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TORONTO, JUNE-JULY, 1894.

GENERAL.

BUDDHISM—THE LIGHT OF ASIA.

A RELIGION whose votaries outnumber the members of all the Christian churches, inclusive of Romanists and adherents of the Greek church, which has fed upon the life and covered the institutions of the various types of civilization in the East, which confronts our missionaries in China and India, which itself is to-day sending out missionaries to Christian countries—to Australia, to California and to Paris—and which is making a vigorous effort to prove one of the most powerful factors of history, demands surely our earnest study. But our attention has recently been specially called to Buddhism by the parallelism which has been drawn between it and Christianity, between its founder—Siddartha Gautama, called also Buddha—and our Lord Jesus. Of this parallelism infidel writers are very proud; and our age has witnessed the spectacle of learned professors, poets and editors, men supposed to represent the intelligence and enlightenment of our boasted civilization, extolling and glorifying Buddhism and calling upon all to recognize it as the Light of Asia. In this Sir Edwin Arnold excels; for his genius asserts itself in ignoring the trash found in such abundance in the sacred books of Buddhism and in painting

in glowing colors the life of Gautama, his self-denial, temptation, and suffering, the ethics of his teaching, the confidence inspired in his followers, the worship offered to him and the superstitious myths which have clustered around his name. The argument is—if Buddhism can be accounted for without the supernatural so may Christianity.

Now we have no desire to detract from the exalted opinion of the *morality* inculcated in the 84,000 discourses which are said to have been delivered by Guatama during the forty-five years of his Buddhahship, which are treated by his followers with more reverence than we treat our sacred books. Rather would we trace all the good that is in them to the Holy Spirit, who worketh when and where and how He will.

Nor will we strike issue by *questioning dates*, as some have done who are convinced that many ideas have crept into the system from Christianity, which was planted in India prior to the origination and full development of these legends. But in passing we would notice that these legends arose slowly, and at least four centuries intervened between the life of the Buddha and the earliest period to which they can be traced; whilst Christianity arose at once, and some of its best literature can be traced to a period within thirty years of the death of the Christ (which allows no time for the mythical theory to operate).

Nor do I wish to detract from the *character* of Buddha. It is claimed that with the exception of Jesus Christ his personality was the highest, gentlest, holiest and most beneficent in the history of thought, as "with the exception of Christianity there is no higher code of ethics." For I am confident that a comparison will show the magnitude of the exception and that the superiority of Christianity over Buddhism will be as marked as that of the sun over the "soft shining stars." So that if there are striking resemblances there are also contrasts more striking and more numerous; and whilst the *resemblances*, however imposing, are superficial, the *contrasts* are radical, deep-seated, and belong to the very essence of the system.

I. The points of resemblance.

1. The manner in which each system originated,

It is claimed that each system was colored by an older faith which the founders respectively adopted after having freed them from their exclusive and national forms. It is not necessary to show how Christianity followed Judaism and how much of the later system can be traced to the older, as all Christians are familiar with the facts. But suffer a few words in explanation of the origin of Buddhism. Murray Mitchell calls Buddhism a reaction from the intense sacerdotalism of the older religion, Brahmanism. Of the sacred books of Brahmanism, the Rigveda is the oldest—a collection of a thousand hymns dating back from venerable antiquity, possibly to B. C. 1500, and is of interest to us as giving the earliest manifestations of the religious sentiment among the heathen. These primitive worshippers who were the contemporaries of Moses seem to have recognized life as a blessing, to have been influenced by implicit trust in the unseen, to have regarded all men as equal as regards national rights and privileges and never to have countenanced the abominable rites of idolatry, human sacrifices, or the burning of wives. But the later vedas or hymns mark a gradual departure from these primitive and simple beliefs, and this largely through the influence of the Brahmans, who were at first simply bards or song-singers and who in early ages did good service and were highly honored by the common people, but who gradually became ambitious and cunning, established themselves in power and introduced strange doctrines, new rites and degrading distinctions. Gradually the religion became Pantheistic and the doctrine of transmigration of souls crept in and brought along with it a doctrine whose corpse has been revived and presented by some brilliant intellects to-day as a new discovery under the title of theosophy, viz., the knowledge that everything is Brahma. God alone liberates the soul, extinguishes the natural appetites and prepares for final absorption into the Universal. Thus was corrupted the primitive Monothistic religion of India.

When this apostasy had attained its greatest power (about 600 B. C.) and existence was regarded as a curse, Siddartha Gautama appeared,

“ Lord Buddha—Prince Siddartha styled on earth—
In earth and heaven and hell, incomparable ;
All honored, wisest, best, most pitiful,
The teacher of Nirvana and the Law”

2. A second point of resemblance is found in the lives of the founders. Lord Buddha, in the sky, decides to go again to help the world. A king and queen of great dignity and piety are chosen as his parents, and when the natal hour arrives a dream by night announces to his mother that Buddha is come. And when the morning dawned the world's heart throbbed and gray dream-readers said—

“The dream is good !
The crab is in conjunction with the sun,
The queen shall bear a boy, a holy child
Of wondrous wisdom, profiting all flesh,
Who shall deliver men from ignorance
Or rule the world, if he will deign to rule.”

From afar came merchant-men bringing rich gifts in golden trays, and a gray-haired saint catches heavenly sounds, hears the Devas singing songs, draws near and cries—

“O Babe ! I worship ! Thou art He ! Thou art Buddha !
And thou wilt preach the Law and save all flesh
Who learn the Law, tho' I shall never hear,
Dying too soon, who lately longed to die :
Howbeit I have seen thee.”

At eight years of age the wise men pronounce him the wisest and the best in learning. Speedily he becomes teacher of his teachers, knowing all without the books.

His heart is full of compassion too and the sorrow and conflict which he detects in fairest spots move him to “meditate this deep disease of life, what its far source and whence its remedy.” Gradually by sight of sadness his peace of mind is broken up, dreams of human misery haunt him, his palace becomes a prison, pleasures weary, and he resolves to abandon all and seek the way by which he can save mankind ; and so to save the suffering race he makes the “Great Renunciation,” and with anguish-stricken heart goes out from the palace and from his beloved Zasadhara, into the night “the farthest journey ever rider rode,” chooses the lot of a beggar, subsists on charity, “couched on the grass, homeless, alone,” subduing “that fair body born for bliss” until

“Sin's dross is purged away and he is winged
For glorious spheres and splendor past all thought.”

Under the Bodh tree, led by the Prince of Darkness, there troop out against him sitting there, from every deepest pit, the fiends who roar with wisdom and the light, and all

through the long dark night those Fiends of Hell battle to keep from him the Truth ; fierce and fiercer sins assail him under darkening skies, as if from a thousand Limbos the Lords of Hell had led their troops to tempt their Master, who, sitting serene, with perfect virtue walled, heeds them not, and at last through the thick air of the conflict he discerns the dawning light and overcomes.

3. The moral code of Buddha is well nigh perfect. Though five of his precepts are foolish, five are wise. These are not to kill, not to steal, not to commit adultery, not to lie, not to use intoxicating drink. Anger, pride, greediness and gossiping are also forbidden. Reverence for parents is enjoined, as also kindness, meekness, rendering good for evil and charity. The caste system is condemned, as is human sacrifice, and great dignity is attached to human life, which "all can take and none can give." So his system of ethics bears some resemblance to that of the Saviour.

4. The death of the Buddha was sublime. Having attained a great age, he lies down on the banks of the river, asks for food, speaks concerning his burial, gives a few last words to his followers, in which he urges them to faithfulness and exhorts them to preach his gospel, and "in the fullness of the times the Buddha died, even as a man 'mongst men fulfilling all." After his death he was worshipped as God, and thus idolatry crept into the system, for if one man can be worshipped, why not another?

II. But if there are a few superficial points of resemblance which may be because Christianity has been read into Buddhism, the points of contrast are glaring.

1. Even in the lives of the Founders there is a very great contrast, and a superiority on the part of the Christ which is infinite and requires Divinity to explain. Born of a crushed and conquered people whose religion was dead upon the altar, from the very first an outcast, our Saviour never tasted in His youth the pleasures which affluence procures. And although, too, the Hindoo Sage was engaged in sublimest endeavors to save mankind, how unlike were their methods! Into the wilderness the Sage retires to gather moral strength for his enterprise, to save himself before he can save others. Jesus from the first is perfect, sinless, and

pursues His mission among the busy, sin-tainted crowds, too pure to fear contagion. Buddha wears a peculiar garb, and is ascetic. Jesus wears no professional badge, does not court poverty but endures it, and is genial, social. The one is appreciated in his lifetime, revered by princes, respected by the priests, dies in old age, venerated by all Asia; the other is misjudged and misunderstood by His contemporaries, rejected by the priests, betrayed by His disciples, crucified by the authorities. What an infinite difference! What a chasm to be bridged! This Jesus, this peasant's child, this untutored man, this mechanic who mingled freely with the humblest and vilest, citizen of a despised nation, native of an obscure town, reared in a wretched village, insulted, rejected, murdered, has become the "Light of the World"—not of one country nor of one race, but of all. Even in India where the Buddha taught, thousands throng to hear His Word, and the testimony of our missionaries is that "the Star of Bethlehem is rising on the night of Asia;" and He, against whom environment, conditions, rank, yes, everything of an external nature militated, is about to achieve a victory world-wide.

2. Very great is the contrast between their representations of man's relation to God. How are we related to God? This is the supreme question of religion. Buddhism added nothing to the world's light. The Sage of India had no word from the eternities about Him. The system is cold, hard, agnostic. Man, guilty, penitent, despairing, reaches up his supplicating hands, but in vain. The very prayer is hushed upon his lips. There are no hands reaching down. Its God is blind and heartless. On the other hand the Christ lives with God, communes and walks with Him and ever seems to be looking beyond the infinite azure into the smiling of His face. Of God, He talks freely to His disciples, calls Him Father, His father, their Father, and tells them that He is working for man's deliverance. Buddhism denies that ever in this world was heard a voice divine. Christianity teaches that God has spoken and for man's salvation, that man may

"Speak to Him then, for He hears,
And Spirit with Spirit may meet,
For nearer is He than breathing,
Closer than hands and feet."

So God becomes a living presence everywhere, immanent as well as transcendent, and the world is not left alone.

