was prepared by some twenty-two ministers, to each of whom a book or part of the Old Testament had been assigned. Evidently no fixed rules as to the plan of treatment were laid down in order to secure uniformity throughout; but, with the general aim in view of producing a commentary, more especially adapted to assist the preacher in his pulpit preparations, each was left to employ the method native to his own mind, most congenial to his tastes, or, in his opinion, best suited for the presentation of the truth with clearness and power. There is consequently a rather pleasing variety, which is all the more valuable inasmuch as it makes evident the various methods which may be adopted by the preacher to bring the truth before the hearer. Some give considerable space to critical notes, others to exegetical, and all to the consideration of the subject found in the passage, one of the most valuable and prominent features being the suggestive notes. As a rule, the subjects or topics are stated in a very terse, suggestive form,

and, with few exceptions, there is no elaborate, fancy, far-fetched dividing of the subject. Some have adopted the textual method, others the topical. Some have made their part of the work, to a large extent, an exposition of their own, whilst others have availed themselves of the labors of those who preceded them, and aim at "binc ing into bundles the precious grain so abundantly provided," and give us a commentary which is in great measure eclectic, consisting of apt quotations and illustrations clustering around the passage. Each volume concludes with an index, and, in addition, a volume of 126 pages is devoted to an index covering the whole work. Apart from the fact that it has been said that "an index is the soul of a book," this is one of the most valuable parts of the whole work, and one which will prove of inestimable value in suggesting topics for study and presentation. The work will be helpful to those who must be helped in homiletics, and it will be highly prized by those who can dig in its mines and retain their independence of mind.

As to the make-up of the volumes, the letter-press is clear and distinct, the paper is good, and, whilst due care has not always been taken in the folding, the binding is neat and substantial.

CRIMINOLOGY. *By Arthur MacDonald. New York and Toronto: Funk & Wagnalis Co. Pp. 415: \$2.*

We have here a work which gives evidence of close observation, patient research, and careful study, and which will consequently be of great help to all interested in the question with which it deals. The first part of the book is a study of general criminology, of which the following are the subdivisions: "The Evolution of Crime," "The Physical Side of the Criminal," "Psychology of Criminals," "Intelligence of Criminals," "Associations of Criminals," "Criminal Contagion," "Criminal Hypnotism," "Recidivation." The second part is devoted to special criminology; whilst the third part is a most extensive bibliography of crime.

The chapter on "The Evolution of Crime" is an exceedingly interesting one. The author takes up, in turn, the plant, the animal, the savage, the child, the man. In insectivorous plants he sees the equivalent of murder: in animals, theft and cannibalism: in savage life crime, in many of its forms, promoted to the rank of virtue; in the child, anger, jealousy, cruelty, and selfishness: and in civilized man, looked at from a scientific standpoint, criminality in its very worst forms. However, we must not suffer our eyes to be blinded, by the interesting facts stated, to the inappropriateness of the title of this chapter: since the author does not state, far less adduce, evidence to prove that any one of these has been evolved from the others. If, in reply, it is said that evolution is presupposed, then we would at once join issue at this point: for to admit it would

be going far beyond the admission of any Christian evolutionist, who while he grants that evolution may have been God's method of working, so far as the physical world is concerned, sees between the irrational animal and man made in the image of God a gulf which cannot be crossed. To admit this would be to annihilate the gulf, destroy the whole moral sense, and weaken our perception of the true enormity of crime.

In connection with the subjects treated in the succeeding chapters, he presents an array of facts and figures which are far from uninteresting. We would specially mention the chapter on "Criminal Contagion," making evident, as it does, the great necessity for reformation in many of our methods of dealing with the criminal class.

There are several positions taken in the work which are most undoubtedly calculated to discourage us in our work, so far as it pertains to the endeavor to reclaim the criminal; e.g., "The remorse that gnaws the conscience of a criminal is a myth." "The reformation of a habitual criminal is rare." "The worst men conduct themselves the best in prison." "Some seem to repent for profit." "Very few prostitutes ever reform." "Thompson, out of 410 assassins, did not find a sincere case of repentance." These certainly are startling statements; but if they represent facts, then we must not blink them, nor be discouraged by them, but must redouble our efforts to prevent men from passing into that condition of confirmed criminality from which so few return. In the past society has, to a large extent, contented itself with the punishment of the criminal. The Christian church has, in addition, gone in the Master's name to those in prison, and has pleaded with them to be reconciled to God. But has even the Christian church done all she might have done to prevent crime? Has she striven to discover and condemn the prolific, death-breeding parents of crime, that they may be executed, and our fellow-men spared to lives of usefulness and true nobility?

