

516/H/98/11

VOL. XVIII.
No. 9.

MARCH.

PRICE :
\$1.00 PER ANNUM.

-- THE --

Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

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REV. R. Y. THOMSON, M.A., B.D.

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All matter for publication, and all communications to the Editors, should be addressed to the Rev. ROBERT HADDOW, Milton, Ont.

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

MILTON, MARCH, 1895.

GENERAL

PROFESSOR THOMSON.

KNOX COLLEGE has sustained a great loss in the death of Professor Thomson. He had filled his chair little longer than sufficient to shew to the whole church his high qualifications for the office which he held, and to create expectation as to the service which might be expected of him. Trusted, admired and beloved by his colleagues and his students, as by all who knew him, he has passed into the nearer presence of Him to whom his fine talents were fully consecrated. His marvellous courage and endurance seemed to prevent those who daily associated with him from realizing the fact that his strength was being rapidly exhausted and that the weary labourer must soon find his rest.

Robert Yuille Thomson was born in Lanarkshire, Scotland, in the year 1857. When he was but a child his parents came to Canada and settled on a farm near Clinton, in the County of Huron. The faithful instructions and example of a pious home seem to have early inclined his heart to the

service of God. Thoughts of the Christian ministry were early cherished, but at what precise date his purpose to prepare for it was definitely formed we have not learned.

He attended the High School at Clinton, then—as for many years—so ably conducted by Mr. Turnbull. At this school, where so many who have entered the ministry of our church have been prepared for the University, he had amongst his class-mates the Rev. D. M. Ramsay, M.A., B.D., of Mount Forest, the Rev. J. A. Turnbull, LL. B., West Church, Toronto, and the Rev. W. G. Hanna, M. A., of Uxbridge. These all testify to the remarkable ability which he manifested in every subject of study, and to the modesty and self-forgetfulness which characterized him then, as at every subsequent stage of his life. There could be no doubt that his capacity was exceedingly great, and as little doubt that his diligence was sustained by uncommon strength of purpose.

In 1876 he matriculated in the University of Toronto. Though younger than most matriculants he was proficient in classics, in mathematics and in modern languages. His knowledge in these departments was much advanced during his four years in Arts; but he chose the Honor Course in Philosophy as his special line of study. That this course had great attractions for him was due both to his intellectual characteristics and to its close relations to ethical and religious truth. The circumstance that the Chair of Philosophy was filled by such a teacher as the late Professor George Paxton Young lent, we need hardly say, additional interest to this branch of study.

In mental studies Mr. Thomson delighted, and he attained unusual proficiency in them. He read much and reflected much. In the most earnest way he grappled with the great problems touching the sources, limits and certainty of human knowledge. Ethical questions still more, perhaps, engaged his thinking. He deeply pondered the grounds of moral obligation, the criteria of right and wrong and the doctrines of freedom and necessity. Even at so early an age his thinking was comprehensive and mature, as well as acute; and his eminent teacher often referred to his remarkable

capacity for philosophical study. The University itself expressed its appreciation of his attainments in appointing him an examiner in philosophy.

Few ardent, young minds that go deeply into metaphysical studies are able all at once to harmonize their conclusions, in all points, with their religious belief. There is often a period of conflict and struggle. This experience Mr. Thomson did not wholly escape ; and while nothing like unbelief emerged, those who enjoyed his confidence knew that there were "deep searchings of heart." But the heart was pure, and the understanding healthful as well as strong, and shortly the victory was gained, and faith in the divine word established more firmly than ever.

In the autumn of 1878 Mr. Thomson entered the theological classes of Knox College, and took two years in Theology concurrently with his third and fourth years in the University. At that time no rule of the College positively forbade such combination of courses, but undertake so much was certainly a mistake. Mr. Thomson's wonderful ability and perseverance enabled him to hold a foremost place in both University and College, but, there is reason to fear, not without injury to health. The session of 1880-1 was given wholly to Theology, and his record for that year has probably never been excelled in the history of the College. The papers which he wrote in the closing examinations are perfect. Nothing was omitted, nothing misplaced, nothing imperfectly stated. These papers were like productions prepared at leisure, with all appliances of reference at hand, and did not shew the slightest trace of the haste and excitement of an examination. But so sensitively modest was he that when the usual public statement of the results of examination was read in Convocation Hall, and his fellow-students, with the generous freedom from jealousy which characterizes students, proceeded to give him an ovation, he was found to be absent.

For some months after the completion of his theological course Mr. Thomson preached to the congregation of McNab Street, Hamilton, while Dr. Fletcher was travelling in the East. In the following winter he assisted Professors Bryce and Hart in Manitoba College. The summer of 1882

he spent in Germany, prosecuting study for some time at the University of Heidelberg. From Germany he went to Edinburgh, at the University of which he took the degree of B. D., after an examination which Dr. Flint spoke of as exceptionally excellent. In 1883 Mr. Thomson returned to Canada, and in September of that year was ordained to the ministry and inducted to the pastoral care of the congregation at Hensall, Ont. Here he remained for four years, and very close and tender was the bond between minister and people. His preaching was of a high order;—clear in the presentation of truth, thorough in the interpretation of Scripture, entirely evangelical in spirit. It possessed the symmetry of form demanded by a mind so logical and so carefully disciplined, but it eschewed all unnecessary ornamentation.

It is not surprising that the eyes of Knox College should be turned to Mr. Thomson as to one well qualified both by ability and special study to take part in theological education. In 1887 he was appointed by the College Board lecturer in Old Testament Introduction. The duties of this position he discharged with such acceptance that when, in 1890, Dr. Gregg asked to be relieved of the subject of Apologetics, Mr. Thomson was unanimously chosen by the General Assembly Professor of Apologetics and Old Testament Literature. There was no particular reason for assigning these two subjects to one chair except that the college was too poor to institute separate chairs; but certainly among the younger ministers of the church no one could have been better prepared than Professor Thomson to handle both subjects. In the University, as we have seen, he discovered uncommon ability in Mental and Moral Science, and he had been obliged on personal grounds to consider profoundly the relations of the Christian faith to science and philosophy. He was therefore already at home on all questions touching theism and the authority of Scripture. But he had also been a most careful student of the Bible, both in its exegesis and the history and structure of its several parts: he was thus prepared for his work in the Old Testament and in Apologetics, equally.

The expectations as to Professor Thomson's future career awakened by his brilliant course in Arts and Theology

were abundantly justified during the period—too short, alas—of his connection with Knox College as a teacher. To any one who heard him in his chair it was evident that he had a thorough mastery of his subject, that he had examined it both comprehensively and in detail, that no difficulty had escaped his attention, that his conclusions were the result of his own careful thinking, and that he could present his subject in a luminous, forcible and interesting manner. It was clear that he could both think and teach, and that in both matter and form his prelections were carefully prepared. But it was equally evident that you were listening to the utterances of a mind as upright, reverent and devout as it was profound, comprehensive and clear. While his teaching encouraged independent thought on the part of his students it always tended to confirm their faith in the Word of God as the unerring standard of doctrine and morals. It was a religious influence as well as an intellectual discipline.

Professor Thomson kept himself well informed as to what was being done in the whole field of Theology. He had a large knowledge of the theological scholarship of Germany, especially in his own department of Apologetics and the Old Testament. He spent the summer of 1889 at the University of Göttingen, and made himself thoroughly acquainted with the trend of teaching both there and at other leading universities of the fatherland. If Professor Thomson at any time counter-argued views which he deemed mistaken or pernicious no one could allege that he spoke without adequate knowledge.

Professor Thomson was beloved by all who knew him. Nor could it be otherwise; for no one could be more useful, more ready to help and oblige or more considerate of the interests and feelings of others. His humility not only forbade all self-assertion, but it frequently prevented him from taking the position and accepting the recognition which all would have liked to accord to him. But when the matter before him was one of right or wrong—any point which he must decide as a judge—he was absolutely firm; and though full of sympathy he never allowed his judgment to be overborne thereby. It is easy to see that with such characteristics he must have been a valuable member of the College Senate, and that his colleagues of the teaching staff must

have greatly valued his counsel. To crown all; his integrity, humility and kindness were Christian graces, and he did everything "as unto the Lord." There is no doubt that he "walked with God."

It was pathetic to witness the heroic struggle of our departed friend with his physical weakness and suffering resulting from a very aggravated type of asthma. The unconquerable will, the earnest desire to serve his Master to the very utmost,—strengthened, there is little doubt, by the presentiment that the period of earthly service might be short—would not allow any remission of labor, when all could have wished that he would somewhat spare himself. Weary, sleepless nights could not hinder him from being in his place at college every morning, and discharging all the duties of the day without any abatement. A conspicuous proof of his great zeal is the fact that after finishing his session in Knox College he rendered service in Manitoba College, in both of the Summer Sessions which have been already held in that highly prosperous institution.

This admirable life has been short, but it has not been lived in vain. The very presence of this indefatigable student and absolutely conscientious man, in whom much suffering seemed to beget neither weariness nor impatience, was an inspiration and a tonic to all who came into close relations with him. An instance which cannot be forgotten of a high, Christian ideal of life and service, resolutely pursued, has been presented to all connected with Knox College and to many besides. Such an example has influenced and will, we cannot doubt, continue to influence the character and destiny of not a few.

May He who ascended to bestow gifts upon His Church raise up an unending succession of true pastors and teachers; and amongst these may there always be found those qualified, as Professor Thomson was, to "commit to faithful men who shall be able to teach others also" that precious truth which the Lord Himself came into the world to attest (John 18: 37).

Knox College.

WM. CAVEN.

THE DISEASES OF THE BIBLE.

(Continued from last issue.)

(b) *Leprosy*.—Perhaps there is no subject pertaining to the whole question of *Medica Sacra* more difficult of solution than the true relationships of scriptural leprosy. A careful study of Lev. xiii. and xiv. leads us to conclude that not one, but several diseases are spoken of. The word leprosy has been employed at different times with different meanings. Much confusion has arisen out of the use of the Latin *lepra* and the Greek *lepra* by authors who have written upon leprosy. Three distinct skin diseases seem to be mentioned by different authors. There is *lepra alphos*, or ordinary psoriasis; *lepra leuke*, or vitiligo, and *lepra melas*, or leprosy.

The first of these, psoriasis, is an inflammatory disease of the skin. It is not in the least contagious. There are reddish, dry, inflamed patches, which vary much in size, and are covered by an abundant crop of greyish to white scales. The disease is often very chronic. The condition known as psoriasis might be complicated by the existence of scabies or itch. In such a case separation of the affected person would be a wise precaution. Then again psoriasis might be accompanied by some of the vegetable parasites that are widely known as ring-worm. It is sometimes difficult to make a positive distinction between a patch of skin inflamed and scaly from the presence of one of the vegetable parasites and a patch of psoriasis, or *lepra alphos*.

Vitiligo, or *lepra leuke*, is a variety of skin disease characterized by whitish spots. These spots may be of round or irregular shape, of different sizes, and located on various parts of the body. Around their margin, the skin is usually darker colored than normal. The hairs in these patches become white. It usually lasts throughout life, does not affect the health, is not contagious, and gives rise to no suffering. Although vitiligo has been classified by

some writers as a lepra, it is clearly not the unclean leprosy of the Bible.

Leprosy proper, *lepra melas*, is a very severe and incurable disease. It is characterized by much constitutional disturbance. There is loss of strength, fever, loss of appetite, drowsiness and chilliness. Three principal forms are met with: the tubercular, the non-tubercular and anæsthetic. In the tubercular form the eruption makes its appearance on the face, eyelids and ears, and then on the anterior surfaces of the limbs. The eruption varies in color from a bright red to a purplish red. The leprous deposit is a well-defined, shiny, raised patch, from one to several inches in diameter. Papules appear and increase sometimes to the size of a hen's egg. They are of a yellowish to a brownish color. Finally ulceration sets in, and the disfigurement becomes extreme. The sufferer dies exhausted. The non-tubercular form usually appears on the back, shoulders and back of the limbs. There is an eruption of spots from one to two inches in diameter. These are not raised, and of a pale yellow color. The anæsthetic form involves the surface nerves. There is pain at first; but later on, the patches lose sensation; hence the name. These are the conditions that are known as *Elephantiasis Græcorum*.