3. Very different are the systems as regards their ideas of salvation. (1) With Buddha, existence is a curse, to get rid of which is the end of salvation. Its reasoning is—To exist, is to desire ; to desire is to want ; to want is to suffer ; therefore to live is to suffer. Its motto is—Live virtuously and the reward will be Nirvana. This is the Buddhist's heaven, and however glowingly Sir Edwin Arnold may speak of it, the ordinary mortal can only understand by it total annihilation. With Christ, life means blessedness, and the only curse is *sin*, to get rid of which is the end of salvation. Man is not asked to renounce his highest possibility and to sink to a mere passive state where he will desire nothing, expect nothing, fear nothing, suffer nothing (as with Buddha). But the end set before every Christian is the enlargement of life, the purification of desire and the triumph over outward sorrow by an inward joy unspeakable. (2) The *way* of salvation is as different as the end. What must I do to be saved ? Christianity answers, "By faith link yourself to omnipotence." Buddha answers, "By the killing of desire." The senses must be dulled ; the head must conquer the heart ; feeling must give way to meditation. Deny yourself and so when desire is killed Nirvana will be reached.

"Thus sorrow ends, for life and death have ceased ;
How should lamps flicker when the oil is spent ?
The old sad count is clear, the new is clean,
Thus hath a man content."

"Never shall yearnings torture him nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace ; nor deaths
And lives recur. He goes unto Nirvana."

There is only one way to reach this consummation so devoutly to be wished—the noble Eight-fold Path, viz. : Right Belief, Feelings, Speech, Actions, Means of Livelihood, Endeavor, Memory and Recitation. As the last remnants of desire are destroyed, death comes and there is no sin remaining to bring about a new existence.

Shun evil, follow good, hold sway
Over thyself—This is the way.

Yes, but there is no hint of a Redeemer, of a power higher than himself to lift him up and do for him what he is unable to do for himself.

"Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes,
Within yourself deliverance must be sought,
Each man his prison makes."

A great teacher was the Buddha, a wonderful seer, who discerns the origin of evil and points out how the race may effect its own deliverance by an Eight-fold Path, every step of which is very beautiful in theory and in practice, for no one surely can object to his recommendations; but the question ever recurs, how can one fallen in the mire extricate himself and walk therein? how can you lift yourself from the ground in your own strength? If our eternal happiness depends on the perfect fulfilment of these laws, we will never reach heaven. What humanity needs is not an eloquent elaboration of duty, but strength to do it, a power which shall be unto salvation to all who lay hold of it. The absence of this in Buddhism makes the whole system weak and explains why, with a magnificent code of ethics, its millions of adherents are cursed with ignorance, superstition and moral defilement. The presence of this power in Christianity differentiates it completely.

4. So very different are the systems in their *moral influence*. If ever atheism had a fair chance to accomplish results beneficent it was in Buddhism. Its founder was an agnostic of a most refined type. He was a rationalist, a pantheist to whom the universal mind was all. The very essence of his religion was MORALITY. Its code of ethics was well nigh perfect. Inward purification and absolute moral goodness were insisted on with tremendous force. The motives were strong as rationalism has ever been able to suggest. As with a whip of scorpions its devotees are driven on by the awful doctrine of Karma, retribution. For every unjust act the answer will be demanded. No evading this terrible law, no pardon, no escaping the doom. No more woful conception of hell as the eternal and necessary consequence of sin can be found anywhere. And with what effect upon the lives of the people? We need not recite the practical results. We all know how miserably Buddhism

has failed to regenerate society. The Light of Asia is but darkness.

5. Very different are these systems in the prospects which they hold out to the world. Christianity is optimism. Buddhism is pessimism and does not reveal the eternity of a universal hope as Sir Edwin Arnold claims for it. The one system teaches us to look for the social regeneration and redemption of this sobbing earth, and points to a new heaven and a new earth in which dwelleth righteousness. Sin is an exotic and will be thoroughly purged away.

The other has no such outlook. Its mission confessedly ends in failure, and as wickedness increases and at last becomes intolerable, inevitable destruction follows and the earth is destroyed by fire. A new earth appears and a new race of men to go through the same sad, inevitable decline, until again the "inevitable world catastrophe" recurs; and so on, in unending cycle of sin and retribution forever and forever. And so, according to the testimony of Dr. Kellogg, who has labored there and knows whereof he speaks, it is one of the most uncompromising systems of Pessimism that the human intellect, in the deep gloom and ignorance of Him who is the Light of the World, has ever elaborated, and leads down to the dark Inferno of hopeless alienation from God or at best to absorption in the universal, to a heaven which means blank annihilation.

Toronto.

W. A. HUNTER.

Our Saviour was born, crucified, and died for us, that by His death He might destroy death. And when His body as the cluster of ripe grapes was trodden in the winepress of the cross, the Holy Spirit was sent to prepare our hearts, that the new wine of His divinity might be received into new bottles.—AUGUSTINE.

JEREMIAH.

JEREMIAH is the most transparent of all the prophets. His mind is possessed by his subject to such an extent that he utters without reserve all that is in it. In declaring his message he is not concerned about hiding the workings of his personal feelings. Sometimes even, he, as it were, anatomizes himself before our eyes. His inmost thoughts find expression in his writings, and we are permitted to look into the very depths of his soul. This unreserve is the natural accompaniment of a child-like disposition, naturally sensitive, of large and tender sympathies, acutely susceptible to surrounding influences, and quick in response. Being such in disposition, Jeremiah was profoundly impressed with the events which were going on around him, and has faithfully reflected the impression they made upon him. Thus in his book not only have we a disclosure of the prophet himself, but through him are able to enter into the life of his age, an age of the saddest and most tragical interest in the history of the Jewish state. Yet the prominent part he occupied in that period was the very opposite to what the timid diffident prophet would have chosen for himself. His gentle retiring nature made him shrink from public life, averse to the very idea of prophesying in God's name. A lodging place in the wilderness would have met his inclinations rather than a station before the people in the court of the Lord's house.

In this longing for a retired life, however, indifference to the national welfare had no part. Jeremiah deeply loved his country. In all Judah there was no truer patriot than he. No other took its destiny more to heart, or more deeply felt the perversity and ungodliness which made that destiny inevitable. With all his might he struggles to find some remaining good in the people. Trying to persuade himself that only the poor foolish ones have hardened their faces against the Lord, he labors to find some that seek the truth, who may constitute a plea for pardon. His prophetic gaze

sees the divine judgment pass over the land, reducing it to the primeval, cheerless, desolate waste before the Almighty had said,—Let there be light, and he cries out as one who is pained at the very heart. That to him should fall the task of predicting his country's ruin well-nigh overwhelms him with grief and despair. It is almost impossible, at first, to acquiesce in the irrevocable decree. Even after the Lord says to him,—Pray not for this people for their good, again and again he intercedes with an intensity of feeling, an earnestness and a persistency, which show how thoroughly he had made the case of his country his own.

But while his great love for his nation made him daring almost beyond the point of reverence in intercession, the deepest feeling in Jeremiah's heart was devotion to the will and word of God. When God's word came before him, he obeyed it, did eat it, and as happens to every one who makes it the rule of his obedience, the word became the rejoicing and delight of his heart. In identifying his will with the Supreme will, he attained such thorough sympathy with the mind of God, that he entered into and shared the Divine grief and indignation. His heart within him is broken at the wickedness of those who should have been religious rulers. He is full of the fury of the Lord, so that he cannot keep it to himself. If the reproach and derision with which he is met becomes so disheartening, that he is tempted to say,—I will speak no more in His name, then there is in his heart, possessing his spirit, as a burning fire shut up in his bones. This explains the striking contrast between his natural timidity and the unflinching steadfastness with which he devoted himself to the call of duty. God lived in him, controlling the various characteristics of his nature, actuating him by a constraint which was as far as possible from being compulsion. When occasion arose, his will became iron in its unbending firmness and defiance of all resistance. His courage quailed not before popular threatening or royal disfavor and anger. With absolutely fearless action, priest and prophet though he was, he opposes the degeneracy of the priests, and contends against the flattering assurances of false prophets. Even when his words sting them to such a pitch of fury, that they lay hold of him clamoring for his death, he swerves not from his message,—Amend your ways

and your doings. In his obedience to God's will made known to him, he lays aside all pliability, and sign of diffidence, when faithfulness requires it, enters with his message into the palace of the king, or alone against the whole land stands like an iron pillar and brasen walls, uttering the unpalatable, but necessary truths with which God had entrusted him, unsilenced by abuse and plots and ultimately mortal hatred thus roused against himself.

Yet while devotion to God's service dominated all the natural impulses and inclinations in Jeremiah's disposition, it did not destroy or suppress these. They were still active. It is this combination of characteristics, brought in contact with the circumstances of that age, which gives such a pathos to his public life. He whose warm sympathetic nature spontaneously sought for companionship, sat alone because of God's hand. Even his brethren dealt treacherously with him, and the joy of family life was forbidden him. Through the burden God laid on him, he had to crush down his natural inclinations. This made the discharge of his prophetic office a continual trial. He resolutely brought himself into subjection, but this did not blunt his sensibility to the rigor of what was so contrary to his disposition. He keenly felt the disappointments which were his lot in life. While feeling his countrymen's griefs as his own, it was his hard fate to be a prophet of evil to Judah, and to see his nation going on step by step to an overthrow, which he was powerless to avert. As he proclaimed the wrath and ruin which the national disobedience made inevitable, he himself more than any other grieved at the heaviness of his message. His heart bled and his spirit groaned under it, until like Job he wished that he had never been born. And yet he had to destroy every false hope to which the hearts of the people clung, and ruthlessly give the lie to every smooth thing, with which false prophets would have lulled them into security. He had also to deliver his message not only to unwilling, but also to unbelieving minds. The people did not wish to know either their guilt or their danger and they refused to understand him. Bitterer than the hostility and persecution which his unwelcome words aroused was the misunderstanding of which he was the victim. When he dissuaded those who were at last eager for useless war, his

courage was mistaken for cowardice. He who was the truest patriot of all had to languish in prison with the bitter consciousness that his countrymen sought his death as a traitor. His utterances under these trials are sometimes marked by human weaknesses. We hear at times pitiful complaints, cries for vengeance, or even reproaches of the Almighty. To the end there was little which the world calls success in his lot. The miserable remnant who fled to Egypt dragged him after them, and the last glimpse we have shews the aged prophet lifting up his voice in vain against their idolatry, while they reply,—We will not hearken unto thee. But true success in life is not measured either by outward prosperity or by visible effects upon others. Higher than these is the greatness of simple service. This was the greatness of Jeremiah. He had the consciousness that God had sent him, that he was in the path of duty. In that path, his was the far reaching vision of the law written in the heart, that should give to every man the knowledge of God, and secure forgiveness of iniquity for ever.

