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TORONTO, JUNE-JULY, 1896.

GENERAL.

FRANZ DELITZSCH.

(Concluded from May number.)

It only remains now that I should indicate briefly his services to theological science and to Christian missions.

Even a list of the titles of the books he wrote would occupy a considerable amount of time, and we must be content with an enumeration of a few of the most important and best known. He wrote commentaries on Genesis, Job, the Psalms, Isaiah, and the Epistle to the Hebrews. Upon these mainly his literary fame rests, but he wrote also "A System of Christian Apologetics," a treatise on "Biblical Psychology," and another on the Messianic prophecies. He was for many years editor of two quarterly reviews, and his contributions to other literary and theological organs were without number.

Since his attention was mainly directed to the field of Old Testament literature, the first important thing to be noticed is his attitude to the leading critical questions which agitate that department of the theological world.

He had always contended for unbiassed investigation of the phenomena of revelation, and himself set an example of careful and patient study, with his mind open to welcome new truth from any quarter. He claimed, however, that the Bible was not to be treated like any other book. He always approached it with the

reverence due to a revelation from God, and in the confidence that it would furnish food for the soul, and would prove itself, as the Psalmist had claimed it to be, "a lamp unto his feet and a light unto his path."

When, therefore, the investigations of fellow-laborers in the field of critical inquiry convinced him that the view he had held about the Mosaic elements in the Pentateuch was untenable, he abandoned his old position with many misgivings, it is true, on account of the shock the change would bring to the hearts of devout believers, but with a supreme confidence that the Word of God would vindicate itself. It was characteristic of the freshness of Delitzsch's mind that within the last ten years of his life he changed his opinion radically, both as to the relation of Moses to the Pentateuch, and as to the relation of Isaiah to the prophecy which bears his name. The change did not come without long study and investigation, and there had been signs many years before that the researches of critics had made an impression on him.

He had long admitted some of the positions claimed by the higher critics—the existence, for instance, of several documents in the Book of Genesis; but, till he was about seventy years of age, his position was distinctly conservative; and even to the last, though he made many concessions to the Newer Criticism, his inferences and conclusions were always under the guidance of a devout and reverent faith, a firm belief in the supernatural, and a regard for the Bible as the authoritative word of the living God. He hesitated much about the adoption of new theories, even after he was convinced of their soundness, because he was afraid of the effect such views would have on the faith of the church; and he repeatedly insisted, with an anxiety that some of his pupils thought suspicious, that "it is unjustifiable to obtrude the modern critical results upon the church, or to draw non-theologians into the labyrinth of Pentateuchal analysis. Without a knowledge of the original an independent judgment about these questions is quite impossible."

Delitzsch, then, must be classed with the evangelical wing of the modern critical school. According to him the account of creation is more than a myth, in which the historical is a mirror of the author's thoughts. It is a tradition, probably one brought by the patriarchs from Babylon, which, as it now appears as a

part of the Tora, has been purified by the critique of the spirit of revelation from mythological additions, a product of retrospective prophecy, which is also confirmed by the fact that, aside from the fundamental religious truths which it attests, the historical part of the narrative has essentially maintained its ground until the present day.

He concedes, in the main, the analysis of the Pentateuch into various documents, grants that there are parallel accounts of the same event, that many of the laws formed in the Pentateuch arose gradually according to the needs of the people, instead of all being enacted in the time of Moses, and believes that the Book of the Covenant is the oldest of the component documents, the Deuteronomic parts coming next, and the Elohist portions, including the historical narratives of Genesis, and the history and legislation in the middle books of the Pentateuch, come last of all.

"We," he says, "who have been acquainted with this narrative of the creation from our youth only too easily overlook its uniqueness in the world of nations. Its true greatness is not dependent on the confirmation afforded or denied to it by physical science, though the latter is obliged, on the whole, involuntarily to confirm it. An 'ideal harmony,' *i.e.*, an agreement in fundamental features, actually exists. For it is established, or at least remains uncontradicted, that, setting aside primitive matter, light is, as this account teaches us, the first of substances; that the formation of stars was subsequent to the creation of light; that the creation of plants preceded that of animals; that creatures form an ascending scale, and that man is the close of the creation of land mammalia. The true greatness, however, of this narrative of creation consists in its proclaiming, at a period of universally prevailing idolatry, the true idea of God, which is to this very day the basis of all genuine piety and culture. This monotheism is specifically Israelitish, and the fact that the natural heathen disposition of Israel unceasingly reacted against it shows that it was no product of nature, but a gift of grace.

"They are truths of infinite importance which are expressed in this account of creation, not as dogmas, but as facts which speak for themselves. These truths are: (1) There is one God, who, as the one Elohim, unites in Himself all the divine which was by the heathen world shattered to pieces and dispersed among their many Elohim. (2) The world is not the necessary and natural

emanation of His being, but the free appointment of His will, and brought to pass by His word. (3) The world originated in an ascending gradation of creative acts, and this successive nature of its origin is the foundation of those laws of development according to which its existence continues. (4) The object of creation was man, who is, on the one hand, the climax of the earthly world; on the other, the synthesis of nature and spirit, the image of God Himself, and by His appointment the king of the earthly world. These are the great truths with which we are confronted in the tradition of creation as we have it, free from any theological deformity."

In an article on "The Gulf between the Old Theology and the New," which he wrote about a year before his death, he says:

"The more my earthly life declines, the more do I feel myself compelled to concentrate my strength and time on practical aims; even in the purely scientific work which falls to me in my calling as a representative of Biblical science, it is a practical end which I keep in view. It is my privilege to live contemporaneous with a bright period of reawakening in Christian faith and life, which has borne fruit in a splendid rejuvenescence of church theology; and now I have been reserved with a few to witness with them how the structure of half a century is being rent, and now what hitherto stood firm and seemed likely to endure is being undermined and overthrown. This must not astonish us overmuch. Such is the course of history, sacred and profane. After the wave-mountain comes the wave-valley; and when anything new is to be created, the form of primordial chaos repeats itself. Heaven and earth are fleeting, for they shall pass away; but they are also enduring, for they shall come forth from that passing away as new heaven and new earth. The church's *credo* is changeable, for the knowledge which is therein expressed has from time to time a smelting to undergo; but it is also unchangeable, for in it is a truth which outlives the fire, and which, through all changes of man's cognition, reveals itself anew in ever purer and intenser brilliance. For just this reason, however, has the church to depend for her maintenance and progress on the fulfilment of this condition, that she make herself mistress of the elements of truth implied in the destruction of what has hitherto been accepted, and that she melt them down with the

truth sealed to her by a higher than scientific authority. This is the practical problem towards the cohesion of which I would gladly lend my aid.

“For thankful recognition such endeavor must look to comparatively few among contemporaries, because the majority of Christian believers will regard as invalid, or certainly as doubtful, the supposition from which it starts, so nowadays scarcely anyone questions that even the flood of rationalism from which the church emerged victorious left her fertilized by a sediment of knowledge. That, by such endeavor, one should earn but paltry thanks in the camp of his opponents lies in the nature of the case. If we seek to unite what, in the accepted views of modern criticism, appears to demand recognition with that which is inalienable in our faith, we incur the reproach of an inconsistency which stops half way, and are likely to bear the ridicule cast upon old clothes with new patches. But this should not deter nor astonish us; for when we consider how Semler’s rationalism and Schleiermacher’s entire reconstruction of theology have contributed to the advance of church theology, we may find therein the guarantee that the latter will also be able gradually to assimilate the elements of truth contained in the present chaos, and it should not astonish us that those on the other side look down on us in their superiority. No process of assimilation will bring us materially nearer each other, for between old and new theology lies a deep gulf which the former must cross to win the thanks of the latter; and this it cannot do without approaching that sin for which there is no forgiveness in this world or the next.”

Or, again: “In the Muldenthal I was, as a young man, a witness of soul struggles and spiritual victories which rendered distasteful to me forever the over-estimation of science. Still does my spiritual life find its root in the miraculous soil of that first love which I experienced with Lehmann, Zoppel, Ferdinand Walther, and Bürger; still, to me, is the reality of miracles sealed by the miracles of grace which I saw with my own eyes in this blessed valley. And the faith which I professed in my first sermon, which I could maintain in Niederfrohna and Lunzenan, remains mine to-day, undiminished in strength, and immensely higher than all earthly knowledge. For if, in many Biblical questions, I have to oppose the traditional opinion, certainly my opposition remains on this side of the gulf, on the side of the

theology of the Cross, of grace, of miracles, in harmony with the good confession of our Lutheran Church. By this banner let us stand ; folding ourselves in it, let us die."

Of his work on Isaiah, Dr. Denney, who translated it, says : " The book remains what it was when published, the fullest, most equal, most consistent, and, in the religious point of view, the best of all commentaries on Isaiah."

As an expositor he had gifts of a high order, and, with tireless industry, he made them all subservient to the cause of the Master whose service was his delight. In rabbinical lore it may be said that he had not an equal in his own generation ; his philological acquirements were of the highest rank, but he never allowed himself to dissect and analyze the life out of the message ; he was full of sympathy with the truth, and felt its power in his life ; he was by temperament a poet, and the word of the prophet made music in his soul, and kept him from being dominated by merely critical and philological considerations. There was a balance and a breadth about his conclusions which won confidence for him as a wise leader of the thinking men of his generation, although it must be admitted that sometimes his findings were reached by a faculty not included in the critical apparatus I have mentioned. Every careful student of his expository works has noticed that now and then, as if by a happy intuition, he projects himself beyond the evidence, and escapes from some exegetical dilemma by an ingenious way which would never have occurred to a merely grammatical interpreter, and which yet sticks in the mind as probably the best explanation after all.

The very wealth of his learning and the very exuberance of his activity were a snare to him, for he had not always the faculty of bestowing the products of his reading or his thinking where they belonged, and his commentaries contain many a philological dissertation or excursus of fanciful interpretation which could well be spared without lessening the value of his undeniably great treatise.

No one could be more ready to accept suggestions from his friends and critics than he was ; and so we find him writing, in the preface to the last edition of his commentary on Isaiah : " Complaint has been made against my commentary, in its earlier editions, that it contains too much that is etymological, too much

that is curious, which is remote from an exegetical work. The reproach was not unjustified, and I have taken pains that it cannot be raised against the commentary in its new form."

Or, again, at an earlier period, he bewails his crabbed literary style: "Finally, I beg the reader to overlook many hard and obscure things in my manner of writing. I know that the highest literary style is, at the same time, the highest beauty, and that through wise and beautiful words the cross of Christ may be made of more effect. How gladly I would understand how to learn to speak the simple, modest, and chaste language of wisdom from above! I perceive, with great mortification, that I am yet very far from the goal of my effort."

The richness of his many-sided mind and his indefatigable industry in accumulation made each successive edition of his commentaries practically a new work, and his class lectures were continually being rewritten. The printer furnished him with a copy of each of his books bound in quarto, with wide margins, and these volumes stood together on his bookshelves continually, receiving any new quotation from his reading, or any new suggestion from his thinking, or from discussion, which might be of value for the next issue.

In his doctrine of the church, Delitzsch belonged to the symbolic school of Lutherans. His eager mind saw types everywhere. Everything is viewed by him as prefigured in everything, especially in the domain of the Bible. And, following along the same line, he does not admit that a distinction is to be made between the visible and the invisible church. The source of life which nourishes the church is the sacraments. His whole theory rests on the idea that the church, being the body of Christ, ought to be founded on His person, corporal as well as spiritual. The man-God, clothed with His transfigured human nature, acts on the whole physical and moral existence of the members of whom He is the head. Between the Word and the sacraments there is a difference which is so much to the advantage of the latter that, in virtue of it, Delitzsch may fairly be classed as a sacramentarian, though he is far from exhibiting some of the traits that usually go with sacramentarianism. The Word acts only upon those who believe; the sacraments act invariably on all who receive them, and this they do in an irresistible way, *ex opere operato*, for salvation or perdition.

One feature more in the life of this versatile theologian and man of God remains to be noticed. His interest in Jewish missions ran like a scarlet thread through his life; and doubtless the tradition that he was himself of Jewish origin owed much of its vitality to his readiness to defend the ancient people of God against anti-Semitic agitation, his numerous friendships with Christian and non-Christian Jews, his long enthusiasm to promote Christianity among them, and the pains he took to translate the New Testament into their language. My own first interview with him led me to think that the little he knew about fair Canada was on account of certain Jews who lived in it. I had gone to him to ask him to sign my matriculation card, which signature was to be taken as evidence that I was qualified to profit by lectures in the university.

"Where do you come from?" he asked me.