In the 13th and 14th chapters of Leviticus we have the signs given that were to guide the priest in forming his opinion as to the nature of the case. If the bright spot was deeper than the skin and the hair was white then he was to regard it as a leprosy. Here the main test was the occurrence of a tubercle, with the dead white hairs so often seen on a leprous tubercle. In vitiligo the patch neither rises above the surface, nor is it deeper than the skin.

Then follows the description of a suspected case. The bright spot is white, but is not deep and the hair is not dead and white. The person is placed under watch. If the plague be somewhat dark, and not spread in the skin, the priest shall declare him clean. In this case the priest is dealing with some minor skin disease, as a common psoriasis, an eczema with crusts, or some inflamed patch of skin.

If, however, it continues to spread in the skin, he is kept still under observation. When it became clear that the

disease was spreading, the victim was at last declared unclean, he had a leprosy. But whether a leprosy in the sense of modern medicine and such as has been already described, we are unable to determine from the text. The Mosaic rule was for practical purposes. The disease was spreading in the skin. It might therefore be of a parasitic nature and contagious. It would therefore be declared unclean, to prevent its spread among other persons.

It is well to remember that the word used in the Old Testament to denote leper and leprosy is always *Tsara*. This word means to sting, to smite, a sharpness, a seasickness. It is applied to the leprosy of Moses and Miriam, and to the leprosy of a garment, or house. In this sense leprosy would mean a whiteness, or mouldiness. The word there does not apply exclusively to the awful disease known as *elephantiasis Graecorum*, or true leprosy.

This word *Tsara* is first used in Ex. iv., 6, where Moses is stated to have put his hand in his bosom, and it came forth "leprous as snow." This does not mean that he had leprosy in the modern meaning of that term. It only means that his hand was smitten, that it was white. It might have been rendered white by the production of a large vitiligo patch, or by the temporary removal of all the blood from his hand. Either condition could be produced as readily as true leprosy; and further we have seen that true leprosy is not white as snow, but yellow to brown. Moses immediately recovered. This is likely if only the circulation in the hand was disturbed.

In Miriam's case, Num. xii., 10, there is the account of an attack of white leprosy. Aaron was very anxious about this case. He seems to regard it as of the severe form; for he speaks of the flesh being consumed. From this one would gather that a knowledge of the true leprosy existed at that period, and that Aaron was afraid Miriam's case was one of this kind. It appears from the description to resemble more closely a miraculously caused and cured case of vitiligo, or white leprosy, which may affect any part of the body from the crown of the head to the sole of the foot.

In the cases of Naaman and Gehazi, 2 Kings, v., we have two cases. Judging from what is said of Gehazi's

case, it is fair to infer that they were of the white type. Gehazi went forth from the prophet "as white as snow"; and it is stated that the leprosy of Naaman would cleave unto him. It is altogether likely that Naaman's was white also. In the cases of Naaman and Gehazi they were not declared unclean. It would appear therefore that their disease was not a parasitic skin disease with scales and crusts, nor the dreaded tubercular leprosy with yellow spots. They might have been cases of psoriasis, with silvery scales; but, more likely, vitiligo, which is white, non-contagious, and does not injure the general health. Naaman and Gehazi continued to live active lives, which militates against the view that their disease was true leprosy.

In Uzziah's case, 2 Chr., xxvi., 19-21, another case of leprosy is recorded. No mention is made of the fact that it was white. Note this carefully. He was declared unclean; and dwelt by himself. It began too on the forehead, a usual place for the severe leprosy to commence. He did not recover, another feature of the true disease.

Four cases of the unclean type are mentioned in 2 Kings, vii.

In the New Testament some cases are given. In St. Luke, xvii., ten lepers are spoken of. No doubt they were unclean. They stood afar off. Then there is the case of the leper, spoken of in three of the gospels. St. Luke says he was full of leprosy, which means that his case was a bad one. Simon, the leper, is the remaining case. The indications are that this was a case of the clean type, either universal psoriasis, or vitiligo patches over the body.

Is true leprosy contagious? The weight of evidence, both of experience and science, seems to point to the affirmative. It has been very prevalent in many countries. Large communities have been afflicted. It is endemic. It is found in some parts of the world yet plentifully. Good sanitary regulations have removed it from places where it once abounded. The stringent regulations of the Mosaic dispensation are strong proofs of the Divine origin of the Bible. It is a state of pathology far in advance of the times.

Here I wish to make a few remarks on Job's disease. There are theories that it was the guinea-worm disease, or

the Oriental, or Bagdad, boil. These views are not likely, when we look at Job's treatment of himself. It is not likely he would use a potsherd in these conditions. Nor is it all likely that he would apply such an article, if his malady had been boils, or ordinary ulcers. There would not be crusts to remove, nor itching to appease. The disfigurement, loss of flesh, sleeplessness, detestation of life, depth of the sores to the bones, all point to true tubercular leprosy. The word rendered boil could be rendered sore, so that the text is not inconsistent with the view that Job's disease was the one just named.

III. EPIDEMICS.—There are several forms of diseases and sudden deaths mentioned in the Scriptures. Some of these references are indefinite ; and we are at a loss to know what the actual disease may have been. Still, with a careful examination of the brief accounts given, and with what is known of epidemic and endemic diseases of the east, an approximately close answer can be given. In some instances it would appear as if no special disease was the cause of the heavy mortality ; but rather a direct visitation from God, as a punishment.

(a) *Febrile Diseases.*—Several forms of febrile and inflammatory diseases are recorded. These diseases are very common in eastern countries. There is loss of strength, rapid pulse, increased heat of body. There may be mental derangement, and, if the disease continues for some time, loss of flesh.

A common form of febrile disturbance in the vicinity of the Red Sea is malaria. This is usually intermittent, or remittent, in type. It is sometimes very severe, and in hot countries may assume a malignant and fatal form. The chills and fever alternate. The great fevers, or continued fevers, are evidently mentioned. These latter, in an epidemic and contagious form, have been frequently observed in the countries with which the sacred writers have to do. See the accounts of Simon's wife's mother ; and the nobleman's son. These cases appear to be cases of continued fever. These fevers recover slowly, so that we have here clear evidence of miraculous healing. These were clearly

not cases of recovery from an ordinary attack of ague. The records do not warrant this interpretation.

Consumption is mentioned in the Bible. This is a wasting disease, with fever. The progressive loss of strength and the hopeless nature of the disease are familiar to all. We have instances of this disease in Deut. xxviii. 22, and Lev. xxvi. 16. There are sometimes chills and very high fever, during the course of this disease.

Epidemic fever and dysentery is mentioned 2 Chron. xxi. 12. This is a very severe and often fatal disease. Epidemic dysentery is met with in eastern countries from time to time. There is high fever, and great prostration. The elderly and weakly persons succumb rapidly to this malady. The bowels sometimes mortify, or slough, and portions of them come away, as mentioned by the sacred writer. In many cases portions of the lining membrane of the bowels are shed; and the blood assumes such appearances as to lead the observers to think that the bowels themselves are being expelled from the body. There is a case of fever and dysentery recorded in Acts xxviii. 8. The combination of dysentery and ague is frequent in India, Egypt, and adjacent countries. At the onset of an attack of inflammation of the bowels, as met with in severe dysentery, there is often a marked chill, or rigor. In Jehoram's case this disease became, and ended fatally after much suffering.

(b) *The Plague of Serpents.*—In Numbers xxi. 4 and Deut. viii. 15, we read of the plague of fiery serpents. This visitation came upon the people because of their murmuring. Writers have taken different views of these passages. The question may be asked would God send a large number of serpents of some venomous kind, or would he work through another but somewhat similar agency? It may be remarked that there are no known serpents possessing the power of flight. Some can dart considerable distance, when they bite their enemy; and some varieties have the power of projecting their hood in such a manner as to present a wing like appearance. One point of importance to notice is that there are never a great number of serpents in any place; and to attack a large number of people would require a large

number of serpents. Further, the people would be able to defend themselves from ordinary serpents.

For these reasons, an effort has been made for a solution to the passages in another way. It is well known that in the regions of which we are speaking, there is a long, fine, thread like parasite that is found in great numbers. This is the guinea-worm, the dracunculus, or the filaria medinensis. These are found in enormous numbers in the stagnant ponds. Drinking such water introduces them into the system. When swallowed, they bore their way through the tissues to reach the surface; and finally lodge themselves under the skin, giving rise to the most severe inflammation. On account of their long, slender, shape, they are often spoken of as a species of serpent. It would be quite impossible for the people to protect themselves against this small, and unseen enemy, and from getting the germs of them in the water. The burning, fiery inflammation produced by this parasite is extreme; and the mortality sometimes very high. Though generally taken into the system through the drinking water, it may enter the body by means of the surface, usually the legs.

(c) *Plagues*.—Under this term several diseases and conditions are covered, physical and moral. With such passages as refer to a plague from the evil condition of the heart, it is not intended to deal. There is much room for divergence of opinion on some of the passages in the Bible where the word plague occurs.

Though Moses makes no mention of it, yet it is quite possible that the form of disease known as the bubo-plague, or black death, may have existed in Egypt and Arabia in those days. This is a disease of an epidemic character. It is due, in all probability, to the decomposition of a large number of animal bodies, as after war, famine, inundations. The victim is stricken down with great suddenness and severity. There is high fever, the lungs become often congested and break down into dead tissue, large swellings are formed in the glands of the body running into abscesses, there is extreme prostration and the body becomes mottled, dark and often blackish. It was very contagious. This form of disease is not the plague mentioned in the Bible,

The word plague means to strike suddenly. Pest, pestilence, are other words that have been used for a similar purpose. In Numbers, xi., there is the account of the terrible plague that came upon the Israelites as soon as they had eaten the flesh of the quails. This illness, or disease, was of great suddenness. They were smitten while the flesh was in their mouths; and death ensued almost immediately. There is no disease that exactly fits into this case. Cholera is not likely. While it is sudden, it is not as rapidly fatal as this account would lead one to suppose. Further there are no indications that cholera existed in Egypt and vicinity at that period. The conditions that give rise to the true plague, as above described, were also absent. The only flesh used was that of the quail; and it does not seem to have been in a decomposed condition. It was obtained from a great supply that had just come within a day's journey of the camp. The flesh would not have had time to become so putrid as to infect the atmosphere, and to render the food so malignantly poisonous, as to cause an epidemic of the bubo-plague. It would seem therefore as if this was a special case; and that the word plague only means a severe stroke, or visitation, from the Lord upon those who lusted for flesh.

In 2 Sam. xxiv. 12 we read that David chose the three day's pestilence, as a punishment for numbering the people. What the exact nature of the plague was, it is impossible to say, as none of the symptoms of those who were seized and died are recorded. It has more of the appearance of an epidemic than the plague that followed the eating of the quails. In epidemics of the bubo-plague the mortality has been fearfully heavy. But in the instances recorded in history, the plague did not spread among the people with as great rapidity, nor cease in a few days, as in the instance under consideration. If the disease was of this nature, its arrest was of course of a miraculous character. Influenza has sometimes been very malignant, and accompanied by a high mortality. Possibly a visitation of this disease, in its most malignant form, was sent upon the people for a space of three days. An outbreak of severe cholera might have been sent upon the people; but this is open to objections. Cholera does not pass away in three days; and it does not seem to have prevailed in that region. The balance of

internal evidence lies on the side of the view that this case was *sui generis*. That it was a special visitation sent upon the people seems to fit in best with the simple narrative. An excessive mortality for three days is all we have to go by. The most reasonable explanation is that the Lord, in some special way, rendered the atmosphere virulently unhealthy.

The account given in Zechariah xiv. 12 is certainly not that of any known disease. Were it intended to apply to any plague, or fever, they would not be spoken of as standing upon their feet. It is most likely that the plague of famine is here indicated. If this be the meaning, the description is indeed very graphic.

IV. EYE DISEASES.—Blindness is very common in the east. The sand and heat produce a form of chronic inflammation that becomes contagious and destroys the eye as an organ of sight. The lids become rough and thickened, and the front of the eye loses its clearness.