OLD TESTAMENT THEOLOGY. *By Dr. H. Schultz. London: T. & T. Clark. 2 vols.; 18s.*

This is the English translation of a work which in its native dress has for a number of years been regarded with great favor by German scholars. In its new attire we are assured it has lost nothing, for it enjoys the advantage of having been examined by the author, who says of it: "It has been made with as much skill as care. He has given the meaning of the original with the greatest accuracy." And, we would add, so successful has he been in giving the thought in English that no one, not even a higher critic, would guess—unless from the mode of thought—that it had ever breathed the atmosphere of Germany.

For some time Oehler's *Old Testament Theology*, with its vast fund of

knowledge, reverent spirit, and adherence in general to orthodox lines, has been highly prized by students of God's Word. In the course of a few months we expect to have, as one of the International Theological Library, Dr. A. B. Davidson's *Theology of the Old Testament*, the character of which we can, we think, to some extent, forecast from our knowledge of his works on books of the Old Testament. These three will form a notable and worthy trio.

In these days, when the Old Testament is being examined microscopically and the dissecting-knife is playing such a prominent part, the translation of this work is most opportune, presenting, as it does, the theology of the Old Testament from the standpoint of a school which is at present dominant in Germany; and will be perused with care by every one who wishes to study the subject from every point of view. Apart from the fact that the work necessarily presupposes a considerable knowledge of the methods and results of higher criticism, it is written in a style so lucid as to be readily understood by all.

The author first of all defines the province of Biblical Theology. "It has to show from a purely historical standpoint what were the doctrinal views and moral ideas which animated the leading spirits of our religion during the biblical period of its growth." He carefully distinguishes it from Systematic Theology. After the Introduction the work is divided into two main divisions, the first of which is "The development of religion and morals in Israel down to the founding of the Asmonæan state." Dividing this long period of time into shorter periods, he discusses the religion and morals of each, carrying out his conception of the task that the presentation must be not merely historical, but genetic. The second division is "Israel's consciousness of salvation and religious view of the world, the product of the religious history of the people."

By presenting, in outline, his views on some of the questions with which the work deals, we shall, perhaps, be able to give some idea of its character in general. ♦

There are books of narrative in the Old Testament that are little to be trusted as historical authorities. They are original authorities, but only for the age in which they were written. The people of Israel preserved the memory of its earliest days, not in history, but in legend. A narrative does not become a specially suitable medium for revelation because it is in exact correspondence with facts. The Holy Spirit, of course, excludes lying and deceit. Still, He does not render impossible forms of presentation which may not appear to us quite permissible, but which were nevertheless perfectly in harmony with the view of the period in question; as, for example, history written with a purpose and pseudonymity. For it is only the moral standard actually in force at the time that can be taken

into consideration. The legends of Israel must have been shaped and fashioned by that Spirit which determined the special task assigned by God to that people; in other words, by the Holy Spirit of divine revelation as manifested in the true religion. As history springs from legend, doctrine springs from myth. This revelation-myth is the most appropriate of all dresses in which to present the true religion.

The following is the evidence, in brief, which he adduces in support of the above: The time of which the pre-Mosaic narratives treat; the super-human proportions assigned to time and power; disregard of historical probability; the naïve way in which heaven and earth commingle; and the same story in several forms.

He then sums up in these words: "Genesis is the book of sacred legend, with a mythical introduction. The first three chapters of it, in particular, present us with revelation-myths of the most important kind, and the following eight with mythical elements that have been recast more in the form of legend. From Abraham to Moses we have national legend pure and simple, mixed with a variety of mythical elements which have become almost unrecognizable. From Moses to David we have history still mixed with a great deal of the legendary, and even partly with mythical elements that are no longer distinguishable. From David onwards we have history, with no more legendary elements in it than are everywhere present in history as written by the ancients."

After a most interesting investigation of the sacrifices, in the course of which he fails to find that which we regard as their most important feature and purpose, he says: "To understand the real Old Testament doctrine of atonement, we have to look away from the sacrifices, and study the thoughts of the great prophets and psalmists. With them there is no limit to God's willingness to be reconciled." For the individual Israelite and for the sinful community, reconciliation depends, objectively, on a connection being maintained with the true Israel which is loved by God; and, subjectively, on the sin being negated as one not committed consciously or of set purpose, and being repented of, and made of none effect by a ransom. Nothing could, therefore, be more natural than the idea of effecting this atonement by the bringing of a gift, pure and simple. The sinner brought God a gift to appease Him. A higher conception is reached when the prophets and psalmists tell how the guilty people can obtain reconciliation without any reference to these outward forms. Naturally, the sacred forms of atonement were neither attacked nor questioned by the prophets, but certainly their significance in relation to God was. Sacrifice and ritual were put into the background as non-essential.