The very characteristics and outward state of affairs, which invest the service of Jeremiah with such a melancholy aspect, make him in experiences and sufferings the most intimate prophetic type of Him, Who coming not to be ministered unto but to minister, revealed therein man's true ideal. Are we wrong in thinking that the Man of Sorrows would often turn with peculiar interest to that life which mirrored so much of his own? Jeremiah, sanctified from the womb, was early conscious of his divine mission. He came unto his own, the men of his own city, and they plotted to put him to death. His eyes were fountains of tears for the miseries of the daughter of his people. True priest and true prophet, his public ministry was a protest throughout against the wonderful and horrible thing committed in the land, the fatal, unnatural union of priest and prophet against the truth. Alone, deserted, as a gentle lamb that is led to the slaughter, his sorrows and sufferings correspond most closely to those of the Prophet of Nazareth. And he of all the prophets discerned most clearly the inwardness of that New Covenant, which the Son of Man was to make known and seal by his blood.

PUBLIC WORSHIP. *

THE obligation of Christians to assemble together for worship and instruction in divine truth is expressly imposed on them by the divine command. "Forget not the assembling of yourselves," is the injunction of the Spirit, speaking through the apostle Paul; and we all know from personal experience and observation, how beneficial is the faithful observance of the injunction on spiritual life, and how disastrous to the maintenance of religion is failure to obey the divine precept.

From the New Testament, and such records as remain to us of the practice of the early Church, we learn that in apostolic times, on the first day of the week, at least, Christians met together for prayer, the singing of hymns, the reading of the apostolic epistles, the breaking of bread, and to listen to the preaching of the Word and the voices of the prophets. The service was of a very simple character, and anything like ritual was absolutely unknown, for the circumstances of the church prevented anything else at the time. Such a worship will always afford enjoyment to a spiritual man, and nothing more is needed by him. He asks no more. The psychical or natural man, however, derives no delight from such a service. He may experience enjoyable sensations in the incidents of worship, and an intellectual gratification in listening to an eloquent and interesting preacher; but spiritual satisfaction is entirely absent. There may be the gratification of the bodily sensations, and pleasurable effects on the soul, while at the same time, the true spiritual delight is wholly wanting. It is as true now as of

* (A paper prepared at the request of the Toronto Presbyterian Council, read before it 5th February, 1894, and published at their request.)

old, that the natural man, or as might be said the "soulish" man, understands not the things of the Spirit. Such persons are ready enough to discuss questions regarding forms of worship or kindred topics, and frequently manifest considerable zeal in dealing with such subjects. The value of the opinions of men of this order may be determined however by the apostolic statement regarding their ability to understand such matters in their true relation to spiritual life.

While it is maintained that the worship of God in the assemblies of His people is a purely spiritual act, and its true nature is not apprehended by persons not spiritually enlightened, yet we are not warranted in disregarding the effect which the conduct of our worship may have on those who are not so enlightened, whether within the pale of the Church visible or not. It will be remembered that Paul in his first epistle to the Corinthian Church, when treating of spiritual gifts, recognizes the general principle, that regard must be had to the effect which the proceedings in the assemblies of the Church might have on the unlearned and unbelievers. It seems therefore, to be the duty of the Church to obey the apostolic injunction, "Let all things be done to edifying," not only in relation to doctrine, but also in regard to the regulation and order to be observed at its meetings for public worship. The consideration of the subject of the form and manner of public service, is therefore one which merits our careful attention.

In treating of this it will be convenient to consider it in its various departments, and as prayer is usually the beginning of our service, it may be first considered. In some churches public worship is begun by the reading of a few sentences of the Word, but it seems preferable to open the service by a brief prayer, invoking the divine blessing and the illumination of the Holy Spirit to accompany the reading of the Word itself. One of the greatest defects in our form of worship lies in the excessive length of the prayers generally offered. The express command of our Saviour, regarding the length of prayer, seems to be wholly disregarded, and the words, not being few, are too frequently not well chosen. Instead of consisting of ascription of praise to God, confession of sin, and the offering of petitions, they

become diffuse, discursive, and often times sermonizing. The attention of the worshipper is sometimes called to watch, with something of apprehension, whether the leader of his devotions will be able successfully to escape from the entanglements of some long and involved sentence, or will fail in the attempt. Ordinary worshippers complain greatly of the undue length of our public prayer, and confess to inability to maintain due attention ; while strangers to our forms are, to say the least, not attracted by this feature of our service. The remedy is simple, and if our prayers were shorter, more numerous and more specifically confined to special subjects, the advantage to minister and people alike would be very great. The question is sometimes asked whether it might not be expedient to have some liturgical form of prayer. This is a wide subject and gives rise to diversity of opinion. Any suggestion even of such a thing is usually met with the cry that it is not Presbyterian. Those who raise this objection forget, what is often overlooked, that Presbyterianism is neither an order of service nor a system of doctrine, but a form of government. They display ignorance of the fact that the use of liturgies is a very ancient custom, so ancient indeed that expressions from some of them have found their way into the received text of the Scripture, and that in Scotland, for upwards of 100 years, a liturgy was in daily use. They seem unaware that Knox had much to do with its preparation and that many godly men were greatly attached to it. It must be remembered that the historical opposition in Scotland was not to a liturgy but a particular one. The Scottish liturgy, or Book of Common Order, permitted, and indeed expressly enjoined, extempore prayers, or "conceived" prayers, as they were then quaintly called, to be offered by the minister at certain places in the service. That several churches holding the Presbyterian system use liturgies to this day, seems to be unknown to many Presbyterians, and while they allege that the use of any set form of prayer is unspiritual, they condemn such churches as the Waldensian, the Moravian and the Dutch Reformed. One thing is certain, that the want of a liturgy has lost thousands of members to the Presbyterian Church. Our service is too much dependent on the gifts of one man, and our people,

confessedly, have too little part in public worship. When a church is provided with a liturgy, its members can meet together for worship, at home or abroad, in the absence of a minister, and many who would not venture of offer extempore prayer could yet use a liturgical service with propriety and advantage. In many place, and at many times, public worship is celebrated by means of the use of the liturgy of the English Church when otherwise it would never be performed, and many Presbyterians who have lived abroad, or been in foreign service by land or sea, have thus become familiarized with it, and on their return have not renewed their connection with our Church. Those who have travelled somewhat, can bear testimony to the truth of this, and to the fact that a continual drain on our members is thus going on. So much is this realized, that the Presbyterian churches in Britain have unitedly established services on the continent of Europe, during the season of travel, at points most frequented by tourists. Some of the older Presbyterian divines suggested the propriety of ministers sometimes writing out prayers and reading them. It is to be presumed that our ministers premeditate the subject and order of their public prayers, and to some extent commit them to memory. Such being the case, it is difficult to understand what objection can be raised to any minister preparing special prayers and reading them. The duty of a minister is to conduct the prayers of others, and it is submitted that the use of a carefully prepared manuscript prayer would often be greatly for the benefit of the congregation. An avoidance of repetition, of an irreverent use of God's name, and the insertion of dogmatic statement, sometimes of a questionable accuracy, would be secured, and probably the fact that prayer is petition might be more likely to be remembered. It must be regarded as unfortunate that the antipathy of Presbyterians against prelacy and popery should have led them to deprive themselves of those rich stores of devotional assistance which are found in many of the ancient and modern liturgies, and which have no necessary connection with one or the other. The conclusion arrived at by many thoughtful persons in liturgical and non-liturgical churches is, that a union of the dignified and reverential forms of ancient prayer, with the use of free prayer would be superior to any existing methods. The use of a rigid cast iron liturgy, such as that employed in the

English Church, cannot be advocated, for its effect on the clergy themselves is deteriorating. Having no practice in free prayer they are apt to lose the faculty. The writer once saw an experienced Anglican divine break down in an attempt to pronounce the benediction, and appeal to a despised dissenter to help him out of his difficulty, and on another occasion witnessed a minister of the same communion fail in an effort to repeat the Lord's prayer. It may incidentally be remarked that if anything be more distasteful than another in prayer, and more unbecoming to public worship, it is what may be termed the "complimentary prayer," in which the virtues and services of a visiting brother minister are duly extolled before the congregation, and sometimes before himself. The breach of this custom would be more honoured than its observance.

The reading of the Word of God must ever form a very important part of the service, and large portions both from the old and New Testament ought to be read at every service. As we are instructed in Luke i. 37 (Revised Version.) "No word from God shall be void of power;" and when it is considered that a very large proportion of those present at ordinary church services never hear or read the Scriptures from one week's end to another, the necessity for careful attention being given to this part of our public service, is very obvious. Many instances are within the observation of office-bearers in our churches, of persons being convinced and brought to the knowledge of the truth by the simple reading of some passage of Scripture in the house of God. Sometimes running comments are given by the reader, but it may be worthy of consideration whether it would not be better, during this part of the service, that the Word of God should be permitted to exercise its divine efficacy without human comment. Ample opportunity is given during the time allotted for preaching to enter into exposition, if desired or deemed necessary. It would be of advantage, and a desirable practice that at some time during the service, the Ten Commandments be read, and it would greatly emphasize these precepts if a few words should be said by the congregation between each commandment in the form of a brief prayer for divine strength to keep the law. The reading of the law, apart from its great importance, would permit the

introduction of additional short prayers in the service by dividing it into smaller portions. An opportunity would also be given for the introduction of hymns or psalms, and some extension of the musical part of the service. In connection with the matter of Scripture reading, it may not be inappropriate at this point to suggest that during the collection of the offering, passages of Scripture be read by the minister appropriate to the subject of Christian liberality. The effects of a few chords of music from the organ between each text, greatly intensifies the force of the respective passages. This practice seems more becoming and suitable, than to ask the congregation to listen to the performance of a piece of music on the organ during this part of the service. Anything, in fact, which tends to impress the people with the truth that the offering of our means to God is an act of worship is desirable, as this part of our service is too often regarded as a secular interruption.

It may be not out of place to refer here to the manner of reading the Scripture during our service. It is deeply to be regretted that so frequently we find but little attention paid to this very important matter. Of late years there has been an improvement in this direction, but much yet requires to be accomplished. The spread of education has rendered the occupants of our pews more generally alive to the defects of the Scripture reader. Poor reading, added to failure to attend to punctuation in such verses for example as Heb. x. 12, and the mispronunciation of words and proper names, are flies which spoil the apothecary's ointment and lessen to a very considerable extent the confidence of educated persons in the knowledge and accuracy of preparation of the pastor. When one hears a minister floundering about among the names of those saluted by Paul, or tripping over the foundation stones of the heavenly city, we may know what to expect from the sermon. How often have we seen, for example, the quantity of the penultimate of the word which was applied as a test to the Ephraimites of old, prove as hard a problem to the modern preacher, as the first syllable did to the fugitives from Gilead. Grave doubts too are sometimes raised in the mind of the hearer if the reader knew whether the Urbane of Rom. xvi. 9, was a man or woman, or what was the sex of Junia (v. 7.) The wrestlings of some readers

with the Scripture names are positively painful. They have not always the same ingenuity, as had the Highland minister, who after one brave but indifferent attempt with Shadrach Meshach and Abednego, evaded any further difficulty by referring to them as "the same three poys," or a pastor to the south of the Border who grappling with the same worthies took refuge more elegantly in the speaking of them as "the said three gentlemen." Such foxes spoil the grapes, and when a minister on a Monday morning receives on his table something like the following :

"Last night you said (your words did pain us)
 'You know the household of Stephanas.'
 Stephanas is the man we know
 And may we hope you'll call him so."

he will know that to some of his hearers his sermon was as water spilt on the ground.