"From Canada."

"Ah, yes, I know Canada. It is one of the United States. The people of the United States are a great"—when I interrupted him to describe briefly the geographical situation and political relations of my native country.

"Indeed, indeed," he said. "Ah, yes, I understand. Do you know a place in your country called Hooron?" After a moment of mental skirmishing I thought of Lake Huron, and answered in the affirmative. Then briskly moving a step-ladder across his study he mounted it with an agility which made nothing of his almost seventy years, and brought down from the top shelf a copy of *Saat auf Hoffnung*, with an article on Protestant bishops of Jewish extraction, and pointed out to me with great satisfaction a paragraph giving a sketch of Bishop Hellmuth, who was at that time bishop of the episcopal diocese of Huron, and who, it will be remembered, had Jewish blood in his veins.

He was the unwearying friend of Israel, and never allowed his zeal to be quenched by the unlovely types that, on one side, scornfully rejected his advances, and, on the other, hypocritically abused his goodness. He was the founder of the *Institutum Judaicum*, a missionary organization for their benefit, and for twenty-five years edited a magazine, *Saat auf Hoffnung* ("Sown in Hope"), devoted to the interests of mission work among them. But his greatest service to Judaism was his unrivalled

translation of the Greek New Testament into Hebrew. As an example of the ceaseless pains he took to perfect his work, allow me to condense from Dr. Bliss the story of his revisions of this translation.

The first edition was published by the British and Foreign Bible Society in 1877. The version was at once admitted to be the best translation of the New Testament into Hebrew ever produced. The first edition of 5,000 copies was immediately exhausted. With a view to the publication of a revised edition, interleaved copies were placed in the hands of all prominent British and American Hebraists for revision and suggestion. Similar copies were submitted to the leading German Hebraists. The world's great Semitic scholars were unanimous in acknowledging the excellence of the version, and most of them sent elaborate criticisms and revisions. These Dr. Delitzsch collated with great care by the aid of several Jewish scholars, and a second edition of 5,000 was exhausted in 1879. Again a number of Hebrew scholars were appealed to for suggestions with a view to a third edition, and again they responded by elaborate criticisms. Dr. Delitzsch, with humility equal to his profound scholarship, revised his work in the light of every suggestion, and spared no pains to make the revision worthy of the message which it carried. The same course was followed in preparing the fourth and stereotyped edition in 1880. Again many Hebrew scholars contributed suggestions, and again Dr. Delitzsch devoted all his learning to the perfecting of what he then considered the final revision.

The printing of the fourth edition was exceedingly slow, owing to the extraordinary care taken by the author to have it not only faultless, but as perfect an expression of the original as possible. When Dr. Delitzsch had examined and collated all the suggestions submitted to him, he settled the copy and sent it to press. The first proof was read by a Jewish scholar on the Rhine, who corrected it, making suggestions, and returned it to Dr. Delitzsch, who revised it, and returned it to the press. The second revise was read by the same Jewish scholar and by Dr. Delitzsch as before. The third revise was sent to Canon Driver, of New College, Oxford, and by him returned direct to Dr. Delitzsch, who examined all Canon Driver's corrections and suggestions before marking it for press. It was now supposed that

the text was fixed, and that Dr. Delitzsch, by paying back to the Jews the Christian's obligation for the Hebrew Scriptures, had placed the Christian church under an incalculable debt of gratitude to him ; but the final touches had not yet been given. In 1883 he was again preparing the text for a fifth edition of 5,000 copies, and proceeding in the same methodical, thorough, and elaborate manner. In 1884 he was unremittingly occupied in the improvement of his version and in the constant exchange of thought with Hebrew professors in view of the publication of a large octavo edition, to be bound up with the Hebrew Old Testament. In 1885 he was busy with the text by the help of a number of Hebrew scholars, revising and collating for a fifth edition, 32mo. Thus year after year found the greatest of modern scholars turning anew to the perfecting of his great work ; and, in 1889, when over seventy-six years of age, he was still unwearied in his correspondence with the leading Hebrew scholars in preparing for the eleventh edition of 5,000 copies, his one desire being to leave the most splendid achievement of his mature scholarship as faultless as possible.

It is not easy to sum up the character of a man as many-sided as was the beloved teacher in Leipzig.

As a theologian, his mastery of the Scriptures, his unequalled knowledge of rabbinical literature, his tireless industry, and, what but seldom goes with plodding diligence, the happy faculty of seeing by a kind of intuition the meaning and relationship of a passage, give him as an expositor a place in the front rank.

As a teacher, he was not conspicuous for his aptness in acute and masterly analysis, nor the orderly presentment of involved masses of material ; but he did what was better and higher—he inspired in his students a love of truth and a zeal for patient study. There must be twoscore professors in Britain and America, to say nothing of the large number in Germany who are proud to count themselves his pupils, who look back with loving gratitude to the help he gave them and the ideal of service he set before them.

And, not least, he was a humble-minded, a loving, and a lovable Christian gentleman. His friend and fellow-professor, Dr. Luthardt, speaking at his funeral, said that probably greater than the pleasure which came to him from the fame of his entire

literary career was the joy he had in the knowledge that his unpretentious little devotional book on the Communion had been instrumental in blessing many souls. He gave himself, in what were trying days for the German Church, to strengthen and comfort his brethren, and day by day he made it possible that he should be a helper to others by himself seeking and receiving help from above. Indeed, one might quote as the guiding principle of his life the motto he was fond of inscribing at the bottom of photographs he gave to friends and pupils :

“ The Lord is our peace,
And His mercy our hope.”

ANDREW B. BAIRD.

WHAT HAVE I DONE ?

Day after day Heaven, listening, hears men cry :
“ What have I done that such a fate as this
Should follow me ? What have I done amiss
That clouds of care should darken all my sky ?
That Pain should pierce, and that shrewd Poverty
Should pinch me in that grievous grip of his,
What time I tremble over the abyss,
And long for death, yet, longing, dare not die ? ”

But when does Heaven, listening, hear men say :
“ What have I done that in the blue-domed skies
The evening star should shine, the spring clouds move,
The world be white with innocence, that May
Has set afield, and God in children’s eyes,
To win our hearts to wonder at his love ? ”

—*Julie M. Lippmann, in The Sunday School Times.*

IMPRESSIONS OF THE GENERAL ASSEMBLY.

EACH assembly is so much like its predecessors that there is very little that is novel to report concerning any after the first. The Assembly of 1896 will pass into history marked chiefly as the Assembly at which the Presbyterian Church in Canada attained its majority, and let it be noted that many a person, as well as many an organization, of much less importance to the world than the Presbyterian Church, makes a greater demonstration on attaining the age when the franchise may be exercised than was made at Central Church, Toronto, in this year of grace.

As to the personnel of the Assembly, the chief change to be noted was the absence of some long-familiar faces. Some of them have gone to the higher assembly, and we shall see their faces no more on earth. It will be a long day ere the venerable clerk of the Assembly, Dr. Reid, and the energetic "father" of augmentation, D. J. Macdonnell, will cease to be missed. Others, like them, have also served their generation and are now fallen asleep. Besides such absentees as those mentioned, there were others whose voices have been familiar to past assemblies, who were absent from this one. As the Moderator facetiously remarked on opening night, "so many of the fathers are absent, there must be more work for the brethren."

Tell it not in Gath; but the work was done just as efficiently as though the fathers had done it, and, as an habitual committeeman was overheard to remark, with much less talk. To one taking a view of the assembled commissioners from the centre door on the ground floor of the church, the thought was bound to come that, if they were chiefly "brethren," they had grown both gray and bald-headed while waiting to attain the dignity of "fathers." On the whole, it would be difficult to find a more intelligent-looking lot of men than those presided over by Rev. Dr. Gordon in Central Church, Toronto, for the ten days commencing June 11th, 1896. As to the same Dr. Gordon, he maintained his reputation in the Moderator's chair as "one of the most lovable men in the church." Dignified, courteous, with a clear grasp of the business in hand, and a large

knowledge of business principles, he made what one of the newspapers characterized as "an ideal moderator." "Church lawyers" were either absent to a large extent, or found little opportunity to exercise their peculiar talents. The only breeze along this line was in connection with the retiring Moderator's report of his action on church matters since last Assembly. The conclusion arrived at was that what Dr. Robertson had done in the matter of the church agency was "unlawful, but most expedient." Elders do not seem to be much concerned about the disability under which they are said by some to be placed. Though the question of the elder-moderatorship was on the docket, and had been discussed quite extensively for some time before the Assembly in the church papers, yet when the roll was called on opening night one could not but be struck with the large number of "silent responses" to the names of elders. This question, by the way, was expected to figure largely in the debates, but was shelved until 1897.

As to the debates they were not very numerous, but, on the whole, were ably conducted. Some of the brethren seemed to have come with prepared speeches, and took the first opportunity of delivering them that offered itself, whether to the listener the speech was germane to the subject under consideration or not. One of these brethren naively remarked that he "did not know whether what he was saying had anything to do with the question or not;" and several others might have made a remark to the same effect without provoking their audience to disagree with them. One of the most spirited debates was that on the "Manitoba School Bill." It was terribly one-sided, however. Some thought that this was due to the absence of some of the "fathers" aforesaid. It seemed rather due to the strength of the mover and seconder of the resolution. Dr. Caven's speech was a model one for a debater to copy. He first of all presented the very strongest arguments possible to be advanced against the resolution. Then in that calm way with which students in his class in exegetics are familiar he proceeded to demolish their arguments, and to build up an impregnable support to his motion. The result was that when those opposed to the doctor's position came to speak they found very little to say, and even Dr. Sedgwick could do nothing but reiterate again and again, "it's a political question." If the last-named doctor is correct in saying

that he could have shut his eyes while Dr. Caven and Dr. King were speaking, and imagined that he was listening to a debate in the House of Commons at Ottawa, then the debates in Ottawa must be of a higher order than they are usually regarded to be.

The reports of the year's work from the various standing committees were well presented and well supported. It was expected that the Assembly of 1896 would be an Assembly of deficits. This was, fortunately, not the case in every department, though some of the committees have adverse balances to carry over to next year. Undoubtedly "Home Missions had it" in this Assembly. From the retiring Moderator's sermon onward, this great department of our church's work was kept strongly to the fore. Home Mission night furnished a capital meeting. No one could listen to the report of either eastern or western section without feeling that this is a great trust, and that it is being nobly discharged. The addresses of our home missionaries were very interesting, and filled with an infectious enthusiasm. If the church had more elders in the West similar to Mr. Reid who spoke, there would be less opportunity for newcomers drifting into the lapsed masses before the missionary has found them. McBeth and Herdman, and our own George Wilson, showed that they are of the right sort of stuff to lay a true foundation in our western land. Foreign mission work was well presented and well supported, especially by that novel thing before a General Assembly, a lady speaker. Miss Sinclair caught her audience, and gave them more along the line they wanted than any of the other speakers, though all acquitted themselves well. Perhaps the fact that Laurier was in Massey Hall had an appreciable effect upon the attendance, and consequently upon the enthusiasm generally manifested on Foreign Mission night. One could not but think, from a bird's-eye view of the audience in Cooke's Church, that the "pairty" had more attraction for commissioners than the foreign mission speeches. It might have been a good thing for the Assembly to have invited Laurier to address them for the sake of those who came to Cooke's Church when they found themselves unable to get into Massey Hall. French Evangelization was given a cordial hearing; and with the work done, and the manner of presenting the report and supporting it, deserved a cordial hearing.

It would be too tedious to detail all the reports presented,

but one other line of reports must be touched upon, viz., our colleges. Everybody must admit that our church has given, and is giving, a large place to college work. Six colleges, and mostly all in that state of "chronic impecuniosity" which a great man has said is a mark of a healthy condition! All are doing good work, and of two of them we must expect greater things hereafter. Dr. McRea will either lift Morin College or be crushed in the effort. Knox, with her completed staff, is now in a fair way to eclipse even her own prestige. If one is to judge from the determination expressed by the Assembly that old Knox must have two professors this year, the college has a firm hold upon the confidence and love of the church. Scarcely a baker's dozen of supporters could be had for the motion to delay the second appointment for a year. Now, Presbyterians, let the hold get down to your pockets, and with such a staff as Knox now has you will find her ready to do beyond anything heretofore done for theological education in Canada. THE MONTHLY welcomes Robinson and Ballantyne—pardon the dropping of titles—and ventures to predict a glorious future for our beloved *alma mater*. There was no business of a startling nature inaugurated by the Assembly of 1896, chiefly, no doubt, because it was not called for. One thing to be grateful for is that the Hymnal Committee has practically finished its labors. The church has waited long and patiently for the new hymnal. She is not in a mood to wait any longer, as was evidenced by the persistence with which threatened delay was voted down. Perhaps some of them were in the line of an improvement upon the committee's report, but rather than have delay they were all voted down, and the committee instructed to go ahead at once.