He then gives the process of reconciliation: Earnest and unfeigned sorrow for sin; must yearn to be freed not merely from punishment, but

from sin itself ; the whole tenor of the life must give proof of the change, showing itself in uprightness, generosity, and mercy, and in the forsaking of idolatry. God alone can replace the old antagonism to Himself by this new disposition ; He Himself effects conversion by changing the stony heart into a heart of flesh.

This brief outline of his views of atonement and reconciliation according to Old Testament theology will suffice to make manifest the entire absence from his field of vision of the great central figure, the Messiah. There is no faith in a personal Saviour as the condition of reconciliation, no faith in the death of the Messiah of whom these sacrifices are types. For we must not suffer ourselves to be misled by statements made from time to time which, when we come to examine closely, mean something very different, and fall far short of speaking of the personal Messiah, Jesus Christ. He sees nothing typical in the sacrifices. In the two gift offerings, the thought of a gift as a renunciation of property is firmly maintained. The person has to show his penitence, his readiness to make good the error he has committed, not merely in words, but also in deeds. It is a symbolical act of surrender as a token of penitence. The one really essential point in the whole ceremony of sacrifice is the confession of sin.

He speaks repeatedly and at length concerning the Suffering Servant of Jehovah ; but this suffering servant is, first of all, Israel generally, then prophetic Israel that remains loyal to its God ; the Israel out of whose heart and mouth the prophet himself is speaking, to the desires of whose souls he gives voice ; the Israel which is not only to lead the tribes of Israel to God, but is to become a light to the Gentiles. This Israel whose vocation is to save not only his own people, but also the heathen world, suffers in the punishment and death of Israel. The circle grows smaller still, and we read with bated breath, hoping that at last he is about to point to Christ, and say, "Behold, the Lamb of God." But disappointment meets our expectant gaze. For when he comes to speak of Isaiah liii., he says this cannot refer to Israel as such. One might think much more readily of the prophetic Israel. Even this does not exhaust the full meaning of the passage. One must see in Him something that is objective even to the prophetic Israel of the prophet's own age, and distinguished from it. "I am convinced that one will never do it full justice until one rises above the idea of the people, and particularly of the pious prophetic people, to an ideal picture of the pious Israel of the last days, conceived of as a person whose features certainly have been taken from the experience of history." Again, he says: "The glory which Israel expects for itself, the salvation which it hopes to work out for the other nations of the world, the glorification which awaits the true Israel in the last days, and the blissful influences which are to flow from it, are here embodied in an ideal figure."

He does not deny the prophetic; but its character and the way in which it came into being are certainly peculiar. Stated in a few words, here is his view: The writers of the Old Testament put only one meaning into their words. Various passages, however, in consequence of the use which congregations of believers made of them, and in consequence of the thoughts which they, from their own point of view, necessarily connected with them, have acquired in the consciousness of the people a wider meaning than they at first had. This meaning having become historical contributed of necessity to the development of Old Testament religion. Psalms ii., cx., lxxii., *e.g.*, cannot originally have referred to anything but the circumstances of the time in which they arose. It is the nature of all such songs to say all this in a higher and more exalted strain than would be either proper or permissible in ordinary prose. As these came to be used in the public worship of God, the people could no longer believe that the kings of whom the songs spoke were nothing more than these long-since-departed kings to whom they were formerly addressed. Also in the times when there was no actual kingdom none could be thought of as the subject of such songs but one—the King who was to unite in His own person all the grand thoughts ever entertained regarding the kingdom of Israel, the Messiah for whom the people were waiting in hope, and on whom the scribes were continually musing. These Psalms necessarily became Messianic. They were accepted as prophecies regarding the Redeemer. It was not the authors of the Psalms that prophesied of Him; but from the way in which the believing people applied, and necessarily applied, these Psalms, they prophesied, through them, of the Messiah.

Space will not permit the presentation of his views on the individual Messianic prophecies. We must content ourselves with stating that he takes them up one by one, and seeks so to explain as to make them relate to events not far removed from the time when they were uttered.

These will suffice to enable us to form an estimate of the value of the statement made by the translator in his preface. "It is thought by many that he has succeeded in discovering the *via media* between the positions of biblical scholars, like Delitzsch, on the one hand, and Stade, on the other." Surely there is a gaping gulf between the positions taken in this book and the attitude of Delitzsch, as shown by the following quotations from the work with the completion of which his life closed: "The Lord is in the process of coming in the Old Testament, in drawing near, in proclaiming His appearance, and we design to transport ourselves into the Old Testament period, and follow the steps of the One who is coming; pursue the traces of the One who is drawing near; seek out the shadows which He casts upon the way of His Old Testament history; and especially seek to understand the intimations of prophecy respecting Him." Again,

he says: "There is a crisis in the domain of the Bible, and especially in that of the Old Testament, in which the evening of my life falls. This crisis repels me on account of the joy of its advocates in destruction, on account of their boundless negations and their unspiritual profanation." Delitzsch's view of "The Servant of Jehovah" was as a pyramid whose lowest base is collective Israel, its middle part Israel according to the Spirit, and its apex the person of the Redeemer. If, then, Stade goes as far beyond Schultz as the latter goes beyond Delitzsch, where can he possibly find a spot on which, as a Christian, to stand; for, to our mind, Schultz is walking on the very edge of the precipice.