The responsive reading of passages of Scripture, would form a great improvement in our worship, and would increase the interest of the people in our service, as well as tend to impress the truth on their minds. As before mentioned, one of the great defects in the order of our worship is the smallness of the part taken by our people in it. Anything which would serve to secure the congregation taking a share in the proceedings, would enure greatly to enliven the service as well as awaken a closer attention to the contents of the scripture itself. The parallelisms of many of the Psalms evidently show that they were intended to be said or sung by way of response. Such responsive reading is common enough in our Sabbath schools, and there appears to be no reason for not introducing it into our churches.

Opinions may greatly differ as to the manner of conducting the musical part of the service, but there seems to be little doubt that an increased use of music would be regarded as a much needed improvement. The general increase of musical knowledge and the attention paid to culture in this branch of education, imperatively calls for a radical change in our ecclesiastical music. Our young people call for it, and when we consider how powerful in the effect for good on body, soul and spirit is music of a sacred character, it is desirable that their wish be gratified. It is, in fact, necessary, if we intend to keep our young people with us.

Nothing could be further from the mind of the writer than to advocate an elaborate musical service or anything approaching to a musical performance. Everything tending in this direction ought to be rigorously excluded. The introduction of solos and anthems, sung only by an individual or a choir, must be very carefully regulated by our sessions, for unless this be done there is usually but one result, and the sacred (?) concert, the organ recital, and the advertised musical programme, follow in due course. In face of the fact patent to all observers, that the singing of some beautiful hymn by the single voice of some Christian man or woman, has often most powerfully effected individuals and audiences, it would be idle to condemn solo singing *in toto*. If, however, it is to be employed in our services care must be taken that the singer be one of pronounced Christian character. In fact, no leader of our church music or chorister ought to occupy that position, unless he is a member of some Christian church. In view of the importance of the service of praise, it is extraordinary that congregations are found employing precentors and singers who are confessedly without Christian profession. The revival of the chant would afford a pleasing and delightful variation in our worship. This has been again brought into use in the Free Church of Scotland and the English Presbyterian Church, and some of our own congregations with advantage. Something of this kind appears to have been the method in use among the Hebrews in their musical service in the Temple, where anything akin to our tunes could not have been practiced. It is very strange that in the face of the knowledge of this fact, and that the very structures of some of the Psalms shows that they must have been composed for this style of music, such an unreasonable opposition should exist in some quarters to the use of this very ancient and impressive form of praise.

“The preaching of the cross” being “the power of God” is necessarily the chief part of the proceedings in a Christian assembly. No reader of the New Testament can fail to observe the great prominence given to preaching by the apostles. Although in a paper like the present, which only attempts to suggest topics for discussion, it is impossible to enter into a careful consideration of such an important subject, it may be permissible to refer to it particularly, as all lectures and dis-

courses on preaching have, so far as the writer has observed, been delivered by preachers themselves, while the occupants of the pews have kept silence. In the early church the preaching was of a very different character from that of a modern sermon, or theological or moral essay. The preacher did not take a single verse as a text and descant on that, surrounding it with much that has but a nominal connection with it. The ancient preacher was rather a teacher than a preacher, in the modern acceptation of the term. It appears to the writer that a return to the former practice, to some extent at least, would be desirable. Were our elders, who labour in word and doctrine, to devote more attention to expository teaching it would enure greatly to the increase in scriptural knowledge of the hearers. The comparison of Scripture with Scripture in the face of the congregation tends to awaken interest, and increase attention to divine things. This public breaking of the word of life, invariably leads to a desire to study the Scripture in private as well as in public. Such congregational study of the word of God has always had the effect of quickening spiritual life, and bears much fruit in Christian activity. Men feel more in this way, that the Word is indeed spirit and life, than they do when listening to a modern sermon constructed on the mechanical regulation methods of a threefold division. They feel more that Christ is speaking in His Word to them, and that they are listening to the Word of God rather than to the expression of human opinion. Consecutive expositions of books of Scripture are eminently instructive and beneficial. They are advantageous also, inasmuch as in the course of such, they permit ministers to address their congregations incidentally on matters regarding which any special sermon might give offence, without accomplishing any benefit. It may be said in reference to this that denunciations from the pulpit of certain social practices, are worse than useless. They awaken hostility among those aimed at, and are not needed by spiritually minded persons. Such diatribes are too frequently based on very inaccurate information on the part of the preacher, who might more profitably devote his attention to awakening an intelligent interest in the Word of God. Any social usages not in keeping with Christian life would gradually be abandoned. The "world" gets larger as spiritual

life increases. The introduction into pulpit discourses of vulgar expressions and words savouring of slang is deeply to be regretted. If any preacher imagines that this takes the common people, he is profoundly mistaken. The common folk among Presbyterians have no taste for this sort of thing. They are too intelligent, and a pastor's influence among them speedily goes, when he so far forgets himself, and brings the pulpit into contempt.

These few suggestions are offered as to the direction in which reforms may be effected which might tend to render our services more attractive without affecting their spirituality, and which might aid in retaining among us many persons who drift away to other connections where the Gospel of Christ and the Doctrines of Grace are not so faithfully proclaimed as in that Church which is so dear to us, and for which we may in the words of the old Presbyterian liturgy unite in praying—

“Let thy mighty hand and outstretched arm, O Lord, be still *our defence*. Thy mercy and loving kindness in Jesus Christ, Thy dear Son, *our salvation*. Thy true and holy Word *our instruction*. Thy grace and Holy Spirit *our comfort and consolation unto the end and in the end.*”

WM. MORTIMER CLARK.

Toronto.

*Longing is God's first heavenward will
With our poor earthward striving ;
We quench it that we may be still
Content with merely living ;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.*

—LOWELL.

SENSE AT WAR WITH SOUL : STUDIES IN THE "IDYLLS OF THE KING."

IV. LANCELOT AND ELAINE.

IN the poem "Gareth and Lynette," our story opened with the picture of a strong and pure young Soul against which Sense made its attacks in vain.

In our next study, we saw the Soul of Geraint attacked by Sense in the form of Suspicion and Jealousy, and overcome. Then we saw the patient Love of Eud wage war on behalf of Soul against the powers of darkness which held her lord in thrall, until he was set free.

When "Lancelot and Elaine" begins, the great Soul of Lancelot is already enthralled. Sense had attacked it with the strong forces at his command. It was the beauty and the love of the fairest woman of the day that had led Lancelot into sin. He loved with a guilty love, Guinevere, the wife of his king and friend, Arthur.

Here was a noble Soul overthrown by Sense. Lancelot was *brave*. The court and all the world knew him as Arthur's greatest knight. He was *generous* and *courteous*, for hear how Arthur praises him—

"Lancelot, my Lancelot, thou in whom I have
Most joy and most affiance, for I know
What thou hast been in battle by my side,
And many a time have watched thee at the tilt
Strike down the lusty and long-practiced knight,
And let the younger and unskilled go by
To win his honor and to make his name,
And loved thy courtesies and thee, a man
Made to be loved.

He was *modest* as the truly great should be. He points out the King to young Lavaine and says :—

“Me you call great ; mine is the firmer seat,
 The truer lance ; but there is many a youth
 Now crescent, who will come to all I am
 And overcome it ; and in me there dwells
 No greatness, save it be some far off touch
 Of greatness to know well I am not great :
 There is the man.”

Nay more, so great a Soul was his, that though Sense had used its strongest power and bound it, it was not dead, nor utterly subdued. Lancelot knew his sin and hated it. He saw the ruin that it wrought within himself and in the Court and Kingdom, and longed to be free ; and often the heaving and struggling of that fettered Soul shook the being of the man with anguish.

“The great and guilty love he bare the Queen,
 In battle with the love he bare his lord,
 Had marr'd his face, and mark'd it ere his time.
 Another sinning on such heights with one,
 The flower of all the west and all the world.
 Had been the sleeker for it ; but in him
 His mood was often like a fiend, and rose
 And drove him into wastes and solitudes
 For agony, who was yet a living soul.”

On the side of the Soul, also, stimulating it to throw off its shameful chains, was the knowledge that Arthur loved and trusted him. That “selfless man and stainless gentleman” could think no evil of his Knights, least of all of Lancelot. Twice he had saved Lancelot’s life in battle, and once Lancelot had saved his ; and in truth he loved Lancelot as his own soul. The devotion of Lancelot to the Queen, he saw and loved to see, glad that they should be friends, and deeming it but the pure and chivalrous admiration and homage due to her beauty and rank. And when the Knights in hall would pledge, in union, Lancelot the flower of bravery and Guinevere the pearl of beauty, the King would listen smiling. And Lancelot knew all this, and it was like a sword in his bones. For indeed he loved the King and was loyal to him in everything save in that wherein he should have been most loyal.

Against all this, Sense prevailed. These barriers were swept away by the great flood of his passion for Guinevere,

joined with the false idea, that honor now demanded that he should be true to her.

"His honor rooted in dishonor stood,
And faith unfaithful kept him falsely true."

But now there comes to champion the cause of Soul and help Lancelot, if he could be helped, against himself, the love of Elaine.

I do not need to tell the story of how Lancelot losing his way was entertained at the lonely town of Astolat, how Elaine, beautiful and sweet in her budding womanhood thought him the goodliest and noblest of men and how from the moment her eyes first met his, she "loved him with that love which was her doom."

Arthur, when he founded his table round, made his Knights take this among their other vows :—

"To love one maiden only, cleave to her
And worship her by years of noble deeds,
Until they won her."

He gives as his reason—

"I knew
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts and amiable words
And love of truth and all that makes a man."

If Lancelot could so have loved Elaine, doubtless it would have been the saving of him. And if the terrible shackles of the guilty love had not fettered him so heavily, he might well have loved her, for as he himself said, she was worthy to be loved.

Let us see with what array of gentle armament Elaine contended for Lancelot's soul.

She was beautiful. She was "Elaine the fair, Elaine the loveable, Elaine the lily maid of Astolat." To Gawain, that connoisseur in female beauty, it seemed that nowhere could dainter face be found, "her shape from forehead down to foot perfect—again from foot to forehead exquisitely turned." When she came down to bid farewell to Lancelot in the early morning,

“He look'd, and more amazed
Than if seven men had set upon him, saw
The maiden standing in the dewy light.
He had not dreamed she was so beautiful.”