There are several forms of blindness. First the cornea, or front of the eye may become opaque, or lose the power of letting the light pass through it into the eye. A second form of blindness is cataract. In this form the lens in the interior of the eye becomes non-transmissive of light. This form of blindness may be from infancy, as in the case of the man blind from his birth. A third form of blindness is found in disease of the optic nerve itself. In this form the nerve loses the power of perception. Light no longer stimulates it as in health. A fourth cause for blindness would be the loss of the eyes, as a whole. It is not often that both eyes are lost by means of an accident; but when one eye is injured, the other may become diseased and lost. There is a very severe form of inflammation that attacks the eyes of infants; and that may readily destroy the eyes. Many of the cases of blindness in modern times are due to this severe contagious sore eye. A fifth form of blindness is of a temporary character. Intense light will blind the sight for a short time. In arctic regions, there is a condition known as snow blindness. St. Paul's blindness appears to have been due to the intensity of the light. Elymas was also a case of temporary blindness. This might have been due to opacity of the cornea, loss of function in the retina, or to a Divine affliction. The case of the Syrian army spoken of in 2 Kings

vi. 18 was one of temporary loss of power in the optic nerve, no doubt. The sight was restored. In Matt. xii. 22 we have a case of blindness due to possession. In the excitement of hysteria, the sight is sometimes lost for a time.

In all these organic cases, the Divine power of Christ is seen, in effecting cures, by simple means that, in themselves would have no power.

V. DISEASES OF THE DIGESTIVE ORGANS.—Few instances of this class of diseases are mentioned in the scriptures. One case, however, merits some notice. It is that of Herod Agrippa. Just after the feast he was taken ill. History reports that he lived some five days. Luke speaks of the *skopex*. This is the word used to signify worm. The explanation of this case is certainly that he had intestinal worms. After the feast, and while making exertion, a weak portion of the bowels ruptured. The worms could have produced ulceration. This perforation would induce inflammation of a very powerful and fatal nature. And so this haughty ruler died. How wonderfully scientific research verifies the saying: "and he was eaten of worms, and gave up the ghost."

VI. THE SUFFERING OF CHRIST.—There are a few medical aspects of the last moments of our Lord's earthly career that may claim a few remarks.

(a) The sweating of blood has given rise to much discussion. It is now, however, a settled question that under strong passion, great suffering, keen emotion, the circulation of the blood may be so disturbed as to cause bleeding to take place. One of the localities where this has been known to happen is in the small vessels in and around the sweat glands and their ducts. In this way blood is poured out, and mingled with the sweat, the whole appearing as great drops of blood. This blood sweating, though rare, is beyond doubt well known to occur.

(b) The sudden death of Christ on the cross has also been a matter of much speculation. The Saviour had been subjected to great suffering. A great strain had been placed upon him. It is known that in such conditions the heart may rupture. This leads to very sudden death if the rupture be of some size. Up to the last moment the

Saviour possessed all his mental faculties. Death came to him with marked suddenness. Death by crucifixion is a slow one. Those who were crucified at the same time survived him. When the spear was thrust into his side there came forth blood and water. This would indicate that the heart had ruptured and that the membrane surrounding it had become filled with the blood that escaped from the heart. The arguments that have been advanced in favor of this manner of the Saviour's death seem to be very convincing ; but it is not necessary to do more on the present occasion than state the general opinion.

In this brief review of Biblical diseases I wish to express my indebtedness to the following authorities : The medical dictionaries of Gould, Quain and Dunglison ; the treatises on skin diseases by Duhring, Fox, Crocker and Anderson ; the History of Medicine by Baas ; the History of Epidemics by Hirsch ; the works on Bible diseases by Mead, Stroud and Bennett. In addition to these the A. V. and R. V. editions were consulted. I wish to express my thanks to my friend, the late Prof. R. Y. Thompson, who made some useful suggestions on the side of philosophy. Had his valuable life been spared my obligations to him would have been very much greater.

Toronto.

JOHN FERGUSON.

HAPPY HANDS.

She saw the woven seamless coat,
How envious for His sake ;
"O happy hands," she said, "that wrought
That honoured thing to make."

Home, home, she went and plied the loom,
And Jesus, poor arrayed.
She died: they wept about the room,
And showed the coats she made.

—*George Macdonald.*

THE FUTURE OF APOLOGETICS.

SOME years ago, Prof. T. M. Lindsay wrote for the Encyclopedia Britannica an article on Apologetics, in which he said, "In one aspect the general science of Apologetics and the number of treatises upon the subject mark the imperfection of dogmatics and the neglect of its study; for with the advance of theology, general Apologetics tends to disappear, and in its stead comes an apologetic introduction, justifying each of the fundamental doctrines of dogmatics; or, in other words, with the advance of theology, Apologetics gives place to speculative theology, which shows the various relations in which each particular dogma stands to all other dogmas, whether theological or other." The truth of this statement has been so obviously confirmed these last few years, that the future of Apologetics has become an interesting problem.

In defining Apologetics, let us remember the distinction between a preliminary and a final definition. The preliminary definition of any science is simply a clear statement of its problem; it is the student's working definition, which all can accept. The final definition of any science is the answer to its problem; it involves a worked out theory, which satisfies the mind of all. Of course, no final definition can be yet formulated of any science, or even of any branch of a science. Many valuable formulæ mark the progress of each science, and advance step by step towards a final definition, which, at an imperfect stage of the science, some may accept and others reject. For the student, the preliminary definition is always indispensable, as furnishing both his starting point and guide. The provisional definitions, with a greater or less positive content, are valuable, as furnishing the various standpoints already reached by his predecessors. We begin, therefore, with the common working definition of

Apologetics, viz. : the vindication of the right of theology to exist as a science.

Let it be noted, in passing, that theology is here conceived as a division of science and not as a division of philosophy, in recognition of the well known distinction between empirical and speculative methods. There is a speculative theology, just as there is a speculative psychology and a speculative physics; but scientific theology is the study which has produced the current Apologetics.

If the problem of Apologetics be the vindication of theology, it follows that our conception of Apologetics depends on our conception of theology; and the history of the one is determined by the history of the other. That we may understand better the modern Apologetic, let us look briefly at this development.

The first definition of theology was "the science of God or of divine things." This was the conception floating in the Greek mind, and fixed by Aristotle. The definition was accepted by the Christian Church, and has been retained by all religious thinkers up to the present day, though no longer as describing more than a part of theology. We see its influence in the description of the Apostle John as "the Divine." Even as late as Hooker, theology is defined as "the science of divine things" (Eccles. Pol., iii., 8). With this Greek conception of theology, Apologetics was equivalent to Theism, or the demonstration of the existence and character of God transcending nature and man.

The next great definition of theology was "the science of Revelation." God cannot be known except through His manifestations; and, accordingly, theological thought directed its attention to God's revelations of Himself. The Christian theologian saw in the life of Jesus a revelation of God far transcending all other revelations. And because this revelation is preserved for us in the Bible, theology became the science of Revelation or of the Bible. This is the conception of theology found in most of the text-books still in use, e. g., Dr. Chas. Hodge's *Systematic Theology*. With this new conception, the leading problem of Apologetics became the fact of a supernatural revelation in the history of the Hebrew nation. And Apologetics added to its Theism

a defence of the Hebrew Bible as a supernaturally inspired history, the whole centred in Jesus Christ.

But the theological mind could no more rest in this second conception than in the first conception of its studies. To seek to know God by a scientific study of His revelations, and to recognize in Christ a revelation transcending all others, was indeed an immense advance upon the early vague conception of theology as the science of divine things. But in spurning all other revelations, except as incidental confirmations, and fixing attention exclusively upon the Hebrew Scriptures, the true relation of the highest to the lower revelations was obscured. To-day, however, the comparative study of religions has explained the true significance of the Christian revelation, and at the same time has altered our conception of theology. The Bible is a special revelation of God, because it is a record of an inspired life by inspired men. All Divine inspiration is revelation, because it is a record of a new Spirit in man; and this presence of the Holy Spirit is Religion. The distinctive feature of the Bible is its religious revelation of God. We have discovered that the true revelation of God transcending in nature and mind is just Religion, in which God is immanent as Spirit. And the Biblical revelation is the highest, because in Christ religion has reached its final form, because in Him dwelt the fullness of the Godhead bodily (Col. 2: 9). The science of revelation, accordingly, becomes the science of religion; and in this new definition, we have reached the theological standpoint of to-day. A good example of this conception of theology is Dr. Flint's article ("Theology") in the *Encyclopedia Britannica*. With this change in the theological standpoint, there is, of course, a corresponding change in the purpose of Apologetics. The leading problem is no longer the defence of revelation, but a defence of religion. The modern Apologetic seeks to establish the reality of religion as a part of universal experience, the supremacy of Christianity as the highest development of religion, and its supernaturalism as the life of Christ, the Son of God, through whom all men may become true sons of God. The divine person of Jesus is, consequently, the great problem of Christian Apologetics.

This brief sketch of theological science at least shows an orderly development in apologetic aim. The progress is

signalised by the change in the object of theological thought—viz., God, Revelation, Religion—a change which was inevitable, if theology be true to scientific method. The historical development has been determined by a logical development in the theological mind. The history of Apologetics, therefore, not only explains the modern apologetic, but enables us to advance beyond our preliminary definition of Apologetics as a whole. The task has been to defend the conception of a God transcending nature and mind, a God known through a revelation transcending both the external world and the common mind of humanity, a revelation found in the religious history of mankind. This transcendence in every case means transcendence over nature and mind; and is equivalent to the accepted idea of the supernatural. The definition of Apologetics, therefore, may be enlarged into 'a defence of the supernatural.' This has been its general problem, in whatever form it may present itself; and the modern apologetic is an answer only to one of its special forms.

Now, has Apologetics been successful in its attempt to defend the reality of the supernatural, and thus to secure the facts claimed by theology? If supernaturalism means transcendence over nature and mind, there need be no hesitation in asserting the triumph of Apologetics. It has been a decided victory all along the line. The argument that the God immanent in nature and man must also transcend both is unanswerable. The argument that in the human history of which Jesus of Nazareth is the centre, there is a revelation of this God, transcending all others is unanswerable. And the argument that the religion of man, which constitutes this revelation, has in Christianity shown its transcendence over the physical and mental life of men, is unanswerable. Whatever else can be said of it, there is clearly more in this universe than the material world and human intelligence. The supernatural has been certainly established; and science has a third realm to explore. Theology has fought and won its position, just as psychology has had to do repeatedly against natural science. Whether widely known or not, the arguments exist that mental phenomena are not natural phenomena, and religious phenomena are neither natural nor mental phenomena. The

same scientific method is employed in all three departments of science ; but they deal with three distinct classes of facts the confusion of which is fatal to a knowledge of human experience.

Has, then, the right of theology to exist as a science been fully vindicated? With a distinct body of facts and a scientific method, it is undoubtedly a thorough science. The vindication, however, is not yet complete; for Apologetics must not only secure the facts for theology, but must also defend its results in the general conflict of the sciences. Mental science and natural science have been in dispute again and again about conclusions, and each has always had more or less vigorous Apologetic. So theology has been repeatedly at war with both natural and mental science, and for the same reason needs an extension of its Apologetic. This conflict of the sciences is the clash of world systems, for abstract science has always been dogmatic. Natural, mental and theological science, have all in turn overlooked one another, and forgotten that a part is not the whole. In the flush of discovery they have been misled into Dogmatism; and each has sought to impose on all, its own abstract system of truth as a complete theory of the universe. These last fifty years in the intellectual world have been markedly a scientific era; and the abounding scientific energy has been directed chiefly to the pursuits of natural science. The enthusiasm has, indeed, spread into mental science, and given us a new psychology; also into theology, and given us a new conception of the study. But the danger of all abstract study has been increased by the modern extreme specialism. Let it be granted that both psychology and theology deal with distinct phenomena in a scientific method, it is yet often claimed that psychological results are disproven by natural science, and theological results are disproven by either natural science or psychology. There is a lack of system in the huge mass of scientific results. There is needed a science of the whole, in which the value of each part and the harmony of all parts, will be exhibited. There is needed a criticism of both the assumptions and the results of science, in the light of the unity which binds them all together into a living whole.

This is only another way of saying that all the sciences alike find their ultimate vindication in philosophy. The

final Apologetic of modern theology, therefore, is a philosophy of religion. The current Apologetics is unequal to the task of reconciling one scientific truth with another. The traditional Apologetics is a part of theology and purely scientific in its method. But the empirical method cannot do more than recognize the facts of experience and make the proper inductions. To grasp all scientific truths in their unity demands speculative insight; and this vision of the whole is the achievement of philosophy. Scientific Apologetics will always be necessary as an introduction to theology; but sooner or later, for the theological student, Apologetics must give place to speculative theology. Theology has always sought its final Apologetic in Philosophy; and at no time has this demand of theology been more widely made or with greater earnestness than to-day.