Disguise the fact as they may, miracles and prophecy are not regarded with special favor by a certain class of critics. We naturally ask, why? And we think we are neither uncharitable nor unjust in our judgment when we say that it arises from a theory of the Bible with which miracles and prophecy ill comport, and must in consequence be got rid of. To discover what this theory may be is no easy task. We thoroughly sympathize with Prof. Robertson, the Baird Lecturer for 1889, when he says: "Such scholars would do an invaluable service to the church at the present time if they would explain what they mean by inspiration in this connection, and define wherein their position differs from that of critics who profess no such reverence for the Old Testament."

So far as we can discover, the theory which, with various modifications, is most popular is that of which Ewald was the principal representative, that "Israel by virtue of a certain genius for religion rooted in the natural peculiarity of the Semitic race was more successful in the search after the true religion than the other nations of antiquity, and soared higher than the rest toward the purest divine thoughts and endeavors." That this, in some measure at least, is the view of the author is made abundantly evident by two quotations. When speaking, *e.g.*, of Genesis, and rejecting, almost indignantly, the notion that Israel's legendary history has been lost and its place taken by "a knowledge of history miraculously acquired," he says: "How could the filling of the sacred writers with the spirit of true religion help them to a special knowledge of historical facts? Nowhere within the range of our experience does a growing fullness of this spirit tend to a growing certainty in the domain of experimental knowledge." Again when speaking on Isaiah liii., and making it perfectly evident, as he vacillates in his expressions, that he finds himself cramped and sorely embarrassed by his theory, he says: "If it is true anywhere in the history of poetry and prophecy, it is true here that the writer, being full of the Spirit, has said more than he himself meant to say, and more than he himself understood."

Holding such views of the Old Testament, the estimate of it must

necessarily be very low. Nay, more; it does not leave unaffected thereby the New Testament. For if the New Testament writers, in quoting from the Old Testament, apply these passages to Christ, and declare that in Him they are fulfilled, what effect would the belief that Christ is not in these at all, as they are found in the Old Testament, have upon the New Testament? If Christ is not in these, how could He converse, as we are told He did, with the two who journeyed to Emmaus, "beginning from Moses and from all the prophets, interpreting to them in all the scriptures the things concerning himself"? How could it be said that the testimony of Jesus is the spirit of prophecy? These are but a few of the questions which may be asked, and which make evident the close relationship between the two great parts of the one whole, so that if "one member suffers, the other member suffers with it." A Christian may well hesitate to adopt views which lead inevitably to such results.

This theory is evidently a reaction from the view which exalted the divine element in the Bible to the almost complete extinction and denial of the human element, and we must in patience possess our souls until the pendulum of criticism comes to the point where it can rest. We must do something more than sneer at the pretensions, the unblushing assumptions, and confident statements which frequently have nothing more than a foundation of fog on which to rest. It is not right to speak disparagingly of higher criticism; nor is it just to restrict the term to those who are more or less destructive in their conclusions; for we are all higher critics in so far as we examine and study the Bible in the light of history, philology, archæology, etc.

Nor only to give light those urns
 Of golden fire adorn the skies!
 Nor for her vision only burns
 The glory of a woman's eyes!
 But in those flames and that fine glance
 Th' authentic flags of heaven advance.

In them we know our life divine,
 For which th' unnumbered planets roll!
 Action and suffering are but sign:
 Within the shadow dwells the soul;
 And till we rend this earthly thrall
 We do not truly live at all.

—*William Winter.*

OUR COLLEGE.

THE organ has been placed in the Dining Hall, and is found to be of considerable assistance to the singing during morning and evening worship.

DR. ROBERTSON, in search of men for the Northwest, paid the college a visit a short time ago. As yet only three or four members of the graduating class have signified their intention of going west.

REV. A. McD. HAIG, of Glenboro and Cypress, Man., called at the college two or three weeks ago when passing through the city. He confirms the report that the demand for men in the west is urgent.

IT seemed like old times to see the familiar form of Rev. J. A. Macdonald, of St. Thomas, around our college at the time of the public missionary meeting. His address was much enjoyed by all the students.

AN air of diligence and supreme devotion to the notes taken during the session seems to pervade the entire institution at present. Amusements and recreations which once attracted the student have now no power over him. The fact that examinations begin on the 21st of March explains this condition of affairs.