Socially the Assembly was delightful. True, Dr. Langtry and his followers declined to fraternize with the Presbyterian "body," but there was no great gloom cast over the Assembly on this account. Bishop Baldwin's telegram on behalf of the diocese of Huron was received and responded to in a most brotherly way. The visit of the delegation from the Toronto Methodist Conference showed that there are many good elements in Methodism, and one of the best of these is that some Methodists were brought up on the Shorter Catechism. At Government House Presbyterians and Methodists were seen mingling together fraternally. The only difference recognizable was that the Method

ist brethren seemed to move at a more lively pace than the Presbyterian when the band began to play. Among the commissioners a delightful spirit of unity prevailed. Twenty-one years have brought about wonderful development in the united church, until now it would be difficult to discover Old Kirk, or Free, or U.P.; all are one, as brethren should be who desire the Lord to command His blessing upon them. It was pleasant to renew old acquaintances, and equally pleasant to make new ones. A church of such great dimensions geographically gains much by a yearly assembly, even if nothing more be gained than permitting the men from the east and the men from the west to meet, and realize with vividness that all are members of the same great organization, and all are directing efforts towards the accomplishment of the same great end. College reunions were in order. Queen's, Montreal, Manitoba, foreign graduates, and Knox, all dined at Webb's, and grew enthusiastic. The Knox rally was immense, both in numbers and in the loyal spirit which prevailed. If time had permitted all to speak who wanted to, the Moderator of Assembly would have had only his "corporal's guard" to preside over for the rest of that day. Knox's needs were dwelt on. The "Endowment Association" was explained. Now, Knox men, lay hold! a long pull, a strong pull, and a pull all together will put our *alma mater* upon a solid financial basis, and ensure her a future such as even the past has not foreshadowed.

A TEACHER'S FUNERAL.

THE bright morning sun made its way through the darkened windows and showed us his face, as we stood beside his coffin. It was calm; the eyes were closed; the hair was arranged with conventional precision, as in life; and yet it was not our friend we looked upon. The face was a mask—the same, but not the same; our friend at whose side we had worked for years, our friend whose kindly voice still echoed in our ears, was elsewhere. In a few moments we made room for others who came to look on that marble mask in the coffin smothered with flowers.

On the pavement outside, the representative men of the city were assembling. Groups of two and three were conversing in low tones; but most were silent. Presently the students of the college filed past and took their stand on the other side of the street. The old Chief Justice watched them with interest, and I heard him say, "There are a good many broad-shouldered fellows among them. What a good thing for the country when they go out into it!" Our Western funeral customs are few and restrained. The undertaker's men bring the coffin out, and the procession sets out for the church. The students march before the hearse, and we, his fellow-workmen, come after with the chief mourners. We soon reach the church, the students open out and let us through. They stand there with bared heads in the bright autumnal sunshine. We pass through the lane of serious young faces, under the arched doorway and slim steeple, into the great empty church. The coffin with its load of flowers is borne before, and just as we pass into the aisle there bursts from the invisible choir the wail of a deathless hymn. Through the desert of the church, filled as it is with light and color from the great windows, from somewhere near the roof, a woman's voice, rich and full, throbs through the deep pulses of the organ: "Nearer, my God, to Thee!" It is unexpected; and, just now, too much to be borne. The good gray head of his oldest comrade is bowed down in the foremost pew. Cover your face.

Someone is speaking from the pulpit. The words are few and fitting. At the pulpit foot lies the dust that cannot hear the

praise of its courtesy, its kindly, helpful spirit now lost to us. Then the church resounds to the strong voices of the young men in a Christian hymn, mystic, wonderful. Every age has held death to be a sleep; our little life is rounded with a sleep; but "asleep in Jesus,"—that is new and strange. Another speaker, the head of the college, takes up the tale; and another hymn of confident Christian hope, instinct with the warm breath of hundreds of vigorous men, appeals to the life eternal against the fact of death. When the solemn words die away, the congregation file past, up one aisle and down the other, and look their last at the still face in the coffin. Some are reluctant to pass. We sit and wait till the last has passed by.

Out in the fresh air again, under the blue sky, the procession is re-formed in the old order. The warmth of September is in the air, and there is a note of triumph in the glorious day. We pass the familiar streets. Two red-coated sappers bring their hands to the salute as they meet us; for it is the greatest of captains who is passing. The long line of laborers, waist-deep in the trench at the roadside, remove their battered caps and wait till the hearse trails past. The procession does not take the most direct route, but goes out of its way to pass the college. There it stands four-square in its massive ugliness, the sunshine working magic upon its red walls. All within is deserted and silent. His laboratory stands idle to-day. There the college stands, and we pass. It will stand, after the last of us have gone this same dark road. Greatheart, who walks beside me, speaks of the deepest things; for at such a time as this the barriers between man and man are broken down.

But he was a lover of the country, not of the town, and it is in the country that he is to be buried. At the outskirts of the city mourning coaches are waiting for us. The most turn back, but some of us go on. A long drive begins; and for a great part of the way the road runs beside the blue water. As we near the end of our journey various farmers' buggies meet us, wait till we pass, and then join in the procession. It is easy to see to-day that he was a man beloved. The road grows more and more difficult, and at last we reach the burying-ground. It is about a little church on a hill, in a wide circle of hills,

"Under the wide and open sky."

The sun is hidden behind a veil of white cloud, a cold wind is

blowing strong. We are cramped from our long drive. The clergyman meets us in his surplice, and the coffin is borne into the bare, cold church. A white flower has fallen from a shaken wreath. Catch it up for a memorial. The little church is full; the curate reads the service in a monotone, then we follow the body out to the grave. The bell tolls, the cold wind stirs the brown leaves underfoot. Then we lay him to rest. "In the midst of life we are in death," the curate reminds us. Drop the white flower into the open grave, and come away.

ARCHIBALD MACMECHAN.

A PRINCETON JUBILEE.

THE attention of the literary and ecclesiastical world has lately been called to a unique celebration in the little village of Princeton, New Jersey, when the senior professor of the faculty of the Theological Seminary celebrated his fiftieth year as instructor in that institution. The time of the year and all the outward circumstances were very propitious to such a celebration. And Princeton itself has an attraction of its own apart from the literary institutions which have made it so famous. The beauty of the surroundings, and the charm of the quiet village, with the numerous buildings devoted to sacred and secular learning, make it worth visiting for its own sake. On this special day, the 5th of May, it presented a much more animated appearance than usual, the population of the town being about doubled by the influx of visitors anxious to do honor to the venerable head of the Seminary faculty.

The day's proceedings began with the so-called "Commencement," which was held in the Seminary chapel. Here seventy-six young candidates for the ministry received their diplomas from Dr. Paxton, who presided in place of Dr. Green. Old students of the Seminary visiting the chapel that morning were struck by the absence of the old familiar faces of their teachers. Of those who were professors in the institution ten years ago not one was present in the chapel that morning. All had passed away in the interval except Dr. Green, and he, in feeble health, was reserving himself for the later proceedings of the day. The graduation exercises were greatly abridged on account of the jubilee. At half-past ten a procession was formed in front of the chapel.

While it is forming and getting under way we may have the opportunity of saying a word as to the occasion of the celebration. He, in whose honor this jubilee is being held, is not the first in the history of the institution to be thus distinguished. In 1872 the famous Dr. Charles Hodge celebrated the fiftieth anniversary of his professorship. One who was present on the previous occasion cannot fail to be struck by the similarities as well as the differences of the two celebrations. The gathering

on both occasions is eminently Princetonian. The loyalty of Princeton Seminary is proverbial, and men like Dr. Charles Hodge and Dr. Green draw out the full enthusiasm of students and graduates. Almost a generation has passed since Dr. Hodge's jubilee, and has brought many changes to the institution, but the Princeton spirit is still the same. The same feelings still animate those who came to honor Dr. Green as inspired those who so enthusiastically celebrated the jubilee of Dr. Hodge; the same love for Princeton institutions; the same devotion to the standards of the Presbyterian Church; the same consciousness of a certain dignity and eminence in being alumni of an institution which has been presided over by the Alexanders, the Hodges, and Dr. Samuel Miller; and the same steadfast outlook into a future which may bring changes to other institutions, but will be sure to find Princeton still faithful to its doctrines and its trust. When Dr. Hodge celebrated his jubilee he could count three thousand who had sat under him. Dr. Green can reckon up nearly five thousand who have been students of Princeton Seminary. Of these very many are to be found present to-day. Fifty years and more of academic life are represented by those who are present. Dr. Green's career during that period is itself a large part of the history of the fifty years. He was very early called to the chair of Old Testament teaching; and as a linguist, as a theologian, as an expositor, as a teacher, and as a preacher, he has left his mark on every class that has graduated in the interval. By the force of his character, no less than by the depth and extent of his learning, he has made Princeton stronger even than she was before in the estimation of Presbyterians. And now that the time has come round when this half-century in the Seminary is completed, it is felt that to do honor to Dr. Green is in itself to commemorate the history and the achievements of Princeton.

From the Seminary chapel the long procession proceeds to Alexander Hall, a magnificent new auditorium erected on the grounds of the sister institution, Princeton College. Dr. Green himself is not in the procession, but is ready on the platform when the guests of the day arrive. A glance at those who are present is of itself significant and interesting. The presiding officer is the Rev. Dr. Gosman, an early contemporary of Dr. Green, himself also at one time an instructor in the Seminary, and the choice of some of the directors for the position of pro-

fessor when Dr. Green was elected. As Dr. Green's life-long friend and admirer, it is one of the proudest acts of his life to preside at the jubilee of his old competitor. Sitting around on the platform we see not only Princeton men, but representatives of other institutions, some of them very unlike Princeton in theological tone and methods, doing honor to Dr. Green. We see Prof. Fisher, the famous ecclesiastical historian of Yale College; Canon Mason, of the theological faculty of Cambridge, in England; Prof. Toy, of Harvard, who represents the extreme left or radical wing of the parties in the parliament of Old Testament discussion. There is also to be seen President Harper, of the University of Chicago, whose debate with the hero of the day on Pentateuchal criticism has not diminished, but rather increased, his respect for his opponent. Dr. Theodore H. Cuyler, of Brooklyn, Dr. Green's old classmate; Provost Harrison, of the University of Pennsylvania; and Dr. Booth, Moderator of the Presbyterian General Assembly, are some of the other more notable figures. The proceedings are opened by prayer from Dr. Lansing, Hebrew Professor in New Brunswick, N.J., and then follows the principal addresses of the day.

Dr. Gosman begins by describing Dr. Green's services to the Seminary. His address is brief and pointed, but very enthusiastic, especially in pointing out Dr. Green's achievement in vindicating the old Princeton doctrine of the unity and inspiration of the Word of God. The address of Prof. Mead, of Harvard, is more elaborate, and forms a valuable résumé of the works written by Dr. Green in defence of the unity and authenticity of the Pentateuch and its Mosaic authorship, and, in general, of the services rendered by Dr. Green to Biblical criticism.

It falls to the lot of the present writer to describe Dr. Green's contributions to Hebrew and Oriental scholarship—an easy task, since Dr. Green has been so conspicuous and so successful as a Hebrew teacher and grammarian during the term of his professorship.

Keen-witted and logical, President Patton, of Princeton College, follows with an estimate of Dr. Green's services to the church at large. His task is also an easy one, for Dr. Green has been recognized as not only a teacher and a writer, but also as a churchman and a large-minded catholic defender of the faith. It is noteworthy that Dr. Patton lays particular stress upon the fact

that Princeton Seminary was not instituted so much to investigate truth as to declare it, and that Dr. Green's greatest service to the church has been accomplished, not as a critic, but as an expositor and a defender of the truth of the Bible.

Congratulatory addresses are given by the Moderator of the Assembly on behalf of the Presbyterian Church, followed by addresses of a kindred nature from the sister churches, from the sister seminaries, from Dr. Green's *alma mater*, Lafayette College, from the trustees of Princeton College, and from the Old Testament Revision Committee, of which, during the eleven years of its existence, Dr. Green was the honored and efficient chairman.