Beautiful as she was, her truth and purity matched her beauty, as Lancelot knew well. Being such, she loved him, loved him with her whole heart and soul. On that early morning, when she bade him farewell,

“There came on him a sort of sacred fear,
For silent, tho' he greeted her, she stood
Rapt on his face as if it were a God's.”

Then we see her in her tower, poring over his shield and reading the story of his battles and adventures in its dints and scratches. When Gawain asks her if she loves Lancelot, she answers—

“I know not if I know what true love is,
But if I know, then, if I love not him,
Methinks there is none other I can love.”

So innocent and artless, she could not have concealed her love from Lancelot if she had wished; and if he could have been so blind as not to see it, it was forced upon his notice when the poor child told him all her heart. When the day came that they must part and he bade her speak her wish, if she had one, that he might try to gratify it,

“Suddenly and passionately she spoke;
‘I have gone mad, I love you; let me die!’”

This was no mere passion. It was a pure and lofty love that might well have called out what is highest in a man. She trusted Lancelot so perfectly that he might well have longed to make himself worthy of her trust; she idealized him so, that he might well have striven to realize her ideal. To her, he was “God's best and greatest.” When they thought to break her love by telling of the scandal that attached to his name, she answered—

“These are slanders; never yet
Was noble man but made ignoble talk.
He makes no friend who never made a foe.
But now it is my glory to have loved
One peerless, without stain.”

Not only words, but actions proved the depth of her true affection. When Lancelot lay in the hermit's cave all but dying of his wound, she came to him and nursed him with tender care; and when even the courteous Lancelot, because of his great pain, spoke roughly, the meek maid

"Sweetly forebore him ever, being to him
Meeker than any child to a rough nurse,
Milder than any mother to a sick child,
And never woman yet, since man's first fall.
Did kindlier unto man, but hgr deep love
Upbore her; till the hermit, skilled in all
The simples and the science of that time,
Told him that her fine care had saved his life."

Then, when all this care and trust and love had not availed to help the Soul of Lancelot and save him from his guilty passion, she died. And it would seem as if in death she might have done what in life she could not do. For one day, there came sailing to the palace steps, a funeral barge,

"Whereon the lily maid of Astolat
Lay smiling like a star in blackest night."

And Lancelot gazed upon her sweet dead face, and heard her simple letter which she had borne in her own white hand—

"Most noble lord, Sir Lancelot of the Lake,
I, sometime call'd the maid of Astolat,
Come, for you left me taking no farewell.
Hither, to take my last farewell of you.
I loved you and my love had no return,
And therefore my true love has been my death.
And therelore to our lady Guinevere,
And to all other ladies, I make moan.
Pray for my soul, and yield me burial.
Pray for my soul thou too, Sir Lancelot,
As thou art a Knight peerless."

Surely now at last Lancelot will say, "Sweet maid of Astolat, I could not love thee, but I can strive to be worthy of thy love." If "free love will not be bound," and if one cannot always love the worthiest, (which it were happiest for him to do) at least he can control his *actions* and *do* the thing that is right. And Lancelot might now have broken with Guinevere and left the Court and gone to his own Kingdom across the seas, never to return. He was

nearer this great decision now than he had ever been before. The tide was at the flood. He saw the light more clearly and his heart was touched. The Soul was stronger and the fetters of Sense were weaker. Said he,

“Ah ! simple heart and sweet,
You loved me, damsel, surely with a love
Far tenderer than my queen’s.

I needs must break
These bonds that so defame me : not without
She wills it : Would I, if she willed it ? Nay,
Who knows ? But if I would not, then may God.
I pray him, send a sudden angel down
To seize me by the hair and bear me far,
And fling me deep in that forgotten mere,
Among the tumbled fragments of the hills.”

Thus the great Soul struggles in its chains. But it is not set free. The one right step which might have been taken, which should have been taken, was not taken ; and Sense ruled till it bore its bitter fruit of shame and sorrow and death. Then at last, but only at last, sorrow and suffering brought repentance, and Lancelot “died a holy man.”

ROBERT HADDOW.

Milton.

GOVERN FEELING.

Prune thou thy words, the thoughts control
That o’er thee swell and throng :
They will condense within thy soul,
And change to purpose strong.

But he who lets his feeling run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith’s meanest deed more favour bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers.
Which bloom their hour and fade.

JOHN HENRY NEWMAN.

DR. ANDREW BONAR. *

PERHAPS the best way of expressing one's appreciation of the recently published diary and letters of Rev. Andrew H. Bonar, of Glasgow, is to say that it is a fitting sequel to his own memoir of his bosom friend, Rev. Robert Murray McCheyne, of Dundee. What earnest Christian is there who has not read McCheyne's life, and felt after reading it that he had been in the holy of holies? If you wish to have that experience repeated, read Andrew Bonar's *Diary and Letters*. Born in Edinburgh, 29th May, 1810. Died in Glasgow, December 30th, 1892. What a long life, and what a long ministry? More than half a century. It is more than a generation since the *Memoir of McCheyne* was written, and here we have one who was McCheyne's other self, gone home to meet that inseparable companion of his early life, in the glory, but a day or two ago. To the older readers of this *Diary* it will awaken many strange memories, to follow a life that connects the disruption days and the revival in Kilsythe and Dundee with the modern discussions regarding Biblical criticism, and the revival services conducted by Moody and McNeill. The *Diary* is edited by his daughter, Marjory Bonar, who has done her work with fine discrimination, and without obtruding her own statements into the narrative except when absolutely necessary. You might call the book by the name of Dr. Doddridge's great work, for you can trace in it wonderfully the growth and progress of a soul to a condition of spirituality that but few attain. One cannot but wish that some master pen would write another volume giving us the public history and showing the wonderful blessing attending that long and Christ-like ministry. He often speaks in such a depreciatory way of himself that a superficial reader might think his ministry

* Rev. Andrew A. Bonar, D. D. *Diary and Letters*, edited by his daughter, Marjory Bonar. (Hodder & Stoughton. Toronto: Fleming H. Revell Co.)

was a partial failure. With easy going Christians, who are satisfied with making "a fair show in the flesh," the Diary will never be popular. At every page your conscience is getting a thrust from the sharp two-edged sword and Laodiceans don't like spiritual sword thrusts. Yet the life is anything but gloomy. There is a certain playfulness bursting out here and there which indicates that in discovering the saint you do not lose the man. On one occasion, he writes to his very dear friend, Milne, of Perth, on the length of prayers in public. "I am going to open up a correspondence with you on the subject of *length*. It is not a mathematical but a doctrinal discussion. I heard lately an amazing story of your having kept a certain company on their feet by a *two-hours'* prayer. A somewhat more certain fact, however, is, that you kept the poor people of Kettens till eleven at night. I do honestly and conscientiously think that there is more *gift* in it than *grace*." Again, when away for a holiday in the Island of Mull, he writes to his friend, Rev. Jas. Manson,— "Here we are in this island of the Western Main, where are no streets, no shops (except one), no tramways, no cabs, no blackbirds, no noontday-meetings, no "songs and solos," and yet we are comfortable and could make you comfortable, probably, if you could be persuaded to take a sail hither." Then follows an account of a ludicrous predicament in which he found himself at a service without his glasses. One is constantly coming across quaint expressions and original ways of putting the truth. But what will strike the reader most forcibly in the Diary is the attention which he gave to secret prayer and communion with God. This is indeed the open secret of his saintliness. Near the beginning of his life he says, "I must rise earlier, for though I seldom am longer in bed than half past six, yet I go to bed at half past eleven. Perhaps I can do with less sleep." Again he writes, "I purpose (and yet I cannot effect even this unless I get help from the Lord) to go earlier to bed and rise at six, and spend from six to eight, for myself, my parish and the cause of God throughout the world. . . . O Lord, grant me the power." He appears to have set apart days for special prayer and waiting on God. He writes, "Passed six hours to-day with the church in prayer and scripture reading, confessing sin and seeking blessing for myself and the parish." Writing to Mr. Milne he says,

“O, brother, pray; in spite of Satan, pray; spend hours in prayer; rather neglect friends than not pray; rather fast and lose breakfast, dinner, tea and supper—and sleep, too—than not pray. Let even Mrs. Milne be forgotten that you may find your way into Peniel. And we must not *talk* about prayer. We must *pray* in right earnest. The Lord is near.” The writer of these notes spent an hour with Dr. Bonar in his study in Glasgow in the autumn of 1890. Before parting the venerable doctor offered prayer. It had an indelible power about it—the charming simplicity, directness and trust of a child who knew his Father very well. Reading the Diary enables one to understand how it could be so. Three other things are worthy of reference because of his special interest in them. (1) His belief in the pre-millennial advent of Christ which he was led specially to study through the lectures of Irving. (2) His ever increasing interest in the conversion of the Jews. In Oct. 2nd, 1892, he writes, “To-day felt as if listening to Paul when hearing Warszawiak telling of “the glory of God in the face of Jesus.” (3) His interest in the Conferences for the Deepening of Spiritual Life. These seemed to meet some of the deepest yearnings of his soul.

The close of his life was like the close of a lovely summer day—calm and peaceful. He used to tell his friends “I should like to die this way: I shall preach on Sabbath, take the prayer meeting on Wednesday, and on Thursday night, people will be going about saying, ‘Do you know that Dr. Bonar is dead?’” This turned out to be true almost to the letter. On Sabbath, Dec. 28th, he preached a Christmas sermon on Luke ii. On Wednesday, he visited in the afternoon and was present at the prayer meeting in the evening. On Friday night, at half past ten, his spirit was received into glory, and on Saturday many a sorrowful heart said, “Dr. Bonar is dead.” He was one of the last, if not the very last, of a group of ministers eminent for their pulpit and evangelistic fervor. McCheyne, Milne, Black, Macdonald of Blairgowrie, Hamilton, Sommerville, Sandeman, W. C. Burns and the Bonars. May they have many spiritual children to rise up and call them blessed.

Toronto.

D. McTAVISH.

MISSIONARY.

THE STRENGTH AND WEAKNESS OF THE W. F. M. MOVEMENT. *

WE will all readily admit that this movement has its strong points as every great movement which has accomplished anything in the elevation of the human race has had. But some may not so readily detect the weaknesses, or recognize them as such, even after they have been pointed out. However, it is generally conceded, that we can profit by a study not only of our strength but also of our weakness. It is in the recognition of the strong points of a movement with which we may be connected that our enthusiasm is aroused and we become stimulated to greater effort in the pathway that leads to success, whilst, in the giving heed to elements which may indicate weakness, we are none the less profited but are taught to abandon the course which is fraught with danger. We usually profit by criticism whether favorable or adverse. The one buoys up our spirits to greater exertion, the other, coming either from friend or foe, shews us the pitfalls and warns us of danger ahead. If I shall, before I am through, give an adverse criticism, it will be as a friend seeking the very best interests of our missions and with a hearty "God speed" to the W. F. M. S.