THE sympathy of all students is sincerely extended to Messrs. Dewar and Fortune in their bereavement. Mr. Dewar was called away a short time ago by the death of his father, and more recently Mr. Fortune has been called upon to mourn the loss of a brother. This is Mr. Fortune's second bereavement within a few months.

MR. J. R. SINCLAIR, of the graduating class, has received a very hearty request from the people of Elkhorn, Man., among whom he labored so successfully when in the west two years ago, to settle permanently with them. We regret, however, to have to announce that illness of a somewhat serious nature, lately developed, will, in all probability, prevent his accepting the invitation.

WE have heard from Rev. W. H. Grant, B.A., and are glad to learn that he is enjoying his new sphere of life. He sent a number of photographs taken by himself, which give one a very vivid idea of some of the phases of Chinese life. Mr. Grant is busy with the language, and is able to

struggle through his verse of Chinese at the devotional exercises, much, we suppose, as some of our students struggle through their verse in the Hebrew exegetic class.

At a mass meeting in the college, it was unanimously agreed to petition the faculty to take some measures to have printed copies of the lectures in Systematic Theology and Old Testament Literature struck off for the use of the students. Students are thoroughly weary of writing notes to dictation, and feel assured that the staff will consider the matter and endeavor to relieve them of this heavy burden, which militates against the intellectual culture which it is the aim of a college to impart.

ELECTION matters are now occupying the attention of students around the college. Nominations in the Missionary Society took place on the 21st, and in the Literary Society on the 28th. In each society the various officers are sought by a considerable number of men. In the Missionary Society the two chief offices have been filled by acclamation; Mr. Wm. Cooper being the president, and Mr. R. G. Murison the first vice-president. In the Literary Society, many offices will be contested, and an interesting campaign will, no doubt, be carried on.

THE LITERARY SOCIETY.

In looking over the work of the Literary Society for the session now drawing to a close, one cannot help but notice the very small attention which was given at its meetings to matters purely literary. In all, only two debates were held, and no essays were read before the society during the year. This, we think all will admit, is not as it should be; and yet, under present arrangements, a remedy would be hard to find. The society now meets only every two weeks. In this time so much business accumulates that before it can be disposed of students are wearied, and are not prepared either to hear debates or to listen to essays, and thus all literary matters are crowded out. This is a great pity, and students are suffering now, and will suffer more, from this omission. If the society met every week, as in former years, this difficulty would, to a great extent, be remedied, and a great need in student life would be supplied. We earnestly commend the questions of weekly meetings to the consideration of the incoming committee.

THE LITERARY PUBLIC.

The seventy-first public meeting of the Literary and Theological Society was held in Convocation Hall of the college on the evening of Friday, March 3rd, and was in every respect a success. Notwithstanding other attractions the attendance was very large, the hall being completely filled. Instead of the usual debate, we were treated by the Rev. Principa

Caven to an account of his recent trip to Palestine. To say that the lecture was interesting is unnecessary. In his well-known clear and concise manner, the leading features of the country and the chief characteristics of the people were vividly set before the audience. For an hour and a half he held his hearers in close attention, and every one was sorry when the end came.

The Glee Club was on hand and rendered in good form the chorus, "Moonlight on the Lake." The quartette, "Sleep on Thy Pillow," also delighted the audience, and brought from President Loudon, the chairman of the evening, words of warm praise. This was President's Loudon's first appearance in our college since the Provincial University placed him at its head, and we sincerely hope it will not be his last. Judging from his words, expressive of good will towards our college, we think we are safe in saying it will not be.

EXAMINATIONS.

Before another number of *THE MONTHLY* appears, the examinations for the year in connection with our college will all be over. If, before they come off, we might be allowed one remark regarding them, we would like to express the hope that this year the examiners will not make rapid writing the chief qualification for success on any paper. To do so is manifestly unfair to those who are not rapid writers, and unsatisfactory to those who are. To test the superiority of one man over another, it is not necessary to ask questions on every department of the work covered during the year. We submit, and we would take time to establish the point did we not consider it self-evident, that five or six properly distributed questions in any subject, which could be answered fully on four or five pages, can be made to show the student's grasp of the subject far better than twenty-five or thirty pages of writing, which is merely reproducing in condensed form the notes on that subject received during the session. The former method can be made to test what thought has been bestowed upon the subject, while the latter cannot; and according to the latter method the head man may not be the one who has the best grasp of the subject, but the one who has memorized most accurately and in most condensed form the work of another. The object of a theological college should be to train men to think and not to memorize facts; and therefore we hope that this year the examinations will be along the line which will encourage individual thought and reflection.

THE MISSIONARY SOCIETY.