What next draws the attention of the audience is not upon the programme. It was hardly expected that Dr. Green would have physical strength to undertake the task, a difficult one for so modest and retiring a man, of replying to these many expressions of enthusiastic admiration. When he rises to his feet the assembled thousands rise with him, and remain standing until he himself bids them be seated. His words are few, but earnest and touching. They do not consist of mere thanks. He cannot help at this moment recalling the influences under which his own career has been moulded, the lives and teaching of his predecessors in Princeton Seminary. But most of all does he lay emphasis upon that for which Princeton stands among the religious institutions of the world, as upholding faithfully and unswervingly the faith once delivered to the saints. This closes the principal proceedings of the morning.

Then comes the dispersal of the multitude—the handshaking among hundreds of old Princeton graduates, men looking into one another's faces for the first time in tens or scores of years, seeing one another just for a moment, uttering affectionate greeting, and separating, perhaps never to meet again. Such is one of the pleasures, intense and yet melancholy, of a great Princeton academic gathering. Solemnity, however, is thrown aside at the luncheon which follows in University Hall, where sitting room and ice-cream are at a premium.

After the luncheon, and permutations and variations of handshakings and greetings, come the less formal proceedings of the afternoon, which take the form of a reminiscence meeting. Toasts are offered to Dr. Green as the student, "The boy the

father of the man," by Dr. Cattell, ex-President of Lafayette College; "To our fellow-student," by the eloquent and vociferous Dr. Cuyler; "To the young professor," by Rev. Dr. Taylor, of Columbus, O.; "To the established teacher," by Dr. Griffin, Dean of Johns Hopkins University; "To the learned doctor," by the eloquent and witty Dr. John Fox, of Brooklyn; and "To the head of the faculty," by Dr. William Paxton. Among these addresses attention may be called to the speech of Dr. Griffin, which is probably the most weighty of the day. He calls to mind the fact of Dr. Green's established power as a teacher, his personal weight and influence; and he reminds us that at the present day the teacher personally counts for less than he counted for in the old times, since now the institution itself, with its multiplied appliances and its enlarged faculties, is more than the individual teacher. In eloquent and convincing speech he points out the danger of neglecting the personal element, and that it is still the duty of the teachers in our colleges and seminaries to cultivate personal relations with the student, and to bring out with all his power his own individuality, since, after all, that is inseparable from the highest style and most effective method of teaching.

Prof. Green himself is not present at this afternoon celebration. He has been in feeble health for several months, and is at his home awaiting the reception which is to be held later. After this reminiscence meeting most of those who have been present on the two occasions repair to Dr. Green's house, where a brief and hearty handshaking is given, and thus terminates the jubilee proceedings of May the 5th, 1896.

A word or two should be added as to the significance of this occasion. First, as to the individuality of the recipient of these honors. Dr. Green is the direct intellectual representative of Dr. Joseph Addison Alexander, the most prominent of that remarkable family who did most to distinguish Princeton in its earliest days. Prof. Green may be looked at in his two aspects of a teacher of languages and an expounder of the Bible. In his earlier years he was more widely known in the former relation. He was a great Hebrew teacher. The first Hebrew instructor in Princeton Seminary was the founder of the institution, Dr. Archibald Alexander. He belonged to the old school of learning; he did not even know the Hebrew vowel points, but taught by the

consonants alone, and indeed was never fully reconciled to the more complicated system. It soon appeared, however, that it was necessary to have a more modern representative of Hebrew scholarship, and so the famous Dr. Charles Hodge, then a very young man, was appointed, in 1820, instructor in Biblical literature. A few years later he was sent to Germany to study Hebrew and the related languages under the best masters of the time. He made fairly good use of his opportunities; but he was at heart and by preference a theologian, and devoted himself more to the study of theology than to that of Hebrew. So it resulted that not long after his return his great powers were diverted to the teaching of theology, and a new instructor in Hebrew was appointed in the person of the equally famous Joseph Addison Alexander. Dr. Hodge, however, had really done a great work for Hebrew teaching. He had made it the order of the day in Princeton Seminary, and so enthusiastic were his students that the junior class of the year 1820 subscribed, or resolved to raise within five years, seven thousand dollars for the endowment of a chair of Oriental and Biblical literature. Philology, however, was not Dr. Hodge's strongest point, but it was, perhaps, the greatest gift of his many-sided successor, Dr. Addison Alexander. His world-wide fame as an Orientalist and as a scholar was gained rather by virtue of his marvellous accomplishments than by his distinguished skill as a teacher. He seemed to learn everything by intuition, and to assume that his pupils were as ready to acquire as himself. Those who were able to follow him had rare enjoyment and profit. The most distinguished and successful of these was William Henry Green. Dr. Green graduated from Lafayette College in 1840, at the age of fifteen, entered the Seminary at seventeen, and, after a year's intermission as Professor of Mathematics in Lafayette College, when eighteen years old returned to the Seminary and concluded his course, and was at the age of twenty-one appointed instructor. His distinction was equally great as a scholar or as a teacher. His strength lay in the fact of his strong intellectual self-consciousness, which enabled him to retrace all the steps of his own acquisition of knowledge, and so place it readily at the disposal of his pupils. His aim was to bring the student immediately into intelligent contact with the original Old Testament. This he succeeded in doing so well as a young teacher that his senior colleague, Dr. Addison

Alexander, persuaded him to write a Hebrew grammar. This grammar appeared in 1861, and formed an era in Old Testament philology and scholarship. The distinctive quality of Dr. Green's grammatical works is their clearness, their simplicity, and the directness of their representation of the very forms of the language as they appear in the words and sentences of the Bible itself. Dr. Green is no speculative philologist, and his books do not excite the student to deep philological investigation, but they have no superior in their character as guides to the study of the Hebrew language as it is employed for the expression of the ideas and images of the Word of God. These qualities of Dr. Green as a teacher and as an author have made him the most influential Hebraist of his time in America.

The other aspect of Dr. Green's life-work appeals, perhaps, to a wider circle. Certainly he is better known in these later days, by the church at large, as a controversialist and expounder of the Old Testament. When he was a young professor, and for many years thereafter, he covered alone the whole field of Oriental and Old Testament studies. With the expansion of the institution, however, he has come, in later years, to have assistance to such an extent that, whereas one man long represented the whole Old Testament field, now in Princeton Seminary the work is done by three. Dr. Green is thus enabled to devote himself to what, after all, is his favorite pursuit—the defence of Old Testament truths. His controversial works, however, date from an earlier period. It was in 1863 that his strong and keen polemic appeared, "The Pentateuch Vindicated from the Aspersions of Bishop Colenso." After a long interval, in 1883, his work on "Moses and the Prophets" was issued, in which Professors Kuenen and W. Robertson Smith were closely criticized for their somewhat free treatment of the Pentateuch and the prophetic books of the Old Testament. Probably his most learned and able work is his "Hebrew Feasts," published in 1885. More widely known at present, however, is his work on the Pentateuchal question, which grew out of his controversy, already alluded to, with President Harper, of Chicago University. One of his most useful books is not of a controversial character: "The Argument of the Book of Job Unfolded." This may be regarded as the most practical of his published works, and, though popular in style, gives the results of many years of close study.

Besides the qualities mentioned that have given force and wide influence to Dr. Green as an author and teacher, some more personal qualities have entered into his character, contributing also to his eminence as a representative of Biblical learning. His association with the Alexanders and the Hodges was of itself a rare education, and, to one of his conservative and enthusiastic temperament, also a strong and lasting inspiration. His knowledge of the Word of God in the original is remarkably wide and accurate, but this knowledge would be of comparatively little use if he had not the faculty of ready presentation. He is sometimes called the Hengstenberg of America, but on the score of readableness, at least, he affords a marked contrast to one whose style has largely contributed to render his books almost obsolete.

A singular influence has been exerted by Dr. Green's remarkable personality. His strength is the strength of repose and reserve. His character is perfectly simple and transparent. He is of an extremely retiring disposition, shrinking from notice, and deprecatory of all forms of praise; absolutely without personal ambition; usually undemonstrative, but intensely in earnest, and even, if necessary, aggressive when the need of others or the cause of right seems to demand utterance of strong opinions; intensely devoted to truth and his special conception and ideal of truth, and yet tolerant of all sincere, intelligent opinion which also earnestly and humbly seeks the light.

This jubilee, however, stands for something more than the achievements of any man or any coterie of men; for something even more than the history of Princeton, as represented by its large faculty, dead and living, and its thousands of students. Professor Green conceives himself to have been placed in his present position as an exponent and defender of the truth of God according to the tenets of the Presbyterian Church. And so, in his address of thank: on the day of the jubilee, this most retiring student came out with something like a challenge to those who would gainsay the traditional interpretation of any part of the Word of God. This self-abandonment, this simplicity of nature, along with his fervor, and earnestness, and intense conviction, have made him the tower of strength that he is, and the greatest living representative of the old school of Biblical interpretation. At the jubilee of 1872 it was unanimously said of Dr. Hodge that he was then the most eminent living Presbyterian.

As far as America, at least, is concerned, scarcely less can be said of him who is the hero of the Princeton jubilee of 1896.

J. F. McCURDY.

University of Toronto.

A CHARM.

[In Suabia a charm against the flow of blood consists in repeating the following words: "On our Lord's grave spring three roses—the first is Hope; the second is Patience; the third is the Will of God; blood, I pray you be still."]

Of Suabia's quaint, sweet charm
 I thought me once in woe,
 And sought the wondrous roses
 Which do on Christ's grave grow,
 And from the rose, Hope, radiant,
 A philtre did distil
 Wherewith to staunch my heart-blood,
 But it was streaming still.
 Oh, bleeding heart! Oh, heart in twain!
 For thee is Hope distilled in vain.

I feared my wound would drain me
 Of life ere e'er I wist,
 And sought again the roses
 On that dear grave of Christ,
 And laid the pale rose, Patience,
 Upon the deep-cleft wound;
 But blood-red still it trickled,
 And sank into the ground.
 Oh, bleeding heart! Oh, heart in twain!
 Patience is laid on thee in vain.

Beside the grave the Blessed,
 Faint, once again I stood,
 And sought once more the roses
 In half-reluctant mood:
 The stainless rose that grows for
 The holy Will of God
 I knelt and kissed, and straightway
 My blood no longer flowed.
 Oh, bleeding heart! Oh, heart in twain!
 God's holy Will makes whole again.

—*Jessie Annie Anderson.*

THE FRIENDSHIP OF LITERATURE.

"All our felicity or infelicity is founded on the nature of the object to which we are joined by love."—*Spinoza, "De Emendatione Intellectus."*

THE only wealth is life. The truest education is the education of the heart. "We live by admiration, hope, and love," wrote the poet Wordsworth. The one art with which we are all concerned is the art of living; an art which can be mastered only by giving our lives to it. "He only is advancing in life," says Ruskin, "whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

To the one who has a true psychological interest in his own spirit, living is the revelation, the unfolding of the soul; the flowering to its rose of beauty of a personality in an atmosphere of sweetness and purity. At first apparently immersed in nature, gradually the soul, which is possessed of moral sanity and healthfulness, not by withdrawal from but by spiritualizing the natural, transforms it into the worthy setting of its higher purpose. There is thus in the evolution of the soul a spiritual selection. Of this spiritual process the key-word is aspiration; aspiration not only of the mind, but of the soul. "'Tis not what man does which exalts him, but what man would do," wrote Browning.

As Christ is the supreme giver of life, so also is He our supreme teacher in the art of living. "Abide in me, and I in you." Soul is living spirit. Christ has taught us that the way of spirit is through death to life. There can be true individual life only when the soul is open to all the influences from the universal life. Spiritual growth comes only through the impact on ours of nobler, purer, sweeter souls; only through our looking up to higher and nobler personalities than our own. As those of true friendship, its stages are invisible; its means, spiritual. Again, friendship is not valued for its quantity, primarily, but for its quality. And in the higher reaches of the spirit information is not experience, nor is possession life. "There is no toil more arduous than that of a life of aspiration," writes Hamilton Mabie, "but there is no toil which so soon becomes play by that transformation which makes the task done by intention the free and

"I am not what I see,
And other than the things I touch."

In literature, as in life, it is intensity, rather than extensity, that is of value; it is enriching and inspiring moods, rather than varied information, that makes the educated man. A sympathetic, earnest, loving study of Browning's "Saul" would bring one nearer to the immanent ideas of Browning's life-work than a hurried reading of all his writings. It is the noblest of his religious poems; although the religious was the dominant motive of the poet's life-work. The joy of the physical life; the influence of soul on soul; the eternity of the human spirit; man's need of a Saviour; God's love as revealed in Jesus Christ;

"'Tis the weakness in strength that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O, Soul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

These are some of the informing ideas of one of Browning's most representative and inspiring poems.