The problem which theology, as one of the sciences, offers to philosophy, is the exhibition of its truth in organic relation to all other truth, the determination of its position in the whole truth, and in the solution of this problem, philosophy must treat theology by the same method that it treats psychology and the physical sciences. The theological problem for philosophy, therefore, is two-fold,—the criticism of the underlying conceptions of theology, which as an abstract science it must assume; and the interpretation of its scientific results in the light of the ultimate principle of reality, discovered by such criticism. Philosophy is just man's attempt to explain the world as a whole by its first principle; and the supreme principle is found by the criticism of the categories of all scientific thought.

Looking into theology for its contribution to the knowledge of the world, we find that in the most general terms it may be summarized thus: Religion is the spiritual life of man; Revelation is the presence of the Holy Spirit in human history; and the God revealed is the Eternal Spirit. "Spirit" is the highest category of theology; and with its richest category, it follows man's history from primitive innocence, through sin, unto holiness. The theological problem of philosophy, therefore, more definitely stated, is the criticism of this category, "Spirit," as the thought of God; and if it prove to be the highest or absolute thought of God, towering above mind, as mind towers above force,

and taking up into itself both force and mind, as partial expressions of its contents, then the interpretation of the religious history of mankind is at once the highest revelation of God and the crowning phase of human life. The spiritual life of man will be exhibited as the highest type of reality : and theology enthroned as queen of the sciences.

Let it be repeated, that this reconciliation of theology with the other sciences, is beyond the scope of the current or traditional Apologetics. The scientific method can establish the fact of the supernatural, *i. e.*, can prove there are many facts in life transcending natural and mental laws, just as the facts of our mental life transcend all natural laws. Theology, using the same method, can describe and classify these supernatural phenomena. But the empirical method cannot prove the one true God to be Eternal Spirit : it cannot prove the Divine perfection of the Holy Spirit present in man's religious history ; it cannot prove the finality of Christianity as the religion of man. These thoughts of God, of Revelation and of Religion, are positive conceptions of the supernatural, which indeed first emerge into consciousness in theological study, but require philosophy to explain their origin and validity. Hence, we may confidently affirm Prof. Lindsay's statement, that "with the advance of theology, Apologetics gives place to speculative theology," to be, not only historically correct, but a logical outcome of human thought. The reviving interest in theology to-day may be taken as a sign that Scientific Apologetics has done its work well. The future of Apologetics lies in a different direction ; it probably will show immense industry upon a thorough philosophy of religion. The Gifford Lectures in Scotland are, in this regard, significant signs of the times. The theological mind will never be able to rest without this final Apologetic.

Let it be kept clearly before us that the fundamental problem of Philosophical Apologetics is the criticism of the theological conception of God. This is its first problem, and upon it all else hangs. The attempt to justify theology without such a criticism would be most unphilosophical. Theology offers "spirit" as the true conception of the absolute or the deepest thought of the universe ; and it offers this category as far higher than mind or material

force. The truth of the conception must be exhibited by that invincible dialectic of pure thought which advances from the barest abstraction steadily up to the highest notion. More than one philosopher has used the term "spirit" to name the first principle; but the advance of spirit upon mind has never been followed out. The distinction between the two categories has been felt, rather than seen. To "mind" there always clings the subjective; it is only in "spirit" that we reach the absolute. But the progress of thought, marked by the two terms, has never been thoroughly worked out. It has all along been the great work of the preacher, relying upon his theology, to exalt spirit over mind; and now, we may safely say, the dialectic of spirit is the pressing philosophical problem of our time.

It is true that no school of pure philosophy has yet adopted supernaturalism as a tenet; but the pressure of theology was never felt before as it is to-day, and there is a growing desire among philosophers themselves to find a place in their system for the distinctly supernatural aspects of human life. Hitherto philosophy has been accepting all scientific results, except those of theology. To-day philosophy is compelled to consider the results of theology; for religion is no longer an exceptional and unaccountable experience, but is an integral part of the whole, capable of scientific induction and philosophical criticism. This new attitude of philosophy is the result of the new conception of theology, as the science of religion, a conception only fully formed by the study of historical religions in their relation to Christianity. It was impossible so long as theology was conceived as the science of a transcendent God (or gods) whose personal relations to the world were arbitrary; or so long as theology was conceived as the science of a special Revelation with unknown relations to other revelations. It is inevitable when theology is conceived as the science of Religion, an experience organically related to all other experience and susceptible of fullest scientific treatment. With our attention fixed upon the actual experience of men the world over, theology and philosophy may be expected yet to describe and explain the supernaturalism of Religion,—at least so far as the human mind can compass the mind of the Infinite.

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W. DEWAR.

AN OUTLINE HISTORY OF PSALMODY.

THE subject of the service of praise in the *ancient Jewish Church* is obscure. What we know of it applies mostly to the ritual of the Second Temple. In the Law nothing is said either of music or of its use in the public services, the only reference of the sort being the rules for the blowing of the trumpets by the priests on the feast-days. David was the originator of liturgical song service, but before his time there must have been more or less hymn-singing both in the tabernacle and in the meetings of the "sons of the prophets." According to the 2 Chr. xv. and xxv. David instituted an orchestra with three leaders, Heman, Asaph and Ethan (Jeduthun). These were supplied from the Levites as was also the choir. In the latter, boys also sang and (occasionally) women. The instruments were cymbals to beat time, the "psalteries" or lutes, which were pitched to the soprano range (*alamoth*), and the "harps" or viols, which were set on octave below (*sheminith*). The "harps" took the lead in general and carried the responses alone. Occasional instruments were the flute ("organ") and the pipe. In great processions timbrels were played by women. They danced around the singers who formed the head of the band, being followed directly by the minstrels.

This system was not completed till the Psalter as a whole was brought into use in the services of the Second Temple, many of the Psalms having been composed directly for liturgical purposes. Not only individual Psalms but certain groups were sung on special occasions, and each day of the week had also its own peculiar hymn. Many of the Psalms have come down to us with musical titles. Among them the most interesting are those which mention the tunes to which the Psalms were to be sung. These were named after the songs, secular or sacred, which gave vogue to the respective melodies. Thus Ps. lvii.-lix., lxxv. were

sung to the tune of the song alluded to in Isa. lxxv. 8. The Psalms were also provided with the special "poetical" system of accents intended as a guide in the cantillation. The titles as well as the hymns proper were included in the system and sung also. It will be understood, of course, that in the ancient style the songs were all *rhythmical* and were sung in the chanting or recitation style.

In the *Christian Church* the element of praise has always constituted the central feature of the public worship, since this portion of the service expresses as no other does the feelings of the worshipping people. Hence the history of liturgical forms generally may be best traced by taking as a guiding thread the practice followed in regard to the service of praise. As to the *matter* of Christian psalmody we may be certain, from the antecedent practise of the synagogue and the subsequent known usage of the fourth century, that the Psalms were always an indispensable element. From the beginning, however, other compositions were also employed, as we learn from Eph. v. 19; Col. iii. 16, and as the general term "hymn" was used both for inspired lyrics and for others composed after their model, we may assume that all through the early centuries both kinds were employed. Prohibitions, however, were made here and there in the *Latin Church*, up to the ninth century, against the use of any but the Psalms, for the reason that contemporary hymns were often used for bringing in heretical doctrines. Occasionally also in the later *Western Church* there has been a prejudice in the same direction, but it is now confined to a few of the smaller denominations.

As to the *manner* of Psalmody in the early church, it may be said summarily that it was a gradual adaptation of the synagogal rendering to the new and wider needs of the worshippers. It was at first so mechanical in character that the titles of the Psalms continued for a time to be sung as well as the proper words of praise. Naturally the recitation style was continued for many centuries. The antiphonal method was in the *Eastern Church* continued and developed from the Jewish service (as in Ps. xxiv., cxxi.), but was not favored in the *Western* till the reforming era in the fourth century inaugurated by Ambrose of Milan, who embodied it in the famous "Ambrosian chant." The great regenerator

of church music, Pope Gregory, in the sixth century, introduced the octave instead of the Greek tetrachord as the basis of the "Gregorian chant," or "Gregorian tones," which became the foundation of all later choral music. The introduction of the organ in the Western Church in the seventh century helped greatly to a conception of the unlimited possibilities of the scope and power of the musical services of the church. The use of *metrical* songs, as supplementing the old rhythmical forms, with corresponding changes in the tunes, which were improved and varied indefinitely with the progress of musical science, and the introduction of true harmony and part music, complete the essential conditions of the development of modern as distinguished from ancient Psalmody, whose traditions controlled so long the early Christian service. In the Greek Church, as is well known, instrumental music is not employed.

Metrical Psalmody, however, with harmony did not make general progress till the sixteenth century. Two dominant lines of influence in church music date from that era. The one, led by Luther in Germany, gave the impulse to the composition and adoption of *popular* hymn tunes. Palestrina, in Italy, who first in a high sense reconciled musical science with musical art, was the controlling genius of the other. The chorales of Germany long remained the best types of the simpler sacred music, and really determined the spirit if not the form of the best tunes of the seventeenth and eighteenth centuries of England and Scotland. The present age is to be congratulated on the prevalence of the modern Anglican school of tune composition, which combines to a degree hitherto unknown devotional expressiveness with musical quality. An era was created in this movement by the publication of "Hymns Ancient and Modern," which may safely be pronounced the most influential of all modern tune-books. In the United States where time hymnology has been materially augmented in the present century, church music has long been dominated by a taste for lively unsubstantial tunes subserving often superficial rather than profound emotion. Canada has naturally, as in all other matters intellectual and religious, been deeply leavened from this source of influence. But the wholesome tone and spirit

of the English school are now strongly felt in America also, and in the "Evangelical Hymn-Book," by Hall and Lasar of Brooklyn, and in the "Church Hymnary," almost ideal manuals of hymn tunes have been given to the world. Our own Hymnal with tunes is, however, far beyond anything as yet produced in America that has received official sanction. And it is to be expected that in the new edition the committee, availing themselves of all recent contributions to this supremely important agency and instrument of religious thought and feeling, will furnish Canadian Presbyterians with a book of praise worthy of the great object and of these Christian times.

University College, Toronto.

J. F. McCURDY.

MAXIMUS.

I hold him great who, for love's sake,
 Can give with generous, earnest will;
 Yet he who takes for love's sweet sake
 I think I hold more generous still.

I bow before the noble mind
 That freely some great wrong forgives;
 Yet nobler is the one forgiven
 Who bears the burden well and lives.

It may be hard to gain, and still
 To keep a lowly, steadfast heart;
 Yet he who loses has to fill
 A harder and a better part.

Glorious it is to wear the crown
 Of a deserved and pure success;
 He who knows how to fail has won
 A crown whose lustre is not less.

Great may he be who can command
 And rule with just and tender sway;
 Yet is diviner wisdom taught
 Better by him who can obey.

Blessed are they who die for God,
 And earn the martyr's crown of light;
 Yet he who lives for God may be
 A greater conqueror in his sight.

—*Adelaide Anne Proctor.*

MISSIONARY.

OUR FOREIGN FIELDS FROM THE INSIDE.

THE HINDUS OF MALWA, CENTRAL INDIA.

I.

OUR Central India Mission would be more correctly designated the Malwa Mission, India. All our present stations, Mhow, Indore, Ujjain, Rutlam, and Neemuch, are in the ancient political division known as Malwa, and it will tax the energies of the Canadian church to the utmost to evangelize that rich and populous territory, which has in the providence of God been allotted to it. Within recent years other branches of the Christian church have occupied portions of Central India. Mission stations have been opened on the east of Malwa at Jhansi, by the American Presbyterian Church, and at Bhopal and Sehore by the Friends' Mission. The country east of Malwa would naturally fall to the care of these churches. On the west of Malwa lies Gujerat, a province chosen by the Irish Presbyterian Church as its field. To the north are the Rajputana States, where the U. P. Church of Scotland has planted its missions. On the north-east are the provinces where the American Presbyterians and other bodies are filling up the field. To the south are the Central Provinces and the Bombay District, where the Free Church of Scotland and other churches are carrying on operations. But with the exception of the Friends' Mission in Bhopal the Presbyterian Church in Canada is the only one working in Malwa.