I. Let us then in the first place consider some of the strong points in the W. F. M. movement.

1. One feature worthy of special commendation is, *that this movement has created and is bound to create still further, a reciprocity of sympathy between the women of Christian and the women of heathen lands.* That is reciprocal which affects for good or otherwise both parties concerned, and has this movement not benefitted both the women of civilized and heathen lands? Has it not, for instance, developed a healthy sympathy for the heathen in the breasts

* An address delivered at the Woman's Presbyterial Society held at Carleton Place, Feb. 27th, 1894.

of many women in our own land, and, I know, that that sympathy has awakened similar chords in the hearts of many heathen women. The very fact that our lady missionaries are able to tell the heathen women that they have been sent there through the instrumentality of sympathizing sisters in their own country, to teach them the plan of salvation and the way of eternal life, must be helpful to the missionaries in breaking through the barrier of prejudice. For there is nothing that touches the human heart quicker than just the thought that others are sympathizing with us and are anxious to help us and do us good.

“Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore ;
Touched by a loving heart, wakened by kindness,
Chords that were broken shall vibrate once more.”

It must be a potent factor in awakening an interest in the hearts of some who would be otherwise cold and indifferent just to tell them that they have sisters beyond the sea praying for them, yearning for them, working for them and sending missionaries to them to tell them of the glad tidings of a Saviour's love. There is something in every human heart that responds to such sympathy. Think not that women, though heathen, have lost their humanity. There are buds of a better life in their hearts—though long blighted by the night of heathenism—that will open and blossom in the sunlight of human sympathy when touched by a loving heart and awakened by Divine grace. Just the other day I heard a gentleman, who had, in his early life, spent several years among the miners of California, remark that it often attracted his attention how the rudest and most wicked men to be found there would manifest, at times, the tenderest and most sympathetic feelings amongst all their wickedness. These were the rosebuds of the human heart amidst its crop of thorns. I have often been surprised to find in the most unexpected places beautiful little flowers never planted by the hand of man. There is something in the heart of the most benighted heathen woman that responds to the feeling of sympathetic hearts and reciprocates that feeling. This development of sympathy is not only beneficial to the work and workers amongst the heathen but it has its fruit in Christian lands. This W. F. M. movement has produced

a truer and nobler sympathy in the hearts of many of our women. It is not a mere sentimentalism, but it is a sympathy that has issued in stretching out the hand of help. There is sentimentalism that is simply a shadow of true sympathy, which begins and ends with such exclamations as:—"Oh, the wretchedness of the heathen women—poor, poor creatures." And yet many of those who utter such sentimental exclamations will not put forth their little finger to save the heathen from destruction, but will spend hours and days in the drawing room fondling pet dogs or playing whist. It is not sickly sentimentalism that the heathen need. It is help. "Come over and help us." This movement has produced and is producing a healthy sympathy for the heathen that issues in stretching forth the hand of help to the perishing multitudes in heathenism. True sympathy issues in helping the helpless. It rolls up its sleeves and pitches into the work of breaking the shackles of those in bondage. It leaves the drawing room for the battlefield where the struggle for the rescuing of the perishing is going on. Have you not felt that engaging in this work has developed your sympathy and made your religious life more real? Has it not been a real inspiration to your whole Christian life? And thus whilst heathen women have learned to recognize the help of loving hands the women at home have experienced that it is in doing and helping that Christian sympathy is developed.

2. Another strong point in this movement is *that it has brought to the front the importance of woman's work for women in the East*. There are forty million women imprisoned in Zenanas that can be reached with the Gospel only by women. Whilst women have a sphere of usefulness in all kinds of mission work in heathen lands, yet here is a wide sphere that is open to her alone and which she alone can undertake. Social customs in the East have barred the door against ever admitting the Gospel to these women from the lips of men. Who then can do this work? We must look to Christian women to take up their cross, as many consecrated ladies have already done, and penetrate those Zenanas with the Light of life—the glorious Gospel of peace. You and you alone can point the sad and weary sisters in those starless homes to the Star of Bethlehem.

And consider how important that work is. To reach the mother's heart with the Gospel of Christ and to teach her the true religion is in a large measure to reach the rising generation. We know the importance of a Christian mother in a home. "The hand that rocks the cradle rocks the world." The impress of a Christian mother's life and teaching can never be erased from the heart of her child. He may wander, in after life, far away in the deserts of sin, but the mother's look—the mother's prayer—the mother's blameless life is there on his heart, written with the engraver's chisel—to prick the conscience—to witness for Christ long after the hands of the mother have been folded across her breast and she sleeps beneath the weeping willow. Thank God for the choicest boon to any home—a Christian mother. And when we send the Gospel of Christ to the heathen homes of India and China by lady missionaries we send them forth in the grandest work that can fall to the lot of any human being. I esteem our woman's work for women and children of the East as the most important missionary effort of this century. We shall thus reach the children in their youth, and we'll have them taught from a mother's lips the love of Jesus, and from a mother's life—the life of Christ. To reach the mothers of the next generation with the Gospel is to transform the world. Zenana mission work is second to none in its importance, and the W. F. M. movement has brought and is bringing that work more and more to the front, so that we are beginning to realize its importance.

3. Another strong feature in this movement is *that the W. F. M. meetings have been a school for the training to a certain extent of Christian women for the mission field.* How many who are now in the foreign field have received the first impetus to consecrate themselves to the work and have had their zeal inspired through the monthly meetings of the Society. These meetings have obtained a study of the mission field and its needs. The literature distributed and the instruction received at the meetings have enthused many a heart and have inspired many a one to greater exertion in the Master's work. Interest in mission work is a progressive thing. If a Christian begins to study the needs of the heathen and the success that has already attended mission-

any effort, he or she will soon find a thirst created for further information. No theme is so thrilling and so intensely interesting to a live Christian as just the success of the Master's kingdom—the progress of the Church of Christ at home and abroad. Now this Woman's Foreign Missionary movement has been the means of inducing many young ladies to consecrate themselves to the work, and it has acted as a sort of preparatory school for them. But I think that there is much yet to be done in this sphere in Canada. Our means of training our lady missionaries for their special work are very defective. It was just recently I parted with a lady who was going to the United States to prepare herself for the foreign mission field? Now why should we require our sisters to go over to Chicago or any other place for preparation. Is it not time we had a college or Bible Institute or training school—call it what you like—to prepare our ladies for the mission field. We have six theological colleges for the preparation of men for the ministry in Canada—at least one too many. Whilst we are overstocked with colleges for men we have none for the special training of women for missionaries. Why not turn one of these colleges into a seminary for the education of lady missionaries? We'll all agree that our young ladies going out as missionaries require special training. Why not make adequate provision for that education in Canada? The revenue obtained for the maintenance of a superfluous theological college would be devoted to a far better purpose if used in the thorough training and equipping of our female missionaries. Whilst thankful to God for good work already accomplished in this sphere, may the ladies of the W. F. M. S. press forward to a still higher goal, and may they not rest contented until they have a college adequately equipped for the thorough training of our lady missionaries.

I have thus referred to some of the strong points in this grand movement in which we are all so interested, and they are all important factors in the extension of our Master's kingdom for which we should feel grateful to God. You will now bear with me for a few moments whilst I direct your attention to what I consider a weakness and which indicates to me more or less danger ahead.

II. This weakness I shall call *isolation*. A local branch of the W. F. M. S. is an organization that is practically separated from and independent of the congregation to which it belongs *as far as mission work is concerned*. This results in the isolating, to a large extent, of the energies and talents of a number of the very best workers for missions in our churches to a very limited sphere, whilst it also tends to the abnormal growth—both in sentiment and financially—of one branch of the mission work over others equally important. There is a tendency for the ladies of the W. F. M. S. to become so absorbed in their special work that a section of our congregation—and that an important one—becomes almost wholly separated from the body of the church in missionary effort. For the best women of our congregations to become absorbed in the W. F. M. S. to the exclusion of the schemes of the church and the church's regular mission work is a calamity—a mistake which will manifest itself on the one hand in giving comparatively an overdue prominence to one section of the mission work, and on the other hand in depriving a large portion of our people of much of the influence of our best workers for missions. We need the assistance of the ladies of the W. F. M. S. to educate and enthuse the whole of the congregation in missions. Do not let me be understood as intimating or even hinting that the ladies should be less enthusiastic in the important branch of the mission work with which they are particularly identified, namely, the evangelization of the women and children of heathen lands. But do not let their energies be wholly expended in what is after all only a side issue when compared to the schemes of the church. I do not believe in the separation of our forces in a congregation. Union is strength but separation produces weakness. I dislike to see what seems to be the present tendency—sectional work in a congregation. One part expending its energy and wholly absorbed in the W. F. M. S. another in a Home Mission Society and another in something else and so on, one is tempted to say, *ad infinitum*. This generates enthusiasts in certain branches of the church's work to the subordination if not the exclusion of others just as important, instead of developing all round Christian workers who will look at the Master's vineyard as a whole and give each section its due proportion. Each

church member should know something about and be interested in every branch of the church's work. "Woman's work for women" in the east, for instance, is a theme that should attract the attention not merely of a section of our congregation but the whole of it. Do I say a word against societies in the church? Not at all. I believe in organizations but it is only in so far as these organizations are permitted to become sectional—dividing the energies of our congregation that—that I object; and if this principle were guarded there would be a striking decrease in the number of these organizations in the church.

As a result of this isolation of the W. F. M. S. there is not, I think, over one-fifth of our people deriving any benefit from the society. Four-fifths of the people of our congregations know scarcely anything about the W. F. M. S. and its work, and hence its influence is, comparatively speaking, very limited, and yet many of our best women, and probably our best workers, expend their energy, as far as missionary efforts is concerned, solely in that sphere. Instead of our congregations deriving the full benefit of the influence, and particularly the educative capabilities of our women, the society practically confines their influence in missions to a small portion of the congregation. Allow me to direct the attention of our women to the wider sphere and ask them to remember that first and foremost they belong to the church as a whole, which needs their influence, their talents, their energy to enthuse and educate others in mission work. Anything that tends to isolate a section of our congregation from the rest and to direct its attention and energy from the regular work of the church, is a weakness and will tend to lessen our ultimate success. What we want is a closer bond of union between the local branches of our W. F. M. S. and the congregations to which they belong. Now the question arises, what can be done to obtain this closer connection, so that the influence of our best women in mission work will not be confined to a small section, but will be felt as much as possible over all the congregation, and also that the danger of expanding our Foreign Mission funds out of proportion to our Home Mission will be averted? One says:—"Organize our young people into a home mission society to offset the increasing disproportion between the

Foreign and Home Mission Funds owing to the contributions of the W. F. M. S. being entirely for foreign work." I dislike this "balancing up" by separation into wholly independent organizations. I believe that we should have but one organization for missions in the church, and it open to all her members, with special committees appointed for specific branches of the mission work—say one committee, composed exclusively of ladies, if desired, to attend to the evangelization of the women and children of foreign lands, another for the ordinary foreign mission work, and another for home missions, and another for augmentation, &c., organized somewhat after the plan of the Y. P. S. C. E. committees—all belonging to and integral parts of the one central organization, having its monthly meetings, which would be open to all. In this way the influence of all would be more widespread—the education of the congregation as a whole in missions would proceed—our missionary energy would not be divided, and all would be furnished with a knowledge of the work in its different branches. The W. F. M. S. would thus hold the place of a special committee, looking after a special branch of the mission work, and not as now—an organization separated from and more or less independent of the congregation's regular mission work. Each of the committees could occasionally hold meetings by themselves for prayer or business if deemed necessary.