In these days of book-deluge we are in danger of losing the friendship which true and ennobling literature affords us. Literature is the expression of what is deepest in man's nature; it is the cry of the human soul. Here, as in life, our real friends must be few. We owe it as a duty to our souls to be honest in their selection.

Columbia University.

JOHN ANGUS MACVANNEL.

MISSIONARY.

STUDENTS AND FOREIGN MISSIONS.

AN overture was presented to the General Assembly, which emanated from the Presbytery of Owen Sound, and dealt with a threatened glut in the ecclesiastical market. It was stated that our colleges are already turning out more men than the church can employ; that last spring one hundred and fourteen young men made application for work in the home mission field whose services could not be utilized, and that the number is annually increasing. The purport of the overture was not exactly a combine, but a proposal so to raise the standard as to require a higher grade of scholarship, and thus reduce the number of applicants for the ministry, as well as to make more thorny the path of ministers seeking admission from sister churches.

The summer session in Manitoba College has relieved in part, as was intended, the pressure, by giving a larger supply of men during the winter months. The summer session cannot, however, fully meet the difficulty, because, as was stated on the floor of the Assembly, there are only about thirty fields without winter supply. Should the attendance at the summer session be increased by thirty, there still remains a supply of about ninety in excess of the demand. Here is, then, the position in the Presbyterian Church in Canada. We have on the one hand a large and important home mission field to cultivate. On the other hand, we have a foreign mission field that is boundless. We have, as a church, become directly responsible for ten millions of souls in Honan, for five millions in Central India, for two millions in North Formosa, and for multitudes elsewhere. We have said to other societies, "Leave these sections of heathendom to us, and we shall cultivate them." They have done so, and we are now under obligations to carry out our engagement. It is true Christ Himself has laid us under obligations to all men, but here is assigned to us a portion of the work which has been accepted by us. In the home field we are placing men, and waiting for a population; in the foreign field we have the population now,

three times as many as the whole population of the Dominion, who are specially dependent upon us for the Bread of Life.

In the third place, the Lord of the harvest is thrusting forth laborers in larger numbers than can be employed in the home field. What follows? One would naturally expect a hymn of thanksgiving for the workers sent, and a prayer—a united appeal to the church and the Head of the church—for funds by which to send them forth as quickly as possible into the fields that are white, already shedding the golden grain. But what do we find? Tell it not in Gath! Not a word for the perishing millions for whom Christ died. An overture urging that measures be taken to arrest the flow of laborers. Was Principal King not right in suggesting that it was an overture to resist the Holy Ghost? for there is no cause for believing that the candidates of to-day are less under the Holy Spirit's guidance than the candidates of former days. If there are misgivings in that respect, let every possible precaution be taken, but that is not the ground of the overture. Not that the motives are less pure, but that the numbers are too great, is the occasion for the proposed action. A more perilous proposal we can scarcely conceive. What a proof of the dimness of the impression made in the heart of the church by the Saviour's great commission, "Go ye into all the world"! The Presbyterian Church may inscribe Ichabod upon her portals when she yields to a temptation so deadly. If the church will but rise to the occasion and marshal her forces for the world's redemption, we may expect the reward promised to all who faithfully use the talents God bestows.

It may be said, in reply, that our college graduates will not go to the foreign field. Dr. Robertson complains that of the sixty graduates of last year only three were found ready to settle in the West; all want to stay in Ontario. Of all the graduates of last year only one applied for foreign work, and we were not able to send that one. The students know the state of the funds, and cannot be blamed for acting accordingly. If it were known that the church is prepared to send all approved candidates, the results would be different; many would be found ready to enlist in this service.

But that suggests another question. Are our colleges doing justice to the foreign work? As far back as 1854, a meeting was held in New York at which Dr. Duff was present, and the follow-

ing resolution was adopted: "That for the due preparation of candidates for the foreign field it is very desirable that regular provision be made in our theological seminaries generally for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, which may be briefly designated a course of evangelistic theology."

Forty years have passed, and with what result? Of 150 theological colleges in the United States and Canada interrogated during the last year as to their methods in this respect, fifty-seven returned answers, and of these four reply that they have a professor of Christian Missions; twenty-nine report that missions are covered by the departments of Apologetics and Church History, and that they have special courses on missions; and twenty-five report that they require examinations in missionary studies and lectures. It thus appears that there is movement in the right direction, but how slow! The time is past for dependence on occasional lectures by outsiders. We have behind us a century or centuries of mission biography and history. What is now wanted is an analysis and classification of the results of mission enterprise, that the church may be able to put to strategic use the accumulated experiences of the past. Surely, with five colleges in the Canadian Church, which is not very strong in numbers, it is not too much to ask that at least one, if not all, shall give special attention to this. Is this not an opportune time for Knox College to make a new departure, when two new professors are about to enter upon their duties?

A college course covers many departments, but in the light of the magnitude and sacredness of the work may missions not fairly claim a place in any curriculum? It has been said that the ordinary college curriculum proceeds upon the assumption that all the students are expected to remain in the home land. That is scarcely correct, inasmuch as Exegetics, Apologetics, Biblical Theology, Systematic Theology, and Church History are the essentials of an adequate education for any field of labor. Yet it is possible to give more emphasis to the special claims of the foreign field than has yet been given, and to this there is at the present time a distinct call in the fact that the disposition of an over-supply of men has become a problem for public discussion.

R. P. MCKAY.

Toronto.

WEST KOOTENAY MISSION FIELD.

OUR energetic superintendent, Dr. Robertson, believes in keeping the church abreast with colonization, and anyone going into a new field and seeing the degrading effect of the absence of the means of grace will say quite emphatically, "He is right."

There is probably no part of the home mission field to-day in which this activity ought to be more displayed than right here in the Kootenay district, British Columbia. The eyes of the whole world are turning toward Kootenay, because of the recent great discoveries in the gold and silver mines. Mines which were a few months ago bonded for from \$30,000 to \$50,000 are to-day worth millions. This activity is causing a big rush of people into the country, and, as a result, new towns are continually springing up. The moral and spiritual interests of these newcomers must be cared for, and at once, or large numbers will lapse into that state of indifference and skepticism which is so prevalent here.

Until my arrival this spring there was but one missionary (a Methodist) in the great district lying between Revelstoke on the north, Kaslo on the southeast, and Trail on the south, a distance of over 150 miles. To anyone understanding something of the difficulties of a new field in the mountains, the impossibility of working such a large territory as it should be worked will be quite apparent.

I have decided since coming here to hold regular services in five different places: Nakusp, New Denver, Three Forkes, and Sandon fortnightly, and Slocan City weekly. Besides these, I intend visiting several small mining camps as frequently as possible.

I cannot hope, in this brief article, to give an account of the work of the whole field; so, in order to give as adequate an idea as possible of the nature of the work and the character of the people, let me ask you to accompany me as we arrange for our first services at two of the stations.

'Tis Friday morning. We are sitting in the bar-room of an hotel at Nakusp—don't be shocked, bar and sitting rooms are

all one here. At a round card-table in one corner, upon which many a dollar has been lost and won, we sit writing out notices of our Sunday services. Behind us stand a crowd of men drinking and cursing, and at the same time wondering who this "tenderfoot" at the table can be. The notices written, we get permission to put one up here. Soon 'tis whispered round that "a preacher has struck town," and remarks, neither encouraging nor complimentary, can be quite frequently overheard.

We go across the street to another hotel. Stepping up to the man behind the bar, we show him the notice and ask if we may put it up. "Certainly, stick it up anywhere," comes the frank reply. This draws the attention of the crowd. "Oh!" says one, "you're the preacher, eh? Well, old feller, ye've struck a tough crowd this time!" "All the more need of the preacher, then," we reply, half laughing. "We'll be glad to see you over there (the school) on Sunday," we add. "Well, I jist tell ye, boss, I hain't been inside a church in twenty-seven years." "Don't you think it is about time you were beginning, then?" we ask. "Well, maybe it is; don't know. I may be over." "Of course you'll go, you heathen!" interjects another. Thus they talk.

But come! We must move on. Around we go until every hotel and store has a notice saying that W. B—— will preach on Sunday, at 11 a.m and 7.30 p.m.

Sunday comes, and with it a day of desecration. Saloons and stores full blast, men piling lumber and splitting wood, others playing pool and poker, while the boys amuse themselves playing ball or fishing. But we rejoice that even here our Lord has not left Himself without witnesses, for while one good, true-hearted woman struggled all winter, in the absence of religious services, to keep the Gospel lamp burning in a little Sunday school, another even endangered her life in nursing for several weeks a poor, degraded outcast who, while in the *delirium tremens*, fell on some broken whisky bottles, almost completely destroying her sight, blood-poisoning of the very worst possible kind following. In this state she was abandoned by her own kind, and left to live or die. It was then our heroine took hold. Do not these noble deeds of self-sacrifice bring to our faces the blush of shame? It is such true hearts as these that welcome the missionary, and, next to God, are his right-hand support.

Our services, though only attended by thirty-three, were, indeed, profitable. Here we have men of almost every stamp. There is the old gray-haired skeptic and the young scoffer, the saloonkeeper and his faithful patron, and one good old Scotch Presbyterian, who thoroughly appreciated the privilege of worshipping the Lord in public.

After a brief visit at Sandon, with its twenty-two drinking places and twoscore brothels, and a call at Three Forkes and New Denver, we take Thursday's boat for the foot of the lake. Here are springing up, within a quarter of a mile of each other, two new towns, Slocan City and Brandon. There being no school-house here, the first thing we do is to find a place where we can hold service. The only place available is a partially completed new store. Having secured the use of this, we put up notices as at Nakusp. It is amusing, and yet sad, to see the men, as they stand reading the notices, shake their heads, and laugh, as much as to say, "Well! well! What is the town coming to anyway?"

Back we go to our "church," and, after piling lumber for a while, we get a bunch of cedar boughs and sweep out, then place some boards for seats, an upturned barrel for a pulpit, and swing a borrowed lamp. All things in readiness, we go down through the bush to the river's bank for meditation and prayer.

At the hour for service, no fewer than twenty-four big, stalwart men assemble. Having no hymn books, we announce hymns we all learned at Sunday-school in childhood. Oh! what a service! As we joined in singing "Nearer, my God, to Thee," and the strains of that grand old hymn stole out upon the stillness of the night, it seemed as though the very angels caught up the refrain, and brought back to each heart a keen sense of the nearness of the Almighty. Oh! how I wish all our young people's societies and Sunday schools that support the Students' Missionary Society could have been at that meeting. It was worth coming a long distance to see those big miners' eyes fill with tears.

Now the question as to whether or not this work shall be carried to a successful issue, as far as man's part of the work is concerned, rests a great deal with the church in Ontario. Although the men here are, for the greater part, a rough, careless, and indifferent lot, yet there are a few who have the good of God's cause at heart. Besides these, scores of Ontario's sons are daily settling in different parts of the Kootenay, and unless the church of Christ is

here ready to start the country with them they, too, will drift, like thousands of others, into indifference and skepticism. Let me ask the friends of the society and of the church, What are you going to do? You have done nobly in the past, but in view of the tremendous need can you not do more? Young people's societies and Sunday schools, will you not redouble your efforts this summer, so that, instead of lessening the number of our missionaries next year, we may increase them? Then you, too, will have a part in hastening that day when the darkness of sin and vice shall flee before the brightness of the Sun of Righteousness; when the district of Kootenay, which is to-day a cherished kingdom of the devil and his co-partner, King Alcohol, shall become part of the kingdom of our Lord and His Christ. God speed that day!

W.B

THE WORK IN CHINA.

THIS city is in a line with Hankow, K'ai-feng-fu (capital of Honan), and Chang-te-fu, the largest city in North Honan, and therefore on the probable route of the proposed Hankow-Pekin railway. I say "proposed" advisedly, for any native that I have ever spoken to on the subject seems to think that there is no likelihood of the proposal materializing in the immediate future, and takes little interest in the reports that reach us from the outside world from time to time concerning it.