Malwa is one of the richest provinces in India. It is sometimes called the Garden of India. Drouth and famine are unknown, and in the years of famine the starving inhabitants of Rajputana flock into it, like the sons of Jacob

of old into Goshen, with their families, their sheep, their goats and their cattle to save their souls alive.

Central India is, in the main, a vast plateau with one edge tilted up to the top of the Vindhya Mountains, which run across the heart of India, and with the other edge reaching to the Valley of the Jumna and the Ganges. The portion known as the tableland of Malwa is buttressed on the south of the rugged range of the Vindhyas, which on their southern side are steep and bold, but on their northern side slope away almost from their very summits to the plains of Northern India. A low range of hills a little to north of Ncemuch marks the northern limit of the country of Malwa.

Malwa is in general a level plain, broken in parts by low rocky ridges, and dotted with flat-topped hills that rise abruptly from the plain, and are covered with stunted trees and scraggy, thorny scrub. It is cut up by numerous rivers and streams which washed out for themselves deep gorges and channels. These are in the cold and hot seasons almost dry, but during the rains they are filled with rushing torrents.

The country is but sparsely wooded. It was denuded of its forests thousands of years ago, and now nothing remains but great stretches of open plain, with clumps of shade trees and mango groves in the cultivated parts, and low thorn bushes and underbrush in the rocky and barren jungle.

Rich though the land is for wheat and corn and the opium poppy, it is not a land of fruits and flowers, of running brooks and flowing springs and fountains. The visitor to Malwa expecting in a tropical clime, luxuriant foliage, luscious fruit, and gorgeous flowers, is sadly disappointed. There is nothing of the kind. The fields are, the greater part of the year, bare and brown, save where the irrigated fields of poppy and other green crops relieve the eye. Fruit is alike scarce and poor and dear, and vegetables are insipid compared with the products of a Canadian garden.

Before proceeding to speak of the people one word as to their political relations.

Central India consists of a group of about 70 native states, small and great, all under the supervision of the

Agent to the Governor General residing at Indore, who is the medium of communication between them and the British Government. The largest and most important State is Gwalior, ruled over by a Maratha prince of the house of Sindhia. The next in importance is Indore, also ruled over by a Maratha prince of inferior caste, of the family of Holkar. Then follow Dhar, Rutlan, Jaora and the two smaller States of Diwas. The rest are all dependent States paying tribute either to Sindhia, to Holkar, or to Dhar.

Malwa is partitioned and parcelled out among these native rulers, whose territories so intermix that, in one day's itineracy in preaching, villages situated in two or three different States may be visited. But the great portion of Malwa is divided between Sindhia and Holkar, who exact tribute from the petty chiefs whose lands they had not confiscated before the British gained supremacy about seventy years ago.

For nearly three-quarters of a century peace has reigned in that land where for centuries strife and warfare had made confusion and anarchy. The different Native States were at perpetual discord, the strong over-running and subduing the weak, the weak combining and throwing off the yoke, only to have it replaced again by some new and more powerful combination. But now by the strong arm of British power the weak are protected against the encroachments of the strong, and the strong are protected alike against internal and external foes. This is a condition of things for which we should give thanks to God the Ruler of the Nations, who has so guided events that the messenger of the Cross may go from State to State throughout the length and breadth of the land, none daring to molest him or make him afraid.

Malwa is inhabited by peoples of different tongues, races and tribes. We have a few Parsees, the fair skinned inoffensive, intelligent, enterprising descendents of the fire worshippers of Persia, who centuries ago were driven by the Arabian founder of Muhammadanism from their native land to seek refuge on the shores of India. Their well stocked shops and stores are found in all important trade centres, and they are ever found reliable in the large and important

contracts for the English Governments with which they are intrusted.

There are also a few representatives of the chosen race, remnants of Jews who have lost nearly all traces of their original faith, and are almost swallowed up in the surrounding mass of heathenism.

About one-fifth of the population is ranked among the followers of the false prophet. Some of these are the descendants of the original invaders from Arabia, Persia and Beloochistan, who during a period of a thousand years from time to time swept down through the passes of the Hindoo Koosh into the plains of Hindustan, pillaging cities and towns, robbing temples and desecrating shrines, smashing idols and slaying Brahman priests, carrying off women and children into slavery, and finally establishing a kingdom which crumbled only when the English appeared to take the place of the Muhammadans as the rulers of India. Others are the descendants of the tribes of Rajpoots and other Hindus, who, to escape the sword, or the confiscation of their village lands, accepted the Koran and pronounced the simple formula, "there is no God but One and Mahomed is His prophet," by which the proselyte enters the fold of Muhammadanism. Proud, bigotted, scornful, and fanatical, they are everywhere the opponents of the Cross, and stirrers up of strife. As in the early days of Christianity the apostles were resisted by the Jews scattered abroad in every city, so now in every important town and village in Central India there are found Muhammadans, enemies of the gospel, who incite the Hindus to oppose the truth, and poison their minds with false representations of the incarnation and atonement of the Lord Jesus.

Next we have the great mixed mass of Hindus, comprising every caste and colour and creed, from the proud Brahman, fair and well nourished, to the despised, dark skinned and boney outcaste huddled in huts without the city walls; from the philosophic Vedantist, who merges the world in God and God in the world, to the ignorant aborigine, whose gods are malignant ghosts and demons hovering over his home and his fields waiting to pounce upon him and to destroy his children and his cattle.

At the head of the list comes the Brahman, claiming to have sprung from the mouth of Brahm, and to be entitled to the homage and service of all lower castes, planting his foot on their necks, and promising salvation to those who drink the water in which his holy feet have been washed. Brahmans swarm in Malwa. Many are now in these evil days obliged to earn their living by the sweat of their brow, and are found as farmers in the villages, or as servants of various kinds in the cities and towns, who still proudly reply in answer to a question respecting caste, "I am a Brahman."

But vast numbers, trading on their supposed sanctity and the superstition of the people, beg or demand their living from door to door. With a capacious wallet, and clad in grotesque dress, the holy mendicant goes from door to door and calling out "Annand hai," "there is joy," receives doles of grain or flour often from very scanty stores. None dare refuse for fear of the Brahman's curse. The Brahman priests live on the offerings to the gods at the shrines and temples. The Hindu religion is their craft, and all their worldly interests combine with their religious prejudices to protect their craft which is endangered by the spread of the Christian religion.

Owing to the anarchy and disorder, the raids and ravages of plundering hordes that ever and anon swept over the country, and owing to the great commingling of races, the power of the Brahman is less in Malwa than in many parts of India, yet it is a mighty influence and it makes itself felt when any section of the community, or the people of a village, show a leaning towards Christianity. Often the work of weeks is undone in an hour by a crafty Brahman.

Next to the Brahmans come the Rajputs, proudly tracing their lineage to the sun, reputed descendants of the warrior castes, and fabled to have sprung from the arms of Brahm. To this race, the noblest, the most chivalrous, and the most manly in India, belong most of the nobles and petty chiefs in Central India, dwelling in castles surrounded by their soldiers and servants, spending their time in inglorious ease, and too often the helpless, hopeless slaves of opium and strong drink. The occupation of the fighting class is gone, and it finds its glory in the memory of heroic deeds done long ago. Scattered through the country many Rajputs are

engaged in agriculture and other peaceful pursuits. Of all the Hindus they are the most honorable, the most polite, the most accessible, and the most friendly that we meet in our work.

In the third class, said to have sprung from the legs of Brahm, are placed the bankers and banias, merchants and traders. This is the most unpromising of all the divisions of Indian society for Christian work. The Banias are, as a rule, fair skinned, shrewd, sharp, intelligent, proud and bigoted. Nowhere in the world perhaps, is the hardening effect of the love of gold more visible than in the hearts and lives of the Banias or merchants. Lakshmi, the god of wealth is their favorite deity, and at the beginning of every year they gather their silver and their account books together in a heap, and calling in a Brahman priest who daubs them over with red paint, and mutters sacred texts, and performs over them childish rites, under his guidance they render worship to them as a present deity. Their hearts are as dead and cold as the gold they handle. They are insensible to the claims of all things higher than earthly gain. They scarcely trouble themselves to discuss religion with the missionary, and with flowing robes disdainfully sweep past the crowd gathered about the preacher in the street. The thought of seriously considering the claims of Christianity seems scarcely to enter their heads.

Closely associated with the Banias, and possessing similar social and moral characteristics, though differing in religious views are the Jains. They are the wealthiest, and commercially the most influential class in Malwa, and indeed in the whole of western India. They are even more difficult to reach than the Banias. I have heard of only one Jain receiving Christian Baptism. In religious opinions and practices they are akin to the Buddhists who once predominated in India, and to this day in Ceylon, Burmah, Siam and China are found in vast numbers. They do not believe in a personal God as the Creator and Ruler of all, but they have temples, the finest and most elaborate in India, in which they render worship to one or more of 24 deified mortals who by a life of asceticism have gained emancipation from repeated births. They believe in Karm or fate as the ruler of man's destiny. As fire burns the

hand placed in it, so every act has its consequence for good or evil, and no power in heaven or earth can avert the consequence.

Taking animal life is accounted as the greatest of all sins, and Christians are regarded as the greatest of all sinners, because their religion permits the slaying of animals.

The holy ones of the stricter sect sweep the ground before them as they walk lest they tread on a crawling worm and thereby incur the guilt of murder. They wear a cotton pad over their mouths lest perchance a luckless insect should find its way in and perish. They kindle no fire, even to cook their food, after dark, lest some form of animal life be destroyed. The merchants cover their lamps in the evening with a gauze frame to save the life of the silly moths that seek the flame. A Jain king once lost his kingdom because, from fear of destroying animal life, he refused to march his army in the rains.

The missionary in districts where the Jains are found has to engage in many a weary discussion on the matter of killing animals, since their life is held to be equally sacred with that of man. How often, when a good impression seems to have been produced on a crowd by the preaching of the gospel, some Jain or Brahman (for the Brahman on this matter is at one with the Jain) will raise the question: "Is taking animal life sin?" The preacher may try to parry the question for a time, but an answer will be insisted on, and unless he is on his guard and answer discreetly, a wrangle will be the result, in which every good impression will be swept away by the gusts of passion that rise in the minds of his hearers.

Last of all among the caste Hindus comes the great Shudra class, ordained by their issuing from the feet of Brahm, to be the toilers, the hewers of wood and the drawers of water. This is the great unwashed class, the once born, to which belong the artizans and manual labourers, the blacksmith, the goldsmith, the oil presser, the farmer and a hundred other trades and employments necessary to the well-being and comfort of society. In this large society trade has come to be identified with caste, and caste laws and usages have been introduced which as effectually keep

the different trade guilds apart as if the members of the one were Chinese and of the other, Africans.

The original word for caste was *varna*, meaning colour, and the first division doubtless arose from the variety of races struggling together on the plains of India, differing from each other as much as the European does from the Negro, or the Chinese from the North American Indian. Since purity of blood is supposed to be contaminated or destroyed by intermarriages, and by forbidden food, one can easily understand how regulations in regard to marriages and eating and drinking, were adopted, and multiplied, especially where, as in India, the food is universally eaten from the fingers, and where great differences prevail as to personal habits and cleanliness. When the Brahman doctrine took hold of the people—the doctrine of the importance of ceremonial purity—society became more and more split up until we find it as it is to-day, with the Brahmans numbering their castes by hundreds, who will neither eat together nor intermarry. And in the same way the Rajputs, the Vashyas, and the Shudras are separated into countless divisions with differences known only to themselves, but which separate them as truly as if they belonged to entirely different races.

These great fissures in society apart from the hardening and demoralizing effects of caste on the hearts of the people, in the meantime greatly hinder the progress of the Gospel. The different classes, so multitudinous in Indian society, have so little real communion with each other, are so filled with jealousies and affect each other so little, that general work among the Hindus seems to lose all force, and its effects seem to be dissipated without producing an impression anywhere. Leaven will work only in a close and compact mass, where particle touches particle, not where they are separated by wide spaces. New ideas and new moral forces can make but slow progress where the lines are so sharply drawn as they are between the different castes in India. It seems at present as if, in the beginning at least, the gospel were to run along caste lines; for efforts concentrated on particular castes seem most successful. When the gospel has once really taken hold of any particular caste it will follow that caste and permeate the whole of India, and so that which

now hinders the evangelization of the masses will afford lines and tracks along which the gospel shall spread from village to village and from district to district, until Christianity shall become a mighty power in the very heart of Hindu society.