The eighteenth public meeting of the Missionary Society was held in Convocation Hall on Friday evening, February 10th. Mr. J. L. Blaikie acted as chairman, and in a few well-chosen words referred to the work

done by the society in helping along fields in outlying districts which otherwise would have had no supply at all. He considered that every member of the church should be interested in the work which this society does, and should, if possible, show their appreciation of its work by substantial donations to its treasury. The programme, as usual, was interesting and varied. Mr. W. G. W. Fortune, B.A., read a paper on "The Heroic in Home Mission Work," in which he emphasized the fact that too many grow enthusiastic over the far-away foreign missionary, while the humble toiler at home is left with hardly an ascending prayer. He outlined many of the difficulties that men have to meet who go to the back parts of the country instead of taking congregations in more favored districts, and throughout graphically presented many features of work well known to those who have labored in secluded places. Mr. J. G. McKechnie, B.A., followed with a short talk on the fields of the society, referring to the growth from fourteen fields four years ago to twenty-seven this present year. His notes were made more entertaining by a map, on which he had carefully marked the position of the fields.

The speaker of the evening was Rev. J. A. Macdonald, of St. Thomas, who gave a rousing address on "The Church of To-morrow." That church was one whose outlook would be broad, and whose aims would be high and all-embracing, being specially noted for its strong allegiance to its great Head, Jesus Christ. "Jim's" advice to the students will be long remembered and treasured by many, and the enthusiasm aroused by his ardent remarks will do much to dispel any musty feelings that may gather from the too prolonged study of theological notes.

During the evening the Glee Club furnished appropriate music. And at a very convenient hour the proceedings closed, and all went away feeling that it was a privilege to attend the public missionary meetings, of which each one seems more successful than the preceding.

OUR MISSIONARY IN FORMOSA.

At our last missionary meeting the students were all very much pleased to receive a letter from our late president, Rev. Wm. Gauld, B.A., bearing with it the season's greetings from Tamsui, Formosa, China, where he is now laboring as a colleague of Dr. Mackay. The following abstracts will, doubtless, be of interest:

"Before saying anything about the work here, I wish to say a word about Knox College affairs, as I read them in *THE KNOX COLLEGE MONTHLY*. I am glad that the students are so well represented in it this year. I, for one, always read the students' contributions first. I wish here to refer to one article, that on the 'Knox College Museum.' Shortly after coming to Formosa, while examining a large number of curiosities,

etc., collected by Dr. Mackay, I asked him if he intended to take them to Canada with him on his return. 'Yes,' he replied, and with a smile, 'but not to give them to Knox College.' On further conversation, I learned that his reason was an impression, from some source, that the museum authorities were very careless with what he had before presented. But after reading the article in the November MONTHLY, he said that he had changed his mind. Seeing that his last presentation was cared for, he now thinks of presenting the museum with additional objects of a very rare and interesting character. Dr. Mackay believes strongly in a well-equipped, well-kept museum. I have asked his permission to communicate the above to the students of Knox College. It was readily and cheerfully given. So if the much-needed improvements in the museum are pushed forward, you may look in the near future for a large and instructive addition of relics from northern Formosa."

Though the letter is dated Jan. 7th they had only seen snow once, and that on the mountains to the north of them. It was a welcome sight, reminding them of home. The weather on the plains, where they are, was delightful, the thermometer ranging from 58° at night to 72° through the day. Oxford College had just opened for the present session. About twenty-five students are in attendance. A number of these are married; their wives attending the girls' school. Though on general principles Dr. Mackay does not approve of even Chinese students getting married before their college course is finished, yet considering the present condition of affairs he is glad to see so many young men bringing their wives to Tamsui to study in the girls' school while they study in Oxford College. Mr. Gauld proceeds:

"It is to the onlooker most interesting and encouraging to see more than twenty students preparing to preach the Gospel of Jesus to their fellow-countrymen, especially when one thinks that the foreign missionary has not yet been here twenty-one years. The foreign missionary is greatly needed, and will be for years to come; yes, for generations; but the hope, the great hope, for China's millions is the native ministry. This all will concede; but how best at present to prepare and support this native agency is a question on which even thoughtful men are not agreed."

"I can scarcely write you of all that interests one in this interesting field, but must tell you of one event which took place lately. Last Sunday a new chapel was opened on the tableland to the south of Tamsui, about three hours' walk distant. Dr. Mackay went over on Saturday and held service in the evening, which was kept up till quite late, and still the people wished to remain longer. I went over on Sunday morning, making the distance partly by walking, partly by sitting in a Sedan chair. The day was fine, and I greatly enjoyed the trip. If all the roads were like this one,

with no bridgeless chasms to cross, the traveller might use a pony with advantage. As the roads are, we have to adopt other modes of travel.