All the benefits derived from the W. F. M. S. as at present constituted would be obtained and their special branch of work would receive adequate attention, whilst the evils of isolation would be avoided. The weakness caused by more or less sectional division of our forces would be overcome and our enthusiastic and devoted ladies would have a wider sphere of usefulness at their command. We would thus avoid the abnormal growth of our work in certain sections to the subordinating of it in others. Each would have its due proportion of attention, and thus the whole church would move forward as one united phalanx to rescue the perishing at home and abroad.

D. M. BUCHANAN.

Lanark.

THE NEW YEAR'S OUTLOOK IN INDIA. *

The year opens full of omens of great approaching changes in India. Politically, the most important fact, as for some time past, is the threatening attitude of Russia on our northwest. While so late as 1880, the Russian lines were but a few miles east of the Caspian, they are now looking on the Hindu Kush near the Indian frontier. This move of the Russian army towards India, which began shortly after the check of her advance on Constantinople in the last Russo-Turkish war, is regarded in India as but a part of a vast project, the plans of which cover not years, but generations, and have now come to affect very gravely a large part of the habitable world. In the development of these plans, great wars, like the Crimean or the Russo-Turkish, are but as it were only single campaigns.

THE RUSSIAN MENACE.

Russia menaces India ; but her real objective is not Calcutta, or Bombay, but Constantinople and the Holy Land. Twice in the present generation, during the Crimean and the Russo-Turkish war, the efforts of Russia to possess these strategic points have been thwarted by British diplomacy and British arms, but she has not relaxed her purpose, and she does not intend that England shall again be able to prevent her from attaining the goal of centuries. Hence, though since her last defeat she has been quiet in Europe, she has been steadily making immense preparations for her next supreme effort.

And when she shall judge the moment opportune for another move against Turkey, Russia will be able to say to England that if again she should interfere with the imperial plans in the eastern Mediterranean, she must do so at the risk of losing her Indian Empire.

* From "The Church at Home and Abroad."

Even if things continue as now, Russia will be prepared to reply to the next British interposition to thwart the Czar's ambition in Constantinople or Syria, by a flank movement on British India, in which doubtless she hopes to be seconded by an uprising of millions in India, ready to welcome any ally for the time who will help turn out the hated English. In this, too, is to be found the meaning of the establishment in late years of the great naval depot at Vladivostock on the North Pacific, soon to be connected by the Trans-Siberian Railroad with St. Petersburg. Vladivostock and the Siberian Railroad are in fact, Russia's strategic answer to the Canadian Pacific Railroad, as a possible alternative route for troops to India. From this point, when the crisis comes, she will be able to menace India, not only from the north-west by land, but from the sea at such points as Calcutta and Bombay, and intercept army reinforcements coming via Canada, no less than those sent via the Suez Canal.

This too is generally recognized to be the ominous significance of the recent appearance, in defiance of treaties, of the Russian navy in the Mediterranean, and the ill-boding alliance with France, by which Russia secures Toulon as a naval station on French soil, in case of need.

In all of these movements, India is vitally concerned, for the highest naval authorities question whether even now, in event of need, England would be able to reinforce the Indian army via the Suez Canal, if France, who wants Egypt, and Russia, who wants Constantinople, chose to oppose her.

A DISTURBED EMPIRE.

All this is well understood here, where one therefore regards with concern the evidently increasing restlessness of the people, signalized by various bloody riots here and there during the past year, and the rancorous anti-English tone of a large part of the native press.

And, most unfortunately, just at this time, when it were desirable at all hazards to conciliate the people by lessened taxation, it becomes imperative to spend enormous sums in placing the whole north-west frontier of India in the highest state of military preparation for the shock of the expected Russian assault. This alone means heavy additional taxation; but within the past year the phenomenal depreciation

of silver has made the situation far worse. A very large part of the expense of the Indian administration has to be met in London in gold payments, and now that exchange, of which the old par was about two shillings to the rupee, has fallen to 1s. 2½d., all this enormous loss of nearly 40 per cent. on expenditure must apparently be met by still additional taxation. It is not strange that, with business paralyzed, my last daily paper described the state of feeling in Calcutta and Bombay as one of "intense anxiety."

It is no wonder that the educated classes, especially, are restless. They say, and truly, that they could administer the government on much smaller salaries than their English rulers, and regard themselves as wronged, so long as the highest places are not open to them all without restriction. They forget what the recent repeated bloody conflicts between Hindus and Mohammedans signally demonstrated, that in the present feverish state of public feeling and bitter religious animosity, only a power believed by both sides to be absolutely neutral and impartial, can be trusted by both to preserve the public peace.

THE RELIGIOUS UNREST.

As under analogous political conditions elsewhere, with many of the people, religious feeling deepens, and fanaticism is rife. All feel that the times are pregnant with approaching change, and each hopes that it shall be to the advantage of his own particular cult. Among the Hindus many say that the Kal Yuga is about ending, and that the expected tenth Incarnation of Deity is at hand, coming on a white cloud with a two-edged sword to execute vengeance on the wicked. Many Mohammedans look for the speedy appearing of the last of the Imams, the rise of the "Dajjal" or Antichrist, and thereafter the second advent of "Hazrat 'Isa" to destroy him and save all those good Mussulmans, of whom in that day the prophet shall say *Ummati!* ("My people"). Among Hindus and Mohammedans sect rises on sect, all aiming at social, political, or religious reform, or all of these together. Many of these reforms are evidently due in part to Christian influence, even though bitterly opposing the Gospel. Others, again, as in the mischievous "Cow-Protection" societies, seek to revive the grossest forms of Hindu superstition.

Only this week there has appeared here in Dehra a Maulavi, who comes, claiming to be one of twelve apostles sent out by one Mirza Gulam Ahmad Qadir Fani, a Mohammedan reformer in the Punjab, who asserts himself to be the fulfillment of the Gospel prediction of the second advent of Christ. By this, as the Dehra apostle explained before me the other evening, he does not mean that he is himself Jesus Christ, but that, just as John the Baptist came "in the spirit and power of Elias," so this man appears "in the spirit and power" of Jesus Christ, to preach God's truth as revealed in the Law, Gospel, and Quran.

READINESS TO HEAR THE GOSPEL.

As the result of the whole situation, political, social and religious, we see in many places a spirit of unusual readiness to listen to any one who may profess to set forth a solution of the mysteries and remedy for the crying evils of the time. Only two or three evenings ago, taking advantage of the presence of this Mohammedan "apostle" in the city, we announced a meeting in our High School to consider the questions raised by this man in regard to the asserted death, resurrection and second advent of the Lord Jesus, and our room, holding between two and three hundred, was filled, as also all the doors and passage ways, with a crowd of Mohammedans, largely of the better class, who listened for a full hour to the Gospel, with a civility and decorum which could not have been exceeded in America; a refreshing contrast to the contention and ribaldry one often has to meet in bazaar preaching.

Surely these are times in India, when the words of Zechariah may be fitly applied: "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and he shall give to every one showers of rain, to every one grass in the field." (R. V.). Will not all our readers in their meetings for prayer for missions especially remember India, that threatened calamities may be averted, the counsels of the wicked brought to nought, and the Holy Ghost move on this troubled deep with life-giving power?

S. H. KELLOGG.

Landour, India.

NOTES FROM THE STUDENTS' MISSION FIELDS

J. S. Muldrew has begun work at Pipestone, Manitoba, and has a good field.

Dan Johnson has been sent back to Baysville. His work was very successful there last year.

The people at Van Vlack, which is part of the Wyevale field, had to turn out on Sabbath, the 13th inst., to defend their neat new church from the raging bush fires of the neighborhood.

From Gibson, a part of the same field, the Gibson family have moved away to Elmvale. Many students will remember these early pioneer Presbyterians, whose corner had been the place of service for years, and the family identified very closely with the development of the Presbyterian cause. They have had their "ups and downs." Mrs. Gibson is now feeble in health and weak in mind, and the hard hand of debt has now removed them from the old home.

Whaley preaches three times and teaches a bible class each Sabbath, has two prayer meetings and walks like a Buck Lake missionary during the week. This is heavy enough for Kent Bridge.

A. Miscampbell, M. P. P., has finished his first year in theology at Knox, has ably concluded his first term as a legislator in parliament, and is now among his constituents for re-election. Politics in Knox do not divide us when such men as Miscampbell are under consideration. As far as we are concerned he is unanimously elected for the New Parliament.

Mrs. W. R. Johnston is now recovering from her late severe illness. Though slowly she is gaining strength. W. R. has had many trials during the winter, but we wish for him a pleasant summer.

BIBLE STUDY.

NOTE.—For this department the editors request contributions from the readers of the MONTHLY. They will be glad to receive pointed paragraphs embodying the results of careful and reverent study of any portion of the Scriptures.

A Reason for Close Study of the Scriptures.—The Word of God is simple and plain—"wayfaring men though fools need not err therein,"—"he may run that readeth it." But though the plan of salvation is clearly set forth, and the great facts of human redemption are quite distinct, yet under the surface are inspiring thoughts and divine truths—"things new and old" awaiting discovery by the earnest Bible student. As we meet with friends, sometimes a smile, a flush, a look, an intonation of the voice, will reveal a character we had not seen before. So in the New Testament—for with it alone do I deal at present—in every book there are sighs and scarcely uttered longings, joys indescribable and heart-tones; there are plays upon words and shades of meaning which, when known, reveal beauties in these books, whose existence the English tongue of our Authorized and Revised versions would not lead us to suspect, but whose impress the plastic Greek has preserved. Can you translate them? Well, yes—when you can transcribe to the music sheets the song of the nightingale. And these little things are just as important to the true appreciation of the Word of God as the air of "Nearer my God to Thee" is to the transcription of that sweet hymn. They seem to be very near the heart of the sacred book and lighten up and sweeten all the context.