Passing now outside the caste system we have a vast number of outcastes, the Pariahs and Sweepers, and people of filthy occupations and habits, who eat the flesh of animals that die a natural death. They live in quarters by themselves, usually outside the walls, and are treated as the very outscouring of the earth, little better than Christians.

In Malwa and in the hilly tracts to the west are numerous tribes of aborigines, Bheels, Meenas and other wild, thieving tribes whose professed means of livelihood was plunder and theft, but who are now settling down into the more peaceful ways of civilized life. They were originally the owners of the soil, but, like the red Indian of America, were driven into the hilly forests by their more civilized conquerors, where for long ages they have remained isolated, retaining their ancestral customs, superstitions and demon worship. They formerly lived by plunder and the chase, but now even in the wilder districts, where their wattled, beehive huts are scattered over the hills and valleys, they are devoting themselves to agriculture. The fact that they do not live in villages, but in scattered hamlets, will make the work of carrying the gospel to them more difficult, but it will be more than compensated for in the absence of caste.

But the Church must not forget that Hinduism is enlarging its borders and taking in the aboriginal tribes who have been so long upon its outskirts. They are fast being persuaded to give up killing the cow, and to employ Brahman priests at births, marriages and deaths, which is all that is necessary to their being enrolled as a low caste among the Hindus. Their local deities and fetishes are admitted into the Hindu Pantheon, the stones of their rude altars are daubed with oil and vermilion, a Brahman performs his mummeries and his rites before them, and the process is complete, the tribe has become Hinduized and takes its place as one of the numberless castes in the Hindu system. If the Christian church does not hasten with the gospel to these long neglected and despised tribes, they will soon be

firmly entrenched behind the barriers of caste, and the difficulty of gaining them for the Saviour's kingdom increased tenfold.

II.

Let us now glance at some modes of life and customs as seen in Malwa. The inhabitants of India all live in cities, towns and villages. The cultivators of the soil do not, as in western countries, live on the land they till, but gather for mutual protection and safety into villages and walled towns. These villages are dotted at irregular distances over the plain, from one to three or four miles apart, and are connected by cart tracks winding about among the fields as the configuration of the ground may determine.

The fact that the people are found in villages greatly facilitates the work of spreading the gospel. In the mornings before they have gone out to labour in their fields, or in the evenings after the day's work is done, they may be readily collected by the singing of Christian hymns, or by the magic lantern, and a single address will reach the majority of the entire male community.

From time immemorial the village system has prevailed in India. Each village is a little self contained community. The government of its internal relations is managed by a Patel or head man with whom is associated a council of the wise men or elders of the place. All cases of dispute or of difficulty among the members of the community are settled by this council.

Each village of any importance is self contained, that is it has its tradesmen, artizans, and servants necessary for its wants. It has its bania or shopkeeper to barter for grain the coarse homespun cotton cloth worn by the men, or English dyed stuffs for the women; its carpenter to make its plows and ox-carts; its blacksmith to make its ploughshares; its shoemaker to make its shoes; its potter to make its earthen cooking and water vessels; its washermen to wash its clothes; and its sweeper to cleanse its streets.

But come with me now into an Indian village and see how these people live. We make our visit in the delightful days of the cool season. As we approach a cluster of mud walls supporting tiled or thatched roofs in a grove of huge

shade trees, we see numerous small stacks of coarse straw and numbers of muzzled oxen tramping round and round upon sheaves spread upon the ground. It is the village threshing floor, and the grain is being separated from the straw. That man standing at one side on a high tripod is winnowing the threshed grain. The grain in the chaff is handed up to him in a basket which he takes and pours slowly out from his elevation. The wind carries away the chaff while the golden grain falls in a heap at his feet. Three thousand years ago the grain was threshed and winnowed in precisely this manner. The Indian farmer from generation to generation follows the old methods. A few years ago a steam plow was sent from England to a village in the Bombay Presidency, with a view to its introduction into Indian agriculture. On the day appointed for an exhibition of its work, there was a great gathering to see the plow that could go without oxen. The plow was decked with garlands and accompanied to the field with a blare of trumpets by a great concourse of people, where it did its work amid shouts of wonder and admiration. And what was the result? Has the steam plow been introduced? Far from it. It was laid up in a temple, its share was daubed with red paint to denote that it has become the abode of some god, and is entitled to worship. And the old ox plough holds on its way. The Indian farmer will likely go on winnowing his grain from his lofty stool for generations to come.

To our right as we approach the village entrance we see a sheet of water covering two or three acres of ground. It is the *talao* or village tank, made by throwing an embankment across a depression in the plain which retains the waters accumulated in the rainy season, and it is a precious boon the year round to the villager and his cattle, even though in the hot season its waters do become like pea soup and are covered with a green or yellow scum. Along its banks, or on the stone steps leading down to the water, are men and women, some washing their teeth and some their faces, some are bathing, never divesting themselves, however, entirely of their garments, some are washing their clothes and some are filling their water jars, and some are paying homage to the sun and sprinkling water over themselves as a protection against evil spirits. Along the banks of the

tank or pond are little shrines or temples, where the worshippers go to salute the idols before they return to their homes.

What is the meaning of that silent melancholy group on our left gathered about a fire of blazing logs and brushwood? Ah! that is an Indian funeral. A few days ago a father or mother, it may be, took a chill, fever set in, and this morning the spirit left the body. The tenantless clay was hastily washed and wrapped in a cotton cloth, and borne out here on a bamboo bier and laid on that pile of logs. After the Brahman had performed his idolatrous rites and muttered over it his Sanscrit mantras, the eldest son applied the torch, and now the body, last night so full of warm life, will soon be a heap of ashes. The eldest son will come again in three days and rake out of those ashes a tooth or two, and a bit of skull bone, and carefully wrapping them up in a handkerchief will carry them away to the Ganges, and cast them into its sacred waters in the hope that the sins of the dead will be washed away.

Here and there on the burning ground you see white domes supported by slender, carved pillars, resting on stone altars or platforms, in the midst of which is erected a slab or two with the figure of one or more women rudely carved upon it. These are the memorials of devoted wives who burned on the funeral pyre with their dead husbands more than half a century ago, before the strong arm of British law put down the inhuman custom of *sati*. Were the decree forbidding it removed, wives would soon again burn or be burned among the Brahmans and Rajput nobles, and doubtless some of the widows would welcome a return of the old custom as a relief from the terrible misery to which by the laws of caste they are now doomed.

Let us now enter the village. Coming down the street before us is a motley procession, headed by musicians with kettle drums, tom-toms, cymbals and rams' horns, making to Western ears music most discordant. It is a marriage procession. At the burning ghat we passed a group of mourners, and here is the joy of the wedding day. Thus in this world do sorrow and joy meet. The day that brings bereavement and grief to some, brings domestic joy and gladness to others, and the stream of humanity flows on.

But as the procession draws near, behind the musicians you see the dancing girls, decked out in jewelry and gaudy finery. With brazen face, and languid gesture and plaintive song, they attract the crowds as they ever and anon halt to perform the Indian nautch or dance.

Immoral though these women are, and vile though their songs are, no marriage feast is complete unless graced, or rather disgraced, by their presence.

But where is the bridegroom? Look along to the end of the procession and you will see him, a child of six or seven summers, proudly seated on a reined charger caparisoned in tinsel and scarlet. Innocent boy, it is his marriage day, but he knows not what it all means. He is mated for life to a child whom he knows not, whom he has scarcely seen. And she, poor infant, the bride, where is she? Among the women shut up within the house, peeping through the lattice at the gay procession, in which her future lord, the hero of the day, is being paraded through the streets in tinsel glory. Will he love her? Will he cherish her? Of such things she thinks not. All she knows is that he is hers, as her playmate brother is hers, or as her father is hers. Poor child, she knows little of what the future may bring her. Possibly before a year is gone she may be a widow, a widow for life, the household drudge, the slave of a mother-in-law, who curses her as the cause of her son's death. No more loving words and caresses for her. No wonder that many such child widows put a sudden end to their misery by flinging themselves into the dark well, or swallowing the fatal opium pill.

But we must hasten on. Let us enter a door in a blind mud wall, and see what a villager's house is like inside. You must stoop low or your head may collide with the top of the door frame. On your right as you enter you see a long, narrow room which is given up to the cattle and goats at night, and on your left is another recess in which on a mud platform the master of the house and other members of the family sleep. Passing on we find ourselves in a small court yard around three sides of which are the living apartments of the family, often numbering thirty or forty souls. Parents, grandparents, children and grandchildren, uncles, aunts, and cousins, all congregate together under one roof, and share a

common purse. In one corner the cotton wheel is whirring, in another two women in low plaintive tones are chanting some song while they grind the meal for their coarse, unleavened bread. The grain is dropped into a hole in the upper mill stone, and as it works out beneath the revolving stone it is crushed into the coarse flour universally used throughout India. Each family does its own gristing, as their forefathers did three thousand years ago, and this work always falls to the women. Long before the sun appears the murmur of the grinding stones may be heard in every hut in every village.

Near the women at the mill, curled up in a little basket, is a wee brown skinned bit of humanity fast asleep. It has had its allowance of opium, and it disturbs its mother by no cries of hunger or pain. Helpless creature, it may take a cold some of these days, and drugged with opium it will succumb, and go the way that so many infants in India have gone before it.

If we peep in at one of the low open doors we shall see a bare room without furniture, with smooth, plastered, mud floors and walls. In one corner is a low, mud hearth where cooking is done in a few brass or earthen pots. Chairs, tables, couches there are none. The people for the most part sit on their heels, and eat with their fingers from a common brass vessel, or from broad leaves skewered together with bits of wood. The low bedsteads on which they sleep are during the day set up against the wall in the sunlight to rid them of superfluous animal life.

But what are those brown cakes spread regularly over the ground in the court yard, or stuck up against the walls? They are to be seen in large quantities spread on the ground outside the village. That is the fuel used everywhere in India. What is used as manure in other countries is in India gathered up by the women and children in baskets and afterwards mixed with water and worked up as children make mud pies. It is then either spread out in rows on the sod, or stuck up against the walls to dry. It is this fuel which, when the evening meal is being cooked, gives a sickening smoke and smell that greatly distress Europeans who have to live near an Indian bazar.

But before we leave the village let us visit the idol temple, for the bells are ringing for the evening worship. But all this clatter of big drums and little drums, big bells and little bells and cymbals, is not to invite the people to an hour of devotion or of united worship. It is designed merely to call the attention of the temple god to the worship that is about to be offered by the priest. It is not a thing with which the common people have anything to do. The priest is their representative and he is paid to render the morning and evening offerings and to perform the customary rites. The common people little concern themselves with the services rendered to the idols by the priests. But when children or cattle are sick, or when trouble and distress visit the family, the afflicted ones go alone, and having rung the bell overhead to call the attention of the god, they prostrate themselves before the shrine and mutter, like helpless babes, the name of their god, and after making the prescribed offerings to the priests return to their houses confident that their prayers will be granted.

The temple we visit is an ordinary village temple, built of stone, with pillars and dome and pyramidal spire rising above the shrine where the god has his throne.

We may only stand on the steps and look in. Unless we take off our shoes we are not allowed to plant foot within the sacred precincts. We notice that all the clanging and banging of bells and drums is done by children who ceased their play in the streets, and rushed in keen rivalry thus to serve in the temple. We notice, too, that there are no seats of any kind for the worshippers. They are not needed here, for no religious addresses or sermons are ever given to the people in a Hindu temple. The temple is not for the people. It is merely a habitation for the god. Away at the far side in a little dark room, lighted only from the doorway, on an altar decorated with tinsel, and surrounded by shells and little brass vessels used in the offerings, sits the silent idol in state. It is scarcely visible in the darkness. But we catch a glimpse of its black face as the half naked officiating priest waves the sacred flame around its head, while in low wierd tones he chants the old Sanscrit hymns that neither he nor any spectator who may happen to be present understands. The rites over, he sprinkles the sacred water in

which the idol was bathed on the bystanders, and bringing out the sacred fire presents it to them that they may pass their hands through it and rub them across their foreheads.

The priest having composed the idol to sleep locks the door of the shrine and leaves it till the morning, when he will return and repeat the performance of the evening. We turn away jealous for the Lord God of Hosts, and cry O Lord how long shall the idols profane the land, and the people serve devils.