This city, like Hsin Chen and Ch'u Wang, sits on a plain that is very much subject to floods; in fact, all the country for miles to the north of this is a great wilderness, producing little but sand and alkali. The sand is the result of being flooded by the Yellow River. This is one of the sad things about that river: wherever it floods it turns fertile soil into sandy desert, and the people are thus starved out and have to emigrate. Besides the sand and the alkali, the plain to the north of this has the misfortune to be flooded annually, so that for a certain portion of the year there is, to use the language of Scotch road contractors, "no road this way." But for these drawbacks this would be a good place to open a station, being only thirty miles from K'ai-feng-fu, and the natives are very nice and friendly. I have had a splendid time preaching and book-selling on the streets, giving half a day to each of the principal streets, and a short time to the smaller ones; so that I may say the Word has been "preached for a witness" even more fully than Jonah's message was delivered in Nineveh. But, alas, I have not seen the results that Jonah saw! If I had sold so many books and preached so much to attentive audiences at home as I have done in this city, I would have expected to see conversions; and unless it be for lack of faith I do not know why I should not look for results here. I find that here, as at home, that just in proportion as the audience is attentive and sympathetic do I have freedom of utterance, and no one could wish for more attentive audiences than I have had. Of course the conditions at home are different. There the hearers would be people who were already instructed in the truth, and only required to be brought to the point of

yielding to it ; while here, not only is it necessary to begin with the A, B, C, but we must go further back than even that, and seek to remove error in order that the truth may find an entrance. But surely I may believe that in some cases, at least, this preparatory work has been done, and that the Holy Spirit shall use the truth proclaimed to bring some into the light, for even after I go away the books I have sold shall be in their hands to instruct them. I have sold a large number of books this time, and want you to pray that the Holy Spirit may open the eyes of the readers.

The ex-mandarin of this city, who is a native of Su-Chou, in Kiang-Su, invited me to his house, and bought a copy of each of the books I had. He was very friendly, and we had a long talk together.

I have brought with me on this tour Mr. Chou Te Wen, one of the first two converts baptized in our mission. I hope that some day he will be a good evangelist, and have brought him with me in order that I may superintend his studies and help him, for he is rather slow. But he is a man of good appearance, quiet manners, and earnest spirit ; and in coming out with me in this way he will get a lot of practical experience, which, after all, is perhaps the best training school. I think that during the three years that the twelve followed the Master they learned more than they would have done if they had been studying under Him in a room. And while I am helping him to study the Shorter Catechism, I am glad to have him with me in the actual work, where he will learn to accept insults and revilings in quietness, and proclaim the truth in the spirit of love, not in that of controversy, as the Chinese preacher is often tempted to do. I sent him into the mandarin's office with a present of books to the mandarin, and he returned quite hurt in feeling because he was asked if I had sent him to borrow or beg money. But he need not have been so easily offended, for it was not an out-of-the-way question ; it is quite a common thing for travellers whose money has run out to apply to the mandarin or to some wealthy citizen for help, and the usual way for them to introduce themselves is to send in a present of some kind, even though it should take all the money they have left to procure the present. And they are running no risk in so doing, for in nine cases out of ten they get the help they ask for, and, in the tenth case, if the person to

whom they have applied does not wish to help them, he declines to accept the present, which can then be returned to the shop-keeper who sold it, very likely at a high price, on the understanding that he would take it back if not accepted. I have had many such applicants myself, and never refuse to help any *bona fide* traveller. I have had two since I came to this city. One was genuine, a young man on his way home from Tientsin to his native place south of the Yellow River, taken ill by the way, and all his money spent. The other I did not help; he was a man who had been baptized in the L.M.S. at Peking, but was now a poor opium-wreck hunting around for Christians from whom he could beg. So it was quite natural that Mr. Chou should be asked what was my object in presenting the books. It is just next to impossible for a Chinaman to believe in disinterested kindness. When the beggar by the way receives cash from the passing traveller, he knows that it was not pity that moved the stranger to give him the cash, but simply the desire on the part of the traveller to add to his "virtue" by this good deed, and so propitiate the gods and procure good luck on his way. When one receives assistance of any kind from an outsider, it is usually for some selfish purpose; he has some axe to grind. When a present is made, it is either for value received or expected. And when Chou replied that I neither wanted money nor any other kind of help, the situation was evidently so novel that the mandarin required time to consider the situation, and think how he ought to act under the circumstances. So it was given out that he had not yet risen from bed—this was about 10 a.m.—as he had been up late overnight, but so soon as he rose the books would be presented to him. And if he accepted them his card would be sent to me with his thanks, and if he did not accept them they would be returned. But the problem has been too deep for him evidently, for he has neither returned the books nor his card. It is the same spirit that causes the missionary to be an object of suspicion wherever he goes, because they simply cannot believe that love is the constraining power. I have sometimes had a Chinaman wax friendly and confidential, and when he thought he had sufficiently won my confidence he would proceed "to draw me" as to my object in coming to China. He would give a smiling assent to all that I said, with an expression that meant "Yes, that is very well put

together indeed, sounds quite plausible, and will be readily accepted by the simple ones; but as for me—well, come now, you know I am not to be taken in.” Then he would say in a coaxing manner, “Now tell me what is your *real* object; I am safe, you need not fear me.” So that among all the solutions of the problem that may have occurred to the mandarin, I don’t suppose that he entertained the true one for a moment. I pray that by the time he has read the books he will so have apprehended the truth as to understand what is the constraining power that causes church members, Christian Endeavorers, and Sabbath-school teachers to deny themselves many things in order that they may help to send the missionary out with these books, telling of the love that gave Jesus to die.

I have been out from the home station now for two weeks, and would like to stay out for another two months, if God so leads. If so, you shall probably hear more about this tour.

JAMES A. SLIMMON.

Yen Ching Hsien, April 6th, 1896.

THE ANTLER MISSION.

THE West has been called a land of magnificent distances, and truly it is so in regard to our mission field. The one in which it has been the writer's fortune to be placed for the coming summer covers rather more than six townships, being about eighteen miles from east to west, by twelve to fifteen from north to south, and is situated in the extreme southwest of Manitoba, bounded by Dakota on the south and Assiniboia on the west. Headquarters are at Pierson. There are six stations supplied with regular fortnightly service, three each Sabbath; so that, as in most of our mission fields, Sabbath is made an exceedingly busy and somewhat exhausting day.

As I was a stranger to the West, kind friends at college, who knew of my appointment to Manitoba, related wonderful tales of fiery steeds that never man had tamed, and bade me be careful, very careful, as I valued my life, in managing my "broncho." Imagine the fulfilment the anticipations thus aroused received when I was taken, the day of my arrival at this my temporary home, to see a horse of mild manners and dejected appearance, suffering from a very bad attack of "scratches." This was the "missionary pony," and subsequent acquaintance with her revealed an ordinary gait of five miles an hour, with a maximum of six or seven, attainable only after constant efforts, vocal and flagellant, on the part of the driver, and discontinued the moment these efforts are relaxed. But then the cultivation of a Job-like patience in the missionary as he is driving, and of a valuable veterinary experience as he doctors the "scratches," is ample compensation for the disappointment as to the speed and fire of the charger.

Church work in this Antler district was at one time on a better footing than at present. Four years ago there was a regular pastor on the ground, and so high were the hopes of the people that a manse was built. But hard times followed. Season after season of partial or almost total failure of crop rendered it impossible to meet church obligations; and so the field dropped back to the status of a mission, not because the people were unwilling, but because they were unable to continue the maintenance of a

settled pastor. The lack of winter supply since has been a serious drawback, but in summer time the work has gone steadily forward, and will, it is hoped, continue to do so until the status of a settled pastoral charge is regained.

There are, as already mentioned, six stations on the field regularly supplied. Snider's, South Antler, and Pierson are taken one week, a round trip of about thirty miles; Coultervale, Lyleton, and North Antler the next, a round trip of about thirty-five miles. Four of these places, Coultervale, Lyleton, North Antler, and Pierson, have weekly Sabbath service, the Methodists alternating with ourselves; Pierson has also fortnightly a Church of England service. In Pierson also prayer-meeting is carried on, and in Lyleton one is to be begun immediately. In four—South Antler, Coultervale, Lyleton, and Pierson—Sabbath schools are conducted regularly. Thus there is a fairly active effort to meet the need for religious services, and yet that need is still clamant. A student has so large a territory to cover that pastoral visitation cannot be frequent; and this stands as a formidable obstacle in the way of that personal contact with individuals and intelligent sympathy with individual needs through which alone satisfactory work can be accomplished, so that while much has been done and can be done under present circumstances by faithful effort one easily sees that much more could be done were there a more numerous contingent of missionaries on the ground. The mission field is like *Oliver Twist*: "Please, sir, give me some more." However earnest and industrious one may be, he feels continually how far the amount of work to be done exceeds the ability of one man. The sight of the "plenteous harvest" is indeed a stimulus to ceaseless effort, but it is also a constant reminder that "the laborers are few."

A very prevalent sentiment on the mission field towards religious work is indifference. Very few are hostile to the church's effort; almost all are glad to see the missionary, to welcome him to their homes, to give him of their best; but very many, alas! care little or nothing for the Master's cause. And to attempt to infuse life and energy into this great mass of inertia seems the most thankless and often the most profitless of tasks. But one must not, by any sweeping allegation, do injustice to those earnest souls who are seeking the progress of the kingdom, and who are not merely willing but glad to second the missionary's

endeavors. Such are found also on the field. How they lift the load off the missionary by their hearty Christian sympathy and co-operation!

However, the round of duty, pleasing as it is in itself, is lightened ever and anon by some amusing incident. One day it is a runaway, and the next a ducking in some creek which one has to, or, at any rate, tries to, ford. A frequent experience is to lose one's way on the innumerable prairie trails, running one knows not whither. Another day the effect of a fervid peroration is spoiled by a window blind, which, coming loose, flops down over the heads of two or three of the gravest-faced worshippers, and sets all the congregation tittering. And so it goes on. Life has its comic as well as its serious side, and one must make the best of both, and forge on to greater things.

But these are only asides, as it were, of the work. One feels increasingly, as more intimate acquaintance with his field reveals its needs, the urgency of the demand to be up and doing while it is called to-day, knowing that the night cometh when no man can work. Whether meeting with the people day by day in their homes, or addressing them week by week in their gatherings for worship, the great responsibility resting upon the missionary is brought strongly home to him, and he can but look ever to Him who alone is his help and his sufficiency, and seek in His name and strength to accomplish the allotted task.

J.H.B.

Pirson, Man.

BIBLE STUDY.

GOLDEN TEXTS FOR JULY.

July 5—Ps. xcvi. 1 : “ The Lord reigneth ; let the earth rejoice.”

EXPOSITION.

The Lord.—Jehovah, Israel’s covenant God.

Reigneth, i.e., absolutely, with equal reference to the government of *the world and the church.*

Let the earth rejoice.—A reference to the day of earth’s enlargement and final emancipation from evil. (*Chalmers.*)

SERMON OUTLINE.

(*Rev. Chas. Hodge, D.D.*)

I. Who is the Lord ?

II. In what sense does He reign ?

III. How this gives ground for rejoicing.

I. The Lord is *Jehovah*, the infinite, eternal, omniscient, omnipresent, Almighty God.

The Lord is the *Logos*, the Son, the Second Person of the Trinity.

The Lord is *the Theanthropos*, the Redeemer, the risen and ascended Saviour.

II. In what sense does the Lord reign ?

(1) Over the angels ; over the external world ; over the affairs of men, both external and internal. Over the nations and all that concern them.

(2) Over the church, its destiny, the course of each branch of the church, the history of its several individual members. Over the dispensations of His Spirit.

III. How this gives ground for rejoicing to the earth.

(1) Because the events of the world are not ordered by chance, nor by fate, but by infinite wisdom, power, and love. Therefore, the general course of the world is being guided towards the accomplishment of God’s ends ; *e.g.*, God’s dealings with Israel ; the civil war in England ; the restoration of the Stuarts ; the persecutions of the church in every age.

(2) Because since the Lord, who loved the church and gave Himself for it, reigns, it follows that even the apparent failures and losses of the church will prove to be for her good.

(3) Because He who loves us and gave Himself for us directs everything which pertains to us ; therefore everything shall work together for our good.

Hence the duty of submission and resignation, the duty of cheerful hope and confidence, and of alacrity and diligence in the discharge of all our duties.

OUR COLLEGE.

THOS. EAKIN has gone to Collingwood to supply for Rev. Dr. McCrae for a month.

WE learn that W. M. McKay, '96, has received a call from the congregations of Norval and Union.

S. O. NIXON, '96, will fill the pulpit of Barrie Presbyterian Church, in the absence of Rev. Dr. McLeod.

WE are glad to learn that Mr. G. B. Wilson, LL.B., who for some time has been laid up with malarial fever, is now convalescing.

J. BAILEY supplies Thames Road until September, for Rev. Colin Fletcher, M.A., who, with Mrs. Fletcher, is spending the summer in Europe.

WE extend heartiest congratulations to Rev. J. A. Macdonald, formerly editor of this journal, on his appointment to the principalship of the Presbyterian Ladies' College, Bloor street.