"The new chapel was reached about 11 a.m. There had already been two services, and the third was soon to begin. So many were in attendance that they could not all be accommodated in the chapel, and they had to move to a grove near by. With the exception of a short address by the writer, the services were, of course, conducted in a language foreign to me. However, they were interesting, and their drift was afterwards explained to me by Dr. Mackay. Quite a number spoke, and with an ease and freedom not surpassed in Ontario. It was very evident that the people were interested. One preacher spoke who had painted the idols for the temple near by. An elder spoke whose office, when a heathen, was receiving answers from the gods, and delivering them to the people. The one who seemed to have interested Dr. Mackay the most was an old man who, the night before, stayed till eleven o'clock hearing them, and asking them questions. He had been a Confucianist teacher for thirty years. These Confucianists are the literary men, the most honored, and also the most bigoted and proud, among the Chinese. There are a number of them among the converts here, and some of them are preachers; but, as a rule, they are very hard to reach. This old man got up and testified that the religion of Christ was the *light* he had been longing for all these years. 'The one God, creator of the universe, holy, pure, almighty, was the one he had found in the "classics." And to think that this holy God sent His Son, holy and pure, to save men—why, this is just the Saviour suited for us.' The old man's face was meanwhile beaming with joy."

The letter closes with best wishes for our Missionary Society, and for the prosperity of *all*, as students and preachers of the Gospel of Christ.

THE MONTHLY extends its kindly greetings to Mr. Gauld in his distant field of labor, and hopes to have the privilege of again hearing from him concerning his work in the near future.

OTHER COLLEGES AND EXCHANGES.

THE total number of students at the Free Church colleges in Scotland during the present year is 258. Of these 132 are studying at the New College, Edinburgh, 95 in Glasgow, and 31 in Aberdeen. The total number this winter is about 40 less than last year.

MR. MOTT, the energetic Y.M.C.A. worker, paid our city a visit last month. His stay was short, but while here he succeeded in doing a great deal in the way of stirring up the enthusiasm of those who have Y.M.C.A. work at heart, and besides interesting many not heretofore predisposed that way. Mr. Mott addressed several large gatherings of the students of the different colleges. His addresses were highly appreciated—all the more because of the manly, clear, and earnest way in which he presented the truth.

AN interesting series of Saturday afternoon lectures is being delivered at present in the University Hall. Professor Mavor gave the first of the series in his inaugural address entitled "The Poverty of Nations; the Relation of Economic Study to Public and Private Charity." The following Saturday Chancellor Burwash spoke of "The Moral and Religious Spirit of the Greek Drama." The two last lectures, "The Building of the Mountains" and "Tolstoi," have been delivered, the former by Professor Coleman, the latter by Mr. Milner.

THE first conversazione given by the students of Victoria University in their new home in Queen's Park was a decided success. Several hundred people were present to enjoy the hospitality of their student friends. The whole building was thrown open, and was tastefully decorated with flowers, flags, and foliage, which made a very pleasing effect beneath a warm and mellow light. Without, the night was dark and stormy, the wind made strange music among towers and trees, as it hurried on, piling into fantastic heaps the fast-falling snow; within, all was light and warmth; joy and gladness beamed from every face; sweet music, intermingled with the sound of laughing voices, made the enchantment all the more complete. Many enjoyed the good programme provided in the concert hall; others cared more to wander here and there through the corridors, charmed with the music and each other's company. All came away pleased; even Mr. Fortune, who went as the college representative, pronounced it very good.

THE annual Inter Provincial Convention of the Y.M.C.A. was held at Montreal, January 26-29. The distinguishing feature of this convention, as compared with former ones, was the deep spirituality that characterized its sessions. This was due largely to the presence of Mr. John Mott, International College Y.M.C.A. secretary, who brought the college department of the work into special prominence. His addresses were impressive. One of these dealt with the place and power of young men in industrial, business, and professional life; in politics, in education, and in the church. Mr. E. Lawrence Hunt, B.A., of our College, read a paper on the relation of the College Y.M.C.A. to the general work of the association, pointing out that the college man should, first of all, cultivate the college field; that the College Y.M.C.A. should be a source of supply for efficient leaders in other towns and cities; and that the town secretaries, instead of seeking to organize Y.M.C.A.'s in the High Schools, should make the experiment of conducting a suitable course of voluntary Bible study in High Schools—if the secretary is able to teach the Bible, as a literature, as efficiently as the specialist in the High Schools teaches his subject.