As we leave the village our hearts are again grieved as we see a huge rough slab of stone with an image of a monkey rudely carved upon it. It is the image of Hanuman, the monkey god, one of the most popular in all India.

Under that tree hard by, your eye rests upon a heap of common stones set up in a row and daubed with red paint. These are dedicated to the goddess of small-pox. Those bits of cocoa-nut shell scattered about are the remains of offerings. When small-pox was raging in the village many an anxious mother came here and vowed that if her boy should recover she would present an offering of a cocoa nut. When the boy escaped the mother was as good as her word, and in the midst of rejoicing companions, presented her cocoa nut and broke it before the shrine of the goddess, burning at the same time a little incense in that earthen vessel where the ashes still remain. These strips of red and white cotton streaming from the trees round about, have been placed there to guard the villagers and their cattle from the malignant ghosts and demons that are thought to be constantly hovering near.

We pity these deluded votaries of idolatry and long that we had the power to clear away the mists and the scales, that with undimmed vision they might see Jesus as the Life and the Light of the world. But we can only drop a few seeds of truth into their minds and pray that the Spirit of God would by his grace water them and make them to spring up and bear fruit.

(To be continued.)

Rutlam, India.

W. A. WILSON.

BIBLE STUDY.

The Drawing Power of the Cross.—"And I, if I be lifted up from the earth, will draw all men unto Me. This He said signifying what death he should die."—John 12: 32, 33.

(a) From the story of Christ's life, as we have it recorded in the four gospels, we learn that there was much about Him that went to draw men. The truth that He taught and the manner of His teaching exerted a drawing power over some. The miracles that He wrought had a similar effect upon others. The material benefits which He bestowed persuaded some to follow Him for a little. His kind, gentle, gracious, loving treatment of those with whom He came into contact proved a magnet for some. And were we to read the experiences of men still, it would be found that all these features of our Lord's life and work continue to exert a drawing power.

(b) In this passage Christ Himself mentions another fact that will prove a drawing power parallel to those already mentioned. It is the fact of His death. His cross is going to draw men to Him as surely as His teaching, His miracles, His gentleness, meekness and love, and this has been the experience of men. They have found in the cross a magnet attracting them to Christ.

(c) Indeed the Lord goes farther. His words justify us in saying that He regarded His cross as the most powerful of those forces that go to draw men to him. This interpretation of His words is confirmed by the teaching and work of the apostles. They went about seeking to persuade their fellows to become followers of Christ. In doing so they kept the cross prominent before their hearers. They preached Christ and Him crucified. So much indeed was this the case, that their preaching was known as the preaching of the cross. It was evidently their opinion, therefore, that there was nothing went to draw men to Christ so effectually as the story of His cross. This moreover is a fact, as might be indefinitely illustrated from Christian

experience. Whatever the explanation of the fact may be, it is evidently a fact as well as scripture doctrine that the cross is the greatest of all magnets going to draw men to Christ.

Nor is it difficult to give at least a partial explanation of this. (a) First and most important, men see in the cross of Christ a remedy for their sin. On the cross Christ makes atonement for sin and so provides a remedy for it. Since, therefore, sin is the greatest of all evils men are drawn to Christ that they may share in the remedy that they see provided for them on the cross. Those who do not feel the evil of sin will not be drawn by this aspect of the cross.

(b) Less important reasons why the cross draws are such as these: (1) On the cross Christ makes the crowning revelation of His love. Throughout His life Christ manifested His love, but never so fully as on the cross. (2) There He also made the crowning revelation of His self-denial. Throughout His life he manifested a self-denying spirit, but never so fully as in His death.

(c) His bearing on the cross is almost more attractive than His bearing elsewhere. Here might be mentioned, His forgiving spirit—praying for His murderers, His patience—never a murmur escaping His lips, His meekness—never a word of resentment for His enemies, His thoughtfulness—making provision for the comfort of His mother.

D. McK.

FAME.

Her house is all of echo made,
 Where never dies the sound;
 And as her brows the clouds invade,
 Her feet do strike the ground.

—Ben Jonson.

OUR COLLEGE.

Rev. A. J. Mann, B. A., called lately at the College to see his old friends.

Mr. A. Miscampbell has been off for a week. A bad cold was the cause. Jack Frost deceives old curlers too.

We congratulate Wm Cooper ('94) on his induction to the pastoral charge at Listowel, and also J. A. Mustard ('94) on being called to Kent Bridge.

Harry Semple, who is in the graduating class at Varsity, is again very dangerously ill. We trust that he may be permanently restored to health before very long.

J. A. Cranston, B. A., and H. T. Kerr, B. A., have been appointed by the Literary Society to debate at Wycliffe College early in March. They will endeavor to show that Socialism is the true solution of the labor problems of the present day.

We were pleased to see Rev. J. G. McKechnie ('93), from the West, and Rev. E. A. Harrison ('93), of Dundalk, spending a few days in our halls. They have both been successful since leaving and have done wisely in making provision to occupy their manse. We wish them well.

In one of our Professor's private rooms, the newly appointed lecturer Rev. Mr. — is waiting ere beginning his lecture. Timidly he exclaims, "what mean those noisy disturbances in the class room?" The older Professor replies, "perhaps it is the young ravens crying for food."

In the well-known No. 8 and in a little upper room among Varsity men (No. 23) a few men meet each night for prayer. The Foreign Mission prayer card has been followed. In No. 8 the Spirit's power is manifest in the rich results following, and from No. 23 like influences will spread through the future lives of these half-score young fellows.

The many notices given by the city papers of the wedding on Jarvis St., Feb. 6th, where Miss Helen W. Shortreed and Rev. H. R. Horne, B.A., L.L.B., of Chalmers' Church, Elora, were principals, have been read with pleasure and congratulation by all Knox men. Harry's spirit is still felt around our halls.

The attendance at the public missionary meeting was as usual large. Mr. Robert Kilgour occupied the chair and spoke nobly of the Society. We shall be pleased to read the paper on "The Principle of Evangelism," given by J. A. Dow, B.A., when it appears in the MONTHLY. The Society is deeply indebted to Rev. Win. Patterson, of Cooke's Church, for his plain talk on the "Church in the World."

The following notice re the Thomson portrait has been placed on the board:—Those who intend subscribing to this fund are requested to fill up the card as soon as possible, even if the subscription be not paid for a few weeks. The filled cards give the Treasurers an idea as to the financial position of the scheme. The cards may be handed to either of the Treasurers, Rev. W. A. J. Martin or E. A. Henry. It is hoped all subscriptions will be in by March 31st at latest.

Among the old Knox men who have a finger in literary and editorial work is A. J. McLeod, of Regina. Under the auspices of the Indian Industrial School, of which he is Principal, there is issued monthly a little journal of 12 pages with the suggestive and inspiring name of "Progress." The subscription price is only 25c. a year, and the subscriber will find many articles and items of interest, especially in reference to Indian customs and character and work among the tribes. Besides the news of the Regina school, correspondence appearance from other centres of Indian work. The following from Birtle is worth quoting:—"Little seven year old H. was recently told that a letter had been received from his mother, and that she made anxious enquiry about his health, and hoped for some message from him. H. betrayed very little interest. 'Do you understand what I said, H.?' 'Yes.' 'Well, what do you wish to tell your mother?' H.—'Moccasins.'"

The students in the Practical Homiletic class were treated lately to a pleasant change in the customary class routine when H. A. MacPherson, in clerical garb, delivered his sermon without note or manuscript before Professor and students. Old Knox men can easily understand the difficulties to be overcome ere his auditors could be won over to give an appreciative hearing. The preacher who can do so is no novice in the arts of persuasive discourse, and we congratulate the said speaker on his success.

In a letter to the editor, dated January 10th, and accompanying the interesting article on Central India, of which the first instalment appears in this issue, the Rev. W. A. Wilson writes as follows,—“Many thanks for the “Monthly” which reaches me duly. We publish two papers here, one in English and the other partly in English and partly in the vernacular, the latter of which I also edit. So you will know how time is consumed in proof-reading and furnishing “copy.” I am glad to see the “Monthly” succeeding so well. I wish that we on the foreign field had more time and energy to help you. Best wishes for the prosperity of the “Monthly.”

Rev. C. W. Gordon, B. A., of Winnipeg, a favorite name among the younger alumni of our college, gave, instead of Dr. Robertson, the semi-annual address in the dining hall, on Mission Work in the Northwest. He long ago had the ability to talk effectively to college men and made it tell to good purpose in this address. Like an earnest Westerner having faith in his country and church, he says, “How would it be to invest a few years of your life, to do foundation work in this great country? We need the best men, too. There are representatives of all companies entering those towns. We want men to represent the church; to show those people that they cannot do without it, which we know to be true; to tell them that it is the most important thing, and also to live among them that such personal contact may establish the same.”

A year ago Professor MacLaren suggested a change in part of the course in Systematic Theology by introducing Seminary Work. When first attempted many were dubious

about its success, but it goes without saying that such is now assured. At the beginning of the term topics are given out to about forty students, to prepare papers thereon. The subjects are closely connected with his other lectures, though more of a controversial nature, as found in modern theological literature. Two of the men open the subject and then follows a very interesting and helpful discussion. The hour generally goes by too quickly and other hours have frequently been appointed to conclude discussions. No doubt the scheme will be further perfected in years to come and find a regular place in the work of the session.

The students without any formal demonstration or excitement, though with deep sympathy and affection, gathered in No. 1 Monday evening, Feb. 18th, to bid farewell to Mr. Goforth. Rev. Mr. Ramsay presided, and in the audience Dr. MacLaren, and Rev. Messrs. Wm. Burns, W. G. Wallace, Mutch, R. C. Tibb, E. A. Harrison, Geo. Logie and Slimmon were present. Mr. Goforth told how anxious he was to return. He wished to relieve Messrs. McGillivray and Grant to enable them to have a little rest ere the hot season begins. The natives were suspicious about the foreigners leaving when war was near. His return would disprove their fears and even strengthen his influence. There were many other reasons why he thought it his duty to go for which he would risk all dangers through present Eastern hostilities. It was a humble yet worthy address. Dr. McLaren, Messrs. Slimmon, Wm. Burns and R. A. Mitchell also spoke. The students dispersed to meet at the Union station at 12 a. m. on Thursday to have the last farewell. This was done and the train moved out with Goforth, Slimmon and Dr. Malcolm on board, off to China, leaving a very large company of professors, students and friends singing the last notes of "God be with you till we meet again."

OTHER COLLEGES.

Dr. MacVicar has introduced in his third year class, the seminary discussions adopted since last year, in Dr. MacLaren's senior class.

Dr. Fred. Tracy, Lecturer in Philosophy in Toronto University has issued a second edition of his book "The Psychology of Childhood."

In our February issue two statements were inadvertently ascribed to the Queen's College "Quarterly" instead of the Queen's University "Journal."

Manitoba College has organized a "Canada Club." Its aim is "to promote the study of Canadian literature ; to develop a national spirit among the students and to form the nucleus of a Canadian library."

A new Literary Society has been organized at Queen's. It is a monthly association chiefly for advanced students, the object being the investigation and discussion of advanced literary and scientific subjects. At its first meeting George Eliot's "Romola" was studied.

Another interesting item from Kingston is that the University Senate Committee has sustained a report recommending the adoption of the scheme of Matriculation proposed by the University of Toronto ; expressing pleasure at the raising of the standard from 25 to 33 per cent. on each subject. The Kingston committee suggests a more elementary paper with a requirement of 40 per cent. or even 50 per cent. for pass. This latter plan, in their opinion, would compel an extra year's attendance at a High School.

PRESBYTERIAN COLLEGE, HALIFAX.—Several of the Presbyteries in the Maritime Provinces are, at present, considering the better oversight of Mission Stations and regulation of student supply.

We were pleased, recently, to have a visit from Rev. K. J. Grant, D. D., of Trinidad. In addressing the students he pled most effectively the cause of Foreign Missions.

SAYINGS OF THE DAY.