W. R. McINTOSH, Jas. Wilson, N. Morrison, D. A. Hamilton, R. W. Ross, E. A. Harrison, and H. R. Horne, of the class of '93, attended the Assembly, and kept quiet in public so far as we observed.

W. J. WEST, M.A., is back from Europe. After attending lectures for a session in Edinburgh, he made a wheeling tour through Scotland, England, Ireland, Western France, Germany, and Switzerland. He reports a good time, and is looking hale and hearty.

THE students will learn with pleasure that the vacancies in our professorial staff have at length been filled by the appointment of Rev. G. L. Robinson, Ph.D., of Boston, to the chair of Old Testament Introduction and Exegesis, and Rev. J. Ballantyne, M.A., of Ottawa, to the chair of Apologetics and Church History. We bespeak for these men a warm welcome from the boys.

THE Assembly brought to our halls many familiar faces. Among the more recent graduates we noticed Revs. Johnston, Wilson (G.A.), McKinnon, Cranston, Budge, Skene, McKenzie, McLean (L.), and Hall

(W. T.). We are always glad to see them. Come oftener, boys, if we may so address you; it does us good to converse with those actively engaged in the Master's work, and we trust it will do you good to be reminded occasionally of college days.

In the list of those who graduated in Arts at Toronto University this spring, we notice the names of the following Knox men: Geo. Arnold, A. H. McGillivray, J. A. Clark, T. Eakin, R. J. Ross, R. G. Scott, W. A. Rae, J. W. Little, M. A. Shaw, A. G. Sinclair, and F. S. Wrinch. Among those taking the degree of M.A. are: J. A. Cranston, J. Bailey, W. J. West, W. A. Campbell, and J. Hall, while J. A. Moir and A. Hall have added LL.B. to their names.

THE reunion of Knox Alumni at Webb's on Tuesday, June 16th, was a satisfactory and pleasant affair. Such events do the graduates good, and will do the college good. Every table in the large dining hall was filled, and the excellent lunch seemed to be appreciated by old and young alike. The moderator, Prof. Gordon, favored the gathering with his presence, and around him were men representing the work of the church from ocean to ocean. Speech-making had to be confined to narrow limits, as time between meetings of Assembly is short. Old alumni gave the younger generation some reminiscences; sister institutions brought greetings; Dr. Warden spoke a good word for the finances of the institution; Mr. J. K. Macdonald told something of the plan which is on foot for gradually increasing the endowment of the institution; and so a pleasant time was spent. Dr. MacLaren acted as chairman.

LITERATURE.

THE PREACHER'S HOMILETIC COMMENTARY ON THE NEW TESTAMENT (*on an original plan*), with *Critical and Explanatory Notes, Indices, etc.* By various authors. MATTHEW. By Rev. W. Sunderland Lewis, M.A., and Rev. Henry M. Booth. Cloth, 679 pp. Price \$3. New York, London, and Toronto : Funk & Wagnalls Company.

The plan of this work is, first, to give brief critical notes on a chapter, the majority of these being extracts from various authors, and so credited ; next, to deal with the main homiletics of the paragraph ; and then to give homilies on the verses. These latter are regularly summaries or skeletons of actual discourses by distinguished preachers. We notice frequently such names as these—M. Henry, J. Parker, M. Dods, A. Maclaren, A. B. Bruce, F. W. Farrar, J. O. Dykes, T. Guthrie, C. J. Vaughan, T. L. Cuyler, J. P. Lange, J. M. Gibson. These names and others like them are a guarantee of the quality of much of the material. The book cannot but be suggestive and helpful if rightly used. Its right use is not the encouraging of preachers to let others do their thinking for them.

The complete work consists of eleven volumes printed from imported plates obtained from the publishers in London.

THE STANDARD HYMNAL. By C. C. Converse. London, New York, and Toronto : Funk & Wagnalls Company.

Amongst recent "hymnal" publications, the "Standard Hymnal" is well worthy of note. The book has been compiled by C. C. Converse, the author of the well-known hymn, "What a Friend We have in Jesus."

The purpose of the editor is to present a hymnal, limited to 150 hymns, as comprehensive as the limit will allow of, at once spiritually helpful, and of literary and musical excellence.

It is intended for use in churches, young people's societies, and Sabbath schools.

The compiler would have done well, we think, had he contemplated the inclusion of a larger number of hymns, although, up to its limits, the selection is certainly good.

As regards the music, we find that the editor has carefully chosen the simpler melodies of such great tune-writers as Dr. S. Wesley, Dykes, Stainer, Barnby, Sullivan, Smart, Macfarren, Lowell Mason, and Elvey, and has also presented adaptations from Handel, Beethoven, Mozart, and Spohr. The editor is represented by several worthy tunes of his own composition. In this book, as also in the new hymnal of the American Pres-

byterian Church, we note the distinct advance from types of sacred music scarcely more simple, but very crude, to music at once simple, beautiful, and pure.

It may be noted as an interesting fact that the hymnal about to be published by the Presbyterian Church in Canada includes amongst the 630 carefully selected hymns practically all that is choice in this excellent Standard Hymnal.

THE FISHERMAN AND HIS FRIENDS : A SERIES OF REVIVAL SERMONS.
By Louis Albert Banks, D.D., pastor Hanson Place Methodist Episcopal Church, Brooklyn, N. Y. Cloth, 12mo, 365 pp. Gilt top. \$1.50. New York, London, and Toronto : Funk & Wagnalls Company.

This volume does credit to the printers' art, being quite elegant in its make-up. It is dedicated to Dr. Cuyler.

Dr. Banks is not a novice at sermon-making and sermon-publishing ; he has quite an extended list to his credit. This volume contains thirty-two discourses, the first on "Christ's Prayer for the Church," and the last on "Peter's Confidence in Old Age." The sermons were delivered in January of this year in a series of revival meetings. "The themes were selected long before, illustrations gathered as the months went by, more especial thought and attention given to plan and outline as the time drew near, but each sermon was finally constructed on the day of delivery."

The book may serve as a storehouse of illustrations, since liberal use is made of story and incident. Quotation of extended passages of poetry is one of the features of the discourses, so that we suppose Dr. Banks has no mean gifts as an elocutionist.

Here is what Bishop John F. Hurst has to say : "The subjects are strong, striking, and varied, the treatment is of the most searching kind, and, altogether, it is a most valuable addition to our devotional literature.

TALKS TO THE KING'S CHILDREN ; SECOND SERIES OF "FIVE-MINUTE OBJECT SERMONS." *By Sylvanus Stall, D.D. Cloth, 12mo, 256 pp. \$1. New York, London, and Toronto : The Funk & Wagnalls Company.*

The attempt to draw the children to the public services of the church, and help them while there, is one that deserves encouragement. Books likely to be helpful to those who are making this attempt are therefore to be welcomed. The favorable reception accorded to Dr. Stall's first series of "Five-Minute Object Sermons" has led to the issue of the volume before us. The book makes interesting and profitable reading for those who preach and those who do not ; to the former it may also serve as a

model for their own sermons to children, that is, if they ever preach such sermons.

These *talks* are short and yet interesting, because the author has not felt it necessary to discuss everything in each talk ; he seems to be satisfied with one thing at a time. Dr. Stall's method, as he states it in the preface and carries it out in the book, is not to narrate incidents or tell stories, but rather to use things of ordinary life, after the manner of the parables, in making plain to children the important truths of the Gospel ; some smooth pebbles, *e.g.*, are used as the basis of a talk on "gentle, constant, prolonged influences."

If you read this book, and then preach to the children, not Dr. Stall's sermons, but some of your own that are as good, or better, the book will not have been written in vain.

CHRIST'S TRUMPET CALL TO THE MINISTRY ; OR, THE PREACHER AND THE PREACHING FOR THE PRESENT CRISIS. *By Daniel S. Gregory, D.D., LL.D.* 12mo, cloth, 365 pp. \$1.25. New York, London, and Toronto : Funk & Wagnalls Company.

The editor of *The Homiletic Review*, and late managing editor of the "Standard Dictionary," is a man from whom we should expect a book written to some purpose, and such this volume is.

Dr. Gregory is a man of strong convictions, and he has the power of giving them vigorous expression. As one reads he seems to hear the blast of a trumpet. Here is what the author has to say in introducing his book : "The following pages embody the thoughts and reasoned convictions of the writer on a subject that has been prominently before his mind during much of the last thirty years of a somewhat active life. They lie along the line of a belief which he shares in common with many other Christians, that the church of Christ has come to the great crisis in her history and work—a crisis big either with unspeakable disaster and misery for all the future, or with decisive victory and the conquest of the world for Christ. They are presented with the profound—almost overwhelming—conviction that the questions discussed are, for the ministry and the church, life-and-death questions that every preacher of the Gospel should, for the glory of the Master, and for the sake of a lost world, take up, consider carefully, and settle in the light of the Word of God, without an hour's delay."

The book contains five chapters : I., The Preacher's Present Commission ; II., The Preacher's Message ; III., The Preacher and His Furnishing ; IV., The Preaching for these Times ; V., The Preacher as a Pastor in these Times.

The spirit of the work may be learned by noting the treatment of the

first of these topics. The author has faith in preaching, which he speaks of as "the one supreme requirement of this lost world," citing the text, "It pleased God by the foolishness of *preaching* to save them that believe." This is followed by a brief exposition of the preacher's "great commission." The bulk of the chapter deals with the two reasons which, in the past history of the church, have been urged against the immediate fulfillment of Christ's command. These reasons have been: First, the world is inaccessible to the messengers of the Gospel; second, the Christian church cannot furnish the pecuniary means necessary to send these messengers immediately into all the world.

In opposition to these reasons being held as still valid, Dr. Gregory shows that the world is now physically accessible and governmently open to the church; that Roman Catholicism no longer dominates the world; that the means necessary for the work are in the hands of the church; that the needed messengers and machinery are ready; and, finally, that the scriptural law of giving provides the needed means for the work. In regard to this last point, the author observes that "the supreme need of the hour, next to the outpouring of the Holy Spirit, is that the church should be set right in her theory of Christian giving."

The general conclusion reached is that all obstacles to the spread of the Gospel have been taken away, except those in the hearts of professing Christians themselves. The book will repay reading.

DISCUSSIONS. *By Robert L. Dabney, D.D., LL.D., of the University of Texas, for many years Professor of Theology in Union Seminary, Virginia. Vol. I. Theological and Evangelical. Cloth, large 8vo, 728 pp. Price \$4. Presbyterian Committee of Publication, Richmond, Va.*

It is a matter for congratulation that the miscellaneous writings of Dr. Dabney have been published. He has long been regarded as the *lumen et decus* of the Southern Presbyterian Church. His syllabus of theology, is, on the whole, the best single volume that has been produced in any any branch of the Presbyterian Church. This and his able treatise on sacred rhetoric hitherto have been the only permanent theological contribution from his pen. But it was known that there was ample material for other volumes among his periodical contributions, sermons, and addresses which were too valuable to be allowed to remain in fugitive form. The friends of Dr. Dabney and of the cause for which he lived secured their publication in three large volumes.

The first is now before us. It consists of thirty-two articles on theological and evangelical themes. It has an excellent portrait of the author as frontispiece, and a well-written biographical sketch by the editor, Dr.

Vaughan, who has been so zealous in giving the Southern Church an appropriate representation of the great intellectual and spiritual power of this mighty man of God. But these discussions belong to a much wider constituency than the church Dr. Dabney loved so long and served so well. They are a gift of great value to the whole Presbyterian world.

A number of these articles are reviews of theological works or controversial discussions. They are fine specimens of strong thinking, great penetration, sound judgment, and ardent advocacy of what the author believes to be truth. The review of Breckinbridge's theology exposes the fallacies of that clear but incautious thinker, and guards the reader against their dangers. In the lengthy review of Dr. Charles Hodge's theology we have a strong argument against that distinguished author's view of sin, to wit, that depravity has its seat in the understanding, and that regeneration is primarily intellectual illumination. Dr. Dabney objects strenuously also to Dr. Hodge's doctrine of imputation as burdening the subject with unnecessary difficulties because of his view of *antecedent* imputation. This and the review of Dr. Landis on "Original Sin" should be used to supplement the deficiencies of Dr. Hodge.

The articles on "The Doctrines of the Plymouth Brethren," "The System of Alexander Campbell," "Endless Punishment," and "Popular Arguments against It," are a trenchant exposure of the erroneous views that are doing so much harm to-day.