PROFESSOR JAMES MARK BALDWIN, M.A., Ph.D., who was lately offered a professorship in Psychology in his *alma mater*, Princeton, has decided to accept the position, and consequently Toronto University is about to lose one of her best and most popular professors. Dr. Baldwin is still a young man, but has accomplished a great deal, and made for himself an enviable name in the philosophical world. In 1884 he graduated from Princeton with valedictory honors, taking also the fellowship in philosophy. The following year he spent studying in Leipzig and Berlin. On returning to Princeton he was appointed instructor in French and lecturer in Psychology. In 1887 he received the appointment of Professor of Philosophy in Lake Forest University. Two years later he came to Toronto to occupy the chair in Philosophy, made vacant by the death of Professor George Paxton Young. Professor Baldwin is an author of considerable repute. His principal work, *Handbook of Psychology*, has been very favorably received, and takes its place as one of the best treatises on the subject of modern psychology. His pen is never idle. Pithy and trenchant contributions, usually of a philosophic nature, are continually appearing in many of the leading British and American magazines. We are sorry to lose Professor Baldwin. While here he made himself very popular among the students, not only by his ability as a lecturer, but also by the kindly interest he took in the welfare of those who were privileged to sit under him.

THE ENGLISH UNIVERSITIES' MISSION.

The Universities' mission to Central Africa has abundant cause for thankfulness of late, in the success that is crowning its work. There is a revival of interest among its supporters, which has resulted in more men and money being forthcoming. The work in Central Africa is now being so vigorously pushed that it has been found necessary to divide the district and appoint a new bishop. Bishop Smythies, who formerly had the oversight of the whole, has been placed as Bishop of Zanzibar. His successor in the northern district is Rev. W. B. Hornby, D.D., who was recently ordained in St. Paul's as Bishop of Nyassaland. Nine new workers left for that mission during January, and more recruits are already accepted. Bishop Smythies has great confidence in the men among whom he works. He states that the average African, if at all educated, is a much more ready speaker and a much better preacher than the English clergy. When at three and twenty, they are ordained deacons. Such statements may perhaps help some of us to understand that there is pleasure in work even in Central Africa.

FAULTS IN THE PULPIT.

We make the following extract from the *Free Church of Scotland Monthly* for February, which we believe will be of interest to many of our readers: "Preachers (I include ministers) will do well to consult an article named 'Speech,' by Sir Herbert Maxwell, in the June number of *Blackwood's Magazine*. Several spicy pages there will reward them, nay, possibly sting them a little for their good. But Blackwood apart, I wish to point out some rather glaring offences that meet one far too often. As a general rule, preachers cannot well be too strongly warned against everything that offends good taste. They have, or seem to have, little idea how much anything of this kind militates against their great aim, 'spiritual impression.' Perhaps the most widely diffused blemish of this kind is affected or wrong pronunciation. I could give dozens of examples here, but want of space forbids. Now for some particular offence not arranged in any scientific way. (1) Clinching the fist. One would have thought, after Mr. Spurgeon's clever diatribe against this most objectionable practice, it would never more have been seen; but it is painfully common. (2) Giving out the psalm, hymn, or scripture passage, three, perhaps four, times in rapid, confusing fashion, when twice at the most should suffice. (3) Reading psalms and hymns, with (often absurd) pauses at the end of lines, just because they are ends, without any regard to the sense. (4) Wrong inflections at questions. This is lamentably common. When will men understand that questions asked by an interrogative pronoun or adverb require

a falling inflection at the end? (5) Double 'thats.' This, however, is deplorably general both in literature and speech-making. For example, 'I hold, Mr. Chairman, that in view of what has been done, that we should adopt the latter plan.' (6) 'Might,' used for 'may'; for example, 'You must admit that (we may, not might) attain our aim by honest effort.' (7) There is one fault so flagrant that I am almost ashamed to mention it. I refer to the detestable habit of a man putting his hand in his pocket when delivering a religious address. (8) Then, in prayer, not a few excellent men go on with 'bless, bless, bless,' for all sorts and conditions of human beings, in all varieties of circumstances; and, still sadder, the solemn expression 'O Lord' is introduced with most injurious frequency."

LET not the sluggish sleep
 Close up thy waking eye,
 Until with judgment deep
 Thy daily deeds thou try.
 He that one sin in conscience keeps,
 When he to quiet goes,
 More vent'rous is than he that sleeps
 With twenty mortal foes!

BE firm! One constant element in luck
 Is genuine, solid, old Teutonic pluck.
 See yon tall shaft? It felt the earthquake's thrill,
 Clung to its base, and greets the sunrise still.
 Stick to your aim; the mongrel's hold will slip,
 But only crowbars loose the bull-dog's grip;
 Small as he looks, the jaw that never yields
 Drags down the bellowing monarch of the fields!
 Yet in opinions look not always back;
 Your wake is nothing, mind the coming track;
 Leave what you've done for what you have to do;
 Don't be "consistent," but be simply true.

—O. W. Holmes.

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