Consider, then, the lilies, consider them and recall them. O ye poor, wounded, broken hearts, in all dark hours when for you, under the stress of practical necessities there can be for the moment no happy leisure, no healthful expansion, no blessed ease, consider the lilies ! When all goes hard with you, and the heavens are black above you, and the earth is as iron, and no light breaks out upon you, and no honour greets you, and no comforting response meets you by the way, and all for you is mean and sordid gain, yet consider the lilies and be brave ! Go through with your task, for out there in the fields the lilies nod and dance in the happy winds, and they shout to you as they dance with all their voices : "God is no hard taskmaster. He is no loveless tyrant. Some day you will know it for yourself. God is not content to see you as you are. He has other things in store for you. He recognises all that you lack. Look on us, see how He delights to clothe us, see how He revels in pouring down beauty and joy upon us. If He does it for us who to-day live only that to-morrow we may be cast into the furnace, do you think He will not some day do the same for you ; yea, and far more than this, O ye of little faith !" — *Dean Stubbs, of Ely, on "Consider the Lilies."*

"This is the message that we have heard of Him, that we should love one another. Not as Cain, who was of the wicked one, and slew his brother. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him." It was an old superstition that a murdered man's body began to run warm blood again as soon and as often as its murderer was brought near it. And in this way they used to discover who the real murderer was. Now, just suppose that that was indeed a natural or a supernatural law in the age of the world and in the land in which we live. How many men still living would begin to

be all over with blood in your presence? The man sitting next you at this moment would be like a murdered corpse to-night. The preacher now standing before you; your mother's son; the very wife of your bosom, when she does not flatter you; your own son; your dearest friend. Yes; you would then be what Cain all his days was, and all men finding you would slay you. They do not know, they would be horrified what it meant, when their throats began to run blood as they passed you on the street, or as you talked with them in the field, or as you sat eating and drinking with them at your table, or at their table, or at the Lord's table. But you know. And you know their names. Let their names, then, be heard of God in your closet every day and every night, lest they be proclaimed from the house-tops to your everlasting confusion and condemnation at the last day.—*Dr. Alex. Whyte, in Free St. George's, Edinburgh.*

EVOLUTION.

Oh that the course of time could back return,
 When sunset skies could yield a perfect peace,
 When every slope ablaze with golden fern.
 E'en in decay showed beauty's rich increase,
 And every skylark's song bade sorrow cease,
 Before the innocent mind had learnt to scan
 How God's fair earth is marred by sins of man!

But wherefore backward gaze with fond regret?
 Canst thou not learn the lesson God would teach?
 His face is forward, and His laws have set
 No limit to His forecast's boundless reach;
 If even here, at times, joy visits each
 Whose mind is pure, conceive what joys may thrill
 A world unsoiled by crime, untouched by ill!

Look forward! Though thy mind must fail to guess
 The vast developments of endless time.
 Believe that He, whose smile doth even bless
 This sinful earth, can, in His plan sublime,
 Complete a universe that knows no crime.
 Serve faithfully; help them that err, and wait;
 God in good time throws wide the golden gate.

—*The Academy.*

LITERATURE.

HEBREW SYNTAX. *By Rev. A. B. Davidson, LL. D., D. D., New College, Edinburgh. Pp. i.-vi., 1-233. T. and T. Clark, Edinburgh. F. H. Revell, Toronto.*

A book for which Hebrew students have long been waiting, has at length made its appearance. Hebrew Syntax, by Prof. A. B. Davidson, of New College, Edinburgh, will be hailed with delight by all interested in the progress of Semitic scholarship. The expectation raised by his excellent Hebrew acquaintance will be fully met in this work. Every page bears the impress of a master in oriental learning, whose power as a teacher and enthusiasm for his subject in the lecture-room is contagious. Hence it is a highly practical work, thoroughly up to date on all points of exact scholarship.

It combines a deep insight into the genius of the language with strong philosophic handling of its principles of expression, and a wealth of appropriate illustration rarely found in such a manual.

Although the author arranges his material under the old order of rubrics, noun, pronoun, verb and sentence, instead of beginning with the verb as Mueller and others have done, it will be found on examination, that his treatment of the subject is singularly fresh and fascinating.

Such chapters as The Determination of Nouns, Conversive Tenses with Vav, and Moods with Vav, are remarkably clear and comprehensive. They will solve not a few difficulties for perplexed students. The chapters on The Different Forms of the Infinitive and on The Participle are very logical and complete.

But it is in the Syntax of the Sentence that the author's ability to present a lucid, logical arrangement of the phenomena of the language is most conspicuous. The characteristic features of the numerical and verbal sentence are distinguished with rare discrimination and care. The treatment of Particular Kinds of Sentences is extremely valuable and as a psychological analysis of the modes of Hebrew thought and expression is truly wonderful. It would be hard to indicate a better statement of this difficult subject than is here presented.

No longer can it be justly said that Hebrew syntax is far in the rear of Latin and Greek.

Should anyone ask, what Hebrew Syntax should I get? it would be safe to reply, Get Davidson, for this work represents the high water mark of Oriental scholarship, and will be the Old Testament student's *vade mecum* for many years to come. Its place is assured.

THE RELIGIONS OF THE WORLD IN RELATION TO CHRISTIANITY. *By Rev. G. M. Grant, D. D., Principal, Queen's University, Kingston. New York: Anson D. F. Randolph & Company. London: Adam and Charles Black. Pp. 137. Price, 30c.*

This and the three following books have been forwarded by the Upper Canada Tract Society. The book before us is one of the Guild Text-Books of the Church of Scotland. Writers of other books in the series are Dr. P. Mc-Adam Muir, of Edinburgh; Principal Stewart, of St. Andrews; Professor Robertson, of Glasgow; Dr. McClymont, of Aberdeen; Dr. Cameron Lees, of Edinburgh; and Professor Cowan, of Aberdeen. It must be a matter of satisfaction to the Canadian Church that one of our ministers has been chosen to a place in such a distinguished company. Still more satisfactory is it, though to us, not at all surprising, to find that Principal Grant has fulfilled his allotted task so well. Many of our readers, and especially former pupils of Dr. Grant, know how well qualified he is by information and enthusiasm for the subject to write such a work.

Only the great religions of the world, Mohammedanism, Confucianism, Hinduism and Buddhism are discussed, and these, of course, in a necessarily brief way. But it is amazing to observe how clearly the main features of these great faiths are unfolded and their points of strength and weakness indicated, in so small a space.

Principal Grant teaches us to study these religions sympathetically, aiming not "to disparage any religion or to accentuate the differences between them, but to discover the points of agreement and to find a common need which one common element is waiting to supply." At the same time he guards us against the tendency, so common on the part of hasty generalisers, "to assume that Christianity can have no special claim, and that the differences between it and other religions are merely accidental."

It is a great pleasure to add this to the list (not yet large, but growing) of books of sound scholarship and genuine value which Canadian writers have given to the world.

LANDMARKS OF CHURCH HISTORY. *By Henry Cowan, D. D., Professor of Church History in the University of Aberdeen. New York: Anson D. F. Randolph & Company. London: Adam and Charles Black. Pp. 154. Price 30c.*

This, like the foregoing, is one of the Guild Text-Books.

There is no more difficult field for research and authorship than that of History. To separate legend from fact, to keep the middle ground and find the truth amid the passionate and prejudiced accounts that have come to us from either side of ancient controversies, to estimate aright the character and influence of men far removed in time and circumstance—all this requires a rare and special gift. The difficulty is increased when one's conclusions must be stated in such a limited space as the plan of the Guild Text-Books requires. To say that Dr. Cowan has given an outline history of the Christian Church during

sixteen hundred years in a book of 150 pages [and has made it accurate and interesting is to give great praise. And this can truthfully be said. With the instinct of a true historian the main points of the story have been grasped and placed in proper prominence while a condensed but intelligible thread of narrative has been spun between them.

The *Landmarks* close with the Reformation and are to be supplemented by another Text-Book on the "Churches of Christendom."

THAT MONSTER, THE HIGHER CRITIC. By Marvin R. Vincent, D. D. New York: Anson D. F. Randolph & Company. Pp. 41; paper covers; price 25c.

BIBLICAL INSPIRATION AND CHRIST. By Marvin R. Vincent, D. D. New York: Anson D. F. Randolph & Company. Pp. 43; paper covers; price 25c.

Dr. M. R. Vincent is a representative of a school of theological opinion which at present is not the predominant school in the American Church. His aim in the former of the two pamphlets before us is, first, to vindicate the right of Higher Criticism to exist as a legitimate branch of theological study, and secondly, to show that many of the results reached by the Higher Criticism have been of great value to the faith of the church. Some might think that the first of these attempts is hardly necessary. But when one remembers to how many the very term, Criticism, as applied to the Bible savors of irreverence (because of a misapprehension of its significance in this connection); and when one remembers further how many, even of those who should know better, in their use of the term have confounded *Higher Criticism* with the *conclusions of some Higher Critics*, it will be agreed that there is a necessity for some such popular yet scholarly explanation of the matter as Dr. Vincent has here given us. It is admitted that there have been irreverent and rationalistic critics and that devout critics have made mistakes, but it is contended that "the admission of the existence and work of hostile criticism and of the errors of devout criticism in no way makes against the value and necessity of Biblical criticism itself; and to represent criticism merely by its errors and abuses is both uncandid and unjust." Dr. Vincent makes it evident that in his opinion the American church has unduly circumscribed the limits of criticism by its prosecution of Professors Briggs and Smith.

BIBLICAL INSPIRATION AND CHRIST is partly a criticism of the doctrines of verbal inspiration and inerrancy, partly an attempt to convey what the author supposes to be a truer view of the construction of Scripture. The criticism is vigorous and in some measure convincing, but the positive part of the argument is characterized by a certain haziness of expression which perhaps implies that the author has not yet found the entirely satisfactory new theory which is to take the place of the discarded old one.

The writing in both pamphlets is popular—so popular as sometimes to lack slightly in dignity—and always forceful.

HOW TO READ THE PROPHETS —By the Rev. Buchanan Blake, B.D. Part V. *Isaiah (XL-LXVI) and the Post-Exilian Prophets.* Edinburgh: T. and T. Clark. P.p. 246. Price 4 shillings.

In its general plan this volume follows those which have preceded it in the series and which have been reviewed in this journal. We have in Division I, the text of the post exilian prophets; in Division II, the post-exilian prophecies read in their historical setting, with explanations; in Division III, a chapter on the prophetic conceptions in the post-exilian period, followed by a chronological table and a glossary.

As will be observed, the second half of Isaiah is included in this volume, the view being taken that these prophecies were spoken before and in preparation for the restoration. The text begins with this and then a short extract from Ezra is given for the sake of the historical connection. Next comes Haggai and then in their place the first eight chapters of Zechariah. The remainder of Zechariah has already been dealt with in the pre-exilic period. Malachi's message follows Zechariah, and last of all the Apocalypse of Daniel, the theory being that that portion of "Daniel" deals with the history of the time in which the author lived, as an unfolding of a divine programme. "This is done by way of vision or apocalypse for the special purpose of bringing comfort to the Jews, while suffering cruel persecution at the hand of Antiochus Epiphanes."

This volume brings to a close a most valuable series. No one who wishes to make an intelligent and consecutive study of the Old Testament prophets should be without Mr. Blake's books. The fresh translation and careful division of the text, and the suggestive and illuminating comments of the second part are all worthy of the highest praise.

NOTES.

The first article in the Critical Review (Edinburgh: T. & T. Clark) for January is a very favorable review of Professor McCurdy's "History, Prophecy and the Monuments" by Prof. A. B. Davidson, D.D., Edinburgh.

"The Church at Home and Abroad" the Monthly "Record" of the U. S. Presbyterian Church, is one of our most valued exchanges. Beautifully printed, plentifully illustrated, full of interesting contributions from the various Mission fields of the church, and moderate in price, it is a very model of what an official church journal ought to be.

The "Missionary Review," for March is an interesting number. It opens with an illustrated article by the Editor-in-Chief on "The World-wide Ministry and Mission of Charles H. Spurgeon." An appropriate article to read in connection with this, is that on "A Model Working Church in the World's Capital" by Rev. James Douglas. This is an account of the work of Pastor A. G. Brown, whose Tabernacle in the East of London has a larger membership than any church in that city, the Metropolitan Tabernacle alone excepted. Dr. Gracey's discussion of the "Barrows Lectureship in Calcutta" in the International Department in one of the most interesting things in the number.

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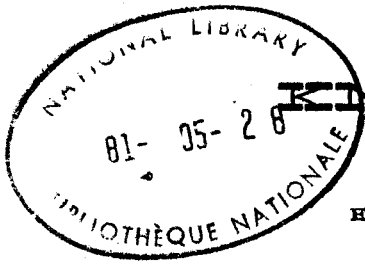
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