The author's splendid scholarship is well exemplified in "The Doctrinal Various Readings of New Testament Greek," "The Revised Version of the New Testament," "A Refutation of Professor Robertson Smith," and "The Influence of the German University System on Theological Literature." The demands of Christian duty in the details of daily life are made more clear and obligatory by the treatment of "The Principles of Christian Economy," "Our Secular Prosperity," "A Phase of Religious Selfishness," "Parental Responsibilities," and "A Christian's Duty towards His Enemies." All who would teach others correctly as to the right performance of Christian duty should assimilate these wise and fruitful directions.

"The Bible its Own Witness" and "Prayer Reasonable" are valuable additions to the literature of Christian apologetics, and the claim of foreign missions is nowhere better enforced than in the sermon, "The world white unto harvest: reap, or it perishes."

The high themes of central doctrinal import and spiritual edification are well handled in such discourses as those on "The Moral Effort of Free Justification," "Vindictory Justice Essential to God," "God's Indiscriminate Proposals of Mercy Reconciled," "The Gospel Idea of Preaching," "The Sin of the Tempter," "Our Comfort in Dying."

A tender interest attaches to the sermon, "The Believer Born of Almighty Grace." It was preached to the army in which Dr. Dabney was serving as chaplain, during a Sabbath lull in the great civil war. General Stonewall Jackson, the Presbyterian commander, was greatly interested in the theme, and requested Dr. Dabney to publish it for distribution in the Confederate army. He fell before it was published, but, true to the memory of his revered relative and commander, Dr. Dabney published it, with a touching note of the circumstances, which gives a new view of the life of the Southern warriors and their animating motives.

For mental pabulum and spiritual impulse, no volume published in recent years is richer than these discussions of one whom Dr. A. A. Hodge called the greatest living teacher of Calvinistic theology.

RADICAL CRITICISM. *By Rev. F. R. Beattie, D.D., Ph.D., Professor in the Presbyterian Theological Seminary, Louisville, Kentucky. Chicago and Toronto: Fleming H. Revell Company.*

If it is desirable that theological students be trained in the history of freethought and skeptical attacks on the Christian religion in days gone by, it is surely not less necessary that they be made acquainted with higher criticism and its methods of handling the Old Testament to-day. Hitherto but limited attention has been given to this subject as a separate branch of study. This has been owing partly to the want of a suitable text-book. For the history of freethought, such books as Farrar and Cairns are available; but while there are books treating of special phases of the critical process, there has been hitherto no single volume dealing with the whole question suitable for the use of students. This defect has been met by Prof. Beattie's "Radical Criticism."

This work consists of four parts. The first is introductory, in which higher criticism is defined, the nature, claims, and legitimate effect of its radical phase distinctly shown. The second is historical, giving a concise history of the critical movement from earliest times, its origin and development. It is important to know the genesis of the movement.

The third part is expository, presenting a clear explanation of the underlying philosophy, the presuppositions of its advocates, the different hypotheses and the various proposals for the reconstruction of the Old Testament. This exposition is fair, clear, and informing, affording the means of understanding what radical criticism aims to accomplish.

The fourth part is critical, a critical examination extending along the whole line. The radical defects, inherent inconsistencies, heroic assumptions, and fallacious reasoning of radical critics are exposed with a fullness of knowledge, critical skill, and calmness of tone that command confidence. The perils to which these unsound views of divine truth inevi-

tably lead are clearly pointed out, and valid reasons given for holding to the historic view that has prevailed so long in the Protestant churches.

This should be a prescribed text-book in every theological seminary in the land, and when the author adds an index and page references for collateral reading in the next edition its usefulness will be greatly increased for those who wish to pursue their studies farther.

SYNOPTIC CHART OF ENGLISH HISTORY. *By a graduate of the University of Oxford.* SYNOPTIC CHART OF THE FIRST CENTURY OF THE CHRISTIAN ERA. *By Rev. Dr. W. H. Withrow. Strongly mounted on linen, 24x32 in. Price \$1.50 each. Toronto: The Comparative Synoptic Chart Company.*

The great value of history to the student or clergyman is a matter of general acknowledgment. But most students find the acquisition of this knowledge attended with difficulty, and most clergymen find its retention not less difficult. The reason is that the records of events do not present them in their comparative relations, and isolated facts slip readily from the memory. Hence the many tables, plans, and charts that have been devised to aid the memory, and relate the facts to each other. Each of these possesses certain features of advantage, but the Scaife series of synoptic charts bids fair to displace all others, for in excellence of plan, accuracy, and completeness they are unrivalled.

The chart of English history from 1066 to 1895 is most unique. The chronology is accurately marked in periods of five years on each side of the chart, and on the left the centuries are marked in large figures. Across the chart extend horizontal bands of different colors representing the different lines of English sovereigns, with the names Norman, Plantagenet, etc., printed in white.

On the left side of the chart the great constitutional changes are marked, and alongside the chronological line the Archbishops of Canterbury are named in order. On the right side of the chart vertical parallelograms of a color deeper than the bands in which they stand show the various wars and treaties of English history. Outside are shown the duration of the different orders of architecture, and the dates of the founding of English colleges and public schools.

In the centre is a genealogical tree running vertically, and showing all the English sovereigns, with their lines of descent and the claimants to the English throne, with the ground of their claims. The reign of each sovereign is marked by a bar running across the chart, which links the important persons and events chronologically.

The places of important literary characters, inventors, statesmen, military leaders, etc., are marked by vertical parallelograms, each of a size

proportionate to importance. On the left of the genealogical tree is a representation of the British prime ministers, of a similar kind. All the leading public and private, civil, social, and religious events are marked horizontally at their proper chronological locations. Thus every fact and event has many links of association from place, date, or actor that give it definite location and fixity in the meaning.

As an aid to the study of the Reformation or British church history this chart is simply invaluable, as it presents every great event in its exact historic setting and causal relationship.

The chart of the first century of the Christian era consists of two parts. At the bottom are given Dr. Withrow's "Harmony of the Gospels," with a colored map of Palestine in the time of our Lord and distance circles. Above this, and occupying the major portion of the space, is the chart of gospel and apostolic history. The chronology is marked by years on each side, with horizontal bars measuring every five years. The Roman civil history is given on the left and the military history is given on the right of a larger vertical central space allotted to Christian history. On the left of this central space are indicated the emperors of Rome, and on the right the rulers or governors of Palestine, till it was merged in Syria. Literary and military men are indicated by vertical parallelograms, as in the English chart.

The leading events of the life of our Lord and His apostles are shown in their chronological relation to the history of the Roman Empire for the period, and their definite location is clearly marked. Horizontal bars of different colors show the public and private life of our Lord, the apostolic history to the destruction of Jerusalem, and from this to the end of the century. The time and circumstances of the first and second persecutions are clearly indicated, so the growth of the church can be easily traced.

No such useful graphic auxiliary to the study of history as these charts has yet appeared. This series of charts deserves hearty recognition by Canadian people, for they are highly creditable to Canadian scholarship and artistic taste.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. *By Rev. Prof. A. B. Bruce, D.D. Pp. 404. Price \$2.50. Charles Scribner's Sons, New York.*

It is very difficult to review any of Dr. Bruce's books. His sentences are so pithy and condensed, his thoughts so packed together, that the reviewer finds not an easy task before him. But if to review this book is difficult, to read it is a delight, for it is an important contribution to New Testament discussion, and is animated by a beautifully simple and reverent spirit. It may be worth noting that this book on "St. Paul's Conception of Christianity" is a companion volume to the author's work on "The

Kingdom of God," and will be followed by a similar work on "The Epistle to the Hebrews."

Many in these days are asking, "Why should we trouble ourselves with the psychological discussions of the Apostle Paul? Is not the Sermon on the Mount sufficient? Outside our churches lies a world wounded to the heart. Back, back to our Lord's simple teaching—obey Him, go forth to help! Trouble no more with Paul's theological disquisitions." Just as if for the service of hurt and bruised humanity a firm and intelligent grasp of truth were not necessary—a knowledge of the inner workings of the human mind, an acquaintance with the true nature of sin and of righteousness, of human helplessness and of divine grace, and a true appreciation of the motives that prompt to right action and impel to Christian service.

And so this book of Prof. Bruce's is timely, for one cannot read it thoughtfully without understanding better what the service of Christ means, and without entering more heartily on that service among the bruised and wounded ones all about us.

We obtain our knowledge of what Paul's conception of Christianity was from his controversial epistles—Galatians, Corinthians, Romans. These four epistles have the advantage of being acknowledged on all hands as indubitably genuine. And they have also this additional advantage, that a time of controversy brings out the deepest thoughts of men's minds, and sets their hearts on fire to defend what is dear to them.

Before entering on a study of these epistles, Dr. Bruce devotes two chapters to the study of two important questions. The first, as to whether there was a growth in the apostle's theology which, he contends, was, *a priori*, possible, but of which no proof has yet been adduced. The second, as to the effect Paul's religious history had in moulding his conception of Christianity. In considering the question of Paul's conversion, our author shows himself entirely out of sympathy with those who resolve the objective appearance of Christ into a subjective experience on the part of the apostle. But while he maintains the objective character of Christ's appearance, he holds that there was also a subjective state to correspond with it. He shows how one day Saul of Tarsus made a great discovery—even the discovery that the tenth commandment forbade coveting (Rom. vii. 8.); that is to say, that not the outward action only, but the state of the heart also, was condemned as sin. With considerable skill our author traces the development in the Pharisee's mind from the time of this great discovery until the day on the way to Damascus when he saw the Christ, and was ushered into the blessedness of the Christian faith. It is not meant that at the time of his conversion he formulated his Christian theology; the way in

which he put things may have been the slow growth of time ; but it is meant that at the time of his conversion, or immediately afterwards, he had the great religious intuitions which he afterwards put into definite and dogmatic form. For instance, Paul saw from the very first of his Christian experience that salvation is not to be attained by deeds of the law, but only by the grace of God as exhibited in a crucified Christ ; but it may have been years before he was able to write this pregnant statement : " Him who knew not sin, He made sin on our behalf, that we might become the righteousness of God in Him."

Perhaps the chief question that faced the apostle to the Gentiles as he sought to carry on his work was, " Must heathen converts submit to Jewish rites in order to salvation ?" Around that question a bitter conflict arose on the issue of which, humanly speaking, the future of Christianity was to depend. In the early history of the conflict the question was debated at the conference in Jerusalem, " Must Gentile Christians be circumcised ?" Peter and Paul came into collision at Antioch over the same matter. There arose a party in the church bitterly opposed to Paul, referred to again and again as the false teachers, who followed in his footsteps wherever he went, not seeking to convert pagans to Christianity, but to bring Christian converts under their own Judaistic views of the Christian faith.

This question about the permanence of the law, the perpetual obligation of the law, naturally brought forward other questions. For when the apostle argued the annulling of the law as a way to acceptance with God, the Judaizers immediately asked, " Who is this man who dares to speak thus against the divinely-given law of Moses ? He calls himself an apostle ; what right has he to the name ?" And so Paul is forced to defend his apostleship. But another point of debate forces itself to the front. Israel had for long centuries been God's chosen people, enjoying great and special privileges ; could Paul's view of Christianity be right, involving as it did the cancelling of the election of Israel and the throwing of the door wide open to the Gentiles ? These three great questions the apostle discusses in his great epistles. The first, as to the perpetual obligation of the law, in Galatians ; the second, as to his apostleship, in Corinthians ; and the third, as to the election of Israel, in Romans.

With these four epistles before him the author proceeds, in a series of interesting chapters, to state what he understands Paul's conception of Christianity to be. The great fundamental doctrine of justification by faith is shown to be viewed by the apostle from both the negative and positive sides. The doctrine of sin is elaborated to prove that salvation by the works of the law is absolutely impossible. The righteousness of God is shown to be something which belongs to the Christian man, yet is

not his personal righteousness ; it is "a gift" from God to men. Justification comes to men by faith in the crucified Saviour, but it will be a faith to which He will be "not only a Christ for us, but a Christ in us ; a Christ who died in our stead, but also a Christ with whom we die daily ;" "a faith which will work through fellowship with Christin His sufferings to the effect of making us Christlike, as surely as it will rest upon Christ as the Saviour from sin." On the chapters in Dr. Bruce's book on "Adoption," "The Holy Spirit," "The Flesh," "The Law," "Christ," "The Christian Life," and "The Church," one regrets that he has not space to speak.

The Christianity of the Apostle Paul was no dead thing ; the Christ meant everything to him. To defend His truth was the apostle's sacred duty ; to preach the Gospel of His grace was his sincerest joy. And into the very mind and heart of the apostle this admirable work which has just passed under review is well fitted to lead every reverent reader.

W.G.H.

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