W. G. W. .

Leprosy as a Type of Sin.—Leprosy is in many particulars a vivid symbol of sin. Its insidious beginnings, progressive character, complete possession of the body, loathsomeness, incurableness, the strange insensibility it pro-

duces, offer striking analogies to the character and course of sin. Yet scripture never directly states that the leper typifies the sinner. Indirectly, however, this typical import may be inferred from Psalm li. When the Psalmist prays—"Purge me with hyssop," he must liken his sin to some ceremonial uncleanness, in the removal of which hyssop was used. The reference cannot be to the passover, in which the person was not sprinkled. Hyssop was employed in two other ceremonial acts, in connection with the water of purification (Num. xix), and in the cleansing of the leper (Lev. xiv), who was sprinkled not with water but with blood. The former was specifically for those rendered unclean by contact with the dead, but the leper himself was as one dead (Num. xii: 12), whose healing was a making alive (II Kings v: 7). So the Psalmist, feeling himself dead, craves for a new life (Ps. 1: 10). Moreover, when he prays—"Wash me and I shall be whiter than snow," the word used is not the same as that for washing the body in connection with the sprinkling by hyssop in Num. xix, but is a more intense word, to wash through and through, the same word as is used in speaking of the washing of the leper's garments. By a strong figure the Psalmist applies this to his person.

R. Y. T.

The Parable of the Leaven.—My purpose in this note is not to object to the ordinary scientific interpretation of this parable but to seek to popularize it. I have often heard it said, especially by Sabbath School teachers, that leaven is yeast. Then the yeast may well be understood to signify the gospel, and the woman who hides it the church. But if leaven be yeast, our Lord asserts that it is hidden in the meal until the whole mass is yeasted, that is, assimilated to yeast. Now of course this does not happen. Certainly it may be alleged that the verb "to leaven" is here used somewhat loosely and that though the meal is not assimilated to the yeast, it is pervaded by its influence. There is however no need to resort to this exposition. Leaven is not yeast but "a portion of dough put aside from a previous baking, in which the fermentative action has reached an advanced state of activity." (Encyclopaedia Britannica, III 254). This

seems to be assumed by most of the commentaries to which I have access but is explicitly stated by very few of them. In Paris, it appears, leaven is still used except for fancy bread and pastry, and of course it is worked up into i. e. "hid'den in" a mass of flour and water with the result that the whole is changed into its likeness, that "leavened" bread is produced. Thus we see that our Lord uses the figure with perfect propriety. The kingdom of Heaven cannot be, as is sometimes supposed, the gospel or the preaching of the gospel for that is contrary to all analogy but must be the body of disciples already attached to Jesus. This body is likened to leaven and it is predicted that, thrust into the mass of mankind and working quietly but constantly there, it shall at length change that mass into its own likeness. Often the leaven is supposed to be the gospel or the preaching of the gospel, and this interpretation would fit well with the notion that the leaven is the same thing as yeast for in any case the gospel is the fermentative agent, but if leaven be such as has now been shown, it can hardly symbolize the gospel, for the gospel changes men not into its own likeness but into the likeness of Christ, or, if you will, of His followers. It may be added that the "woman" of the parable scarcely needs to be interpreted for it is most convenient to speak of the baking as done by a woman.

D. M. R.

"This is my commandment, that ye love one another, even as I have loved you."—JOHN 15: 12.—This passage furnishes an instance and evidence of the fact that one another." That is His law. But how little would we understand of its meaning had He not added—"As I have loved you." With these words before us, if we Christ's life is the best commentary on His law. "Love would know how we should love one another, we have but to consider how Christ loved us,—the characteristics of His love for us, and as we see how discriminating, sincere, considerate, disinterested, ardent, beneficent, constant, forbearing, faithful and self-sacrificing Christ's love for us is, we learn how we should love one another. And no more words could set forth these characteristics as clearly as did the life of the man Christ Jesus.

S. H. E.

“*Touched with the feeling of our infirmities.*”—HEB. 4: 15.—This is not heaven, but earth; and because it is earth and not heaven—sinful earth and not holy heaven—we can't live here, with the spirit of Him who was “touched with the feeling of our infirmities,” without knowing something of the sympathetic suffering which He felt.

True, we can shut ourselves up in our shell, we can wrap ourselves round in our own selfishness, and say, “I'm not going to trouble myself about the sin and suffering about me.” But is that right? Is it not ignoble? Is there anything Christ-like in that? If we love men, as our Lord loves them, *must* we not trouble ourselves about the things that trouble them? Rather will it not be more trouble to withhold our sympathy and help than to bestow them? The Divine Friend, loves men so much that he *wants* to share their troubles, and heal and help them, as He only can. His deep, tender sympathy finds relief in ministering to the needs of the suffering, sorrowing children of men. “Let this mind be in you which was also in Christ Jesus.”

S. H. E.

THE SCOTTISH COVENANTERS.

When Alpine vales threw forth a suppliant cry,
 The majesty of England interposed
 And the sword stopped; the bleeding wounds were closed;
 And faith preserved her ancient purity.
 How little boots that precedent of good,
 Scorned or forgotten, thou canst testify,
 For England's shame. O sister realm! from wood,
 Mountain, and moor, and crowded street,
 The headless martyrs of the Covenant,
 Slain by compatriot-protestants that draw
 From councils senseless as intolerant
 Their warrant. Bodies fall by wild sword-law;
 But who would force the soul, tilts with a straw
 Against a champion cased in adamant.

— Wordsworth.

OUR COLLEGE.

W. C. Clark, of McGill, spent the 13th with us. He supplied the pulpit of Oak Street.

Three of our recent graduates, Logie, Kerswell and McIntosh, are taking the B.D. examination this year.

Rev. F. O. Nichol, Sarnia, paid the College a visit last month. We sympathize with him in the death of his brother.

Rev. Jas. Wilson, of Niagara Falls South, spent a couple of days with us shortly ago. He comes frequently to the city of late.

D. R. Drummond, of Queen's, is again in our midst assisting Rev. D. J. Macdonnell. He is likely to settle at Russeltown soon.

One of the students at present in Knox has been discovered to be in possession of the "Cosmic Consciousness" recently brought to light by Dr. Bucke.

Rev. D. Spear, Innisfail, N. W. T., gave us a call on his way to the General Assembly. Dave is in love with the West and expects to return to the work there.

During the meeting of Synod our halls were visited by a number of old boys—Davidson, McNabb, Dobson, Horne, McIntosh, McLachlin—all grave and reverend presbyters.

May, with all its natural variety, is a monotonous month at Knox. Its life may be comprised in two words—"playing tennis" and "plugging notes." June will bring the Apocalypse.

Some of the questions of the University examinations this year remind the boys of Nebuchadnezzar's test of the Chaldeans. Both dream and interpretation must be come at miraculously.

The committee appointed to arrange for the post graduate course of lectures to be held next winter have begun their work and expect to present a programme that will equal in interest and utility the very successful course that was carried out last year.

The grads of '94 are fast getting into harness. Murison has a mission in Victoria, B. C. Craw has gone to Moonstone. Wilson is going up into the Mountains. Eshoo is working his way to the Assembly. Cooper, Johnston and others have found the "green leaf" and will soon quit the "Ark" for good.

C. W. Gordon, '87, who has done yeoman service in the cause of North-west missions among the Old Country Churches, will report the result of his labors at the Assembly now in session in St. John. An article from Mr. Gordon on the North-west field and its needs is to appear at an early date in *THE MONTHLY*.

In October next, the semi-centenary of Knox College will be celebrated by a very interesting series of services and meetings. As a fitting commemoration of the College's Jubilee year an effort is to be made to remove the mortgage of \$26,000 which still lies upon the building. If this can be done, the large expenditure for interest which the debt entails can be devoted to the more thorough equipment of the institution which is so much to be desired. It is to be hoped that all the friends of Knox will help to set in motion a wave of interest and enthusiasm which reaching its culmination in connection with the Jubilee celebration will far more than sweep away the present debt. When it is remembered that Knox College has sent out a larger number of trained men for the ministry than all our other colleges put together, that 400 of these men are in active service, that 120 students are now pursuing their course in its halls, when the many names of Alumni are recalled, who at home and in other countries and in the mission field have shed lustre on our church and country and have done noble service in the advancement of the Kingdom—it will be heartily agreed that Knox deserves well of the church, and it may be confidently hoped that the semi-centennial birthday gifts will be many and generous.

OTHER COLLEGES

Princeton Seminary has 232 students, its largest record.

Omaha Theological Seminary will graduate its first class this year. It consists of six students, two of whom hope to go out as foreign missionaries.

The result of the examinations at Toronto University has just been announced. In the faculty of arts in all years 803 wrote, 502 passed, 174 were starred and 127 failed entirely; that is to say about 62 per cent. succeeded, 22 per cent. were starred and 16 per cent. were plucked outright. The greatest slaughter has been made in the first year. In this year 247 wrote, of whom only 100 were successful, 57 failing outright and 90 being starred.

At the Spring meeting of the Knox Alumni there was some discussion as to whether a banquet should have a place in the proceedings in connection with the Jubilee Celebration, and if so, as to what form it should assume. This is the way it is done at the McMaster Commencement: "On Thursday, May 3rd, at 4 p. m., in the School Hall of Walmer Road Church, the Annual Collation. Hon. John Dryden will preside. Speaking to begin at 5.30 p. m. Plates will be laid for four or five hundred. Tickets 50 cents each. Collation open to both ladies and gentlemen."

At the Synod of the U. P. Church in Scotland the report of the Committee showed that the regular students numbered 85. No fewer than 121 congregations gave nothing to the fund. In the principal's report on the college, reference was made to the aggressive form of the recent Gifford lectures by Professor Pfeleiderer. The sanction of the university to such utterances emphasised, he said, the obligation on the church to maintain independent provision for a full culture combining the constant exposition and defence of the vital facts and principles of Christianity with the most thorough critical examination of all relative theological questions and theories.

SAYINGS OF THE MONTH.

Go home, young man, and take your Bible out from the bottom of your box; your mother put it *at the top*.—REV. JOHN McNEILL, in *Johannesburg, S. Africa*.

In our day there are many who say that knowledge, like the brazen Eastern sun, the higher it rises on the people the more it bleaches life; taking the twilight out of the air, and the color and wonder out of things around us. This is not true. Knowledge can never take the wonder out of God's world; it can never take away faith in God Himself.—PROF. GEORGE ADAM SMITH, in *Bloomsbury Chapel, London*.

I hope that this University will ever be a centre not only of learning but of light, especially in regard to the spirit and tone to which I have referred—a spirit of toleration, not of the sort which may arise from indifferentism or from the absence of a definite hold upon those cardinal truths which the founders and governors of the University desire to recognize and maintain; but rather that charitable spirit which will wish above all things to secure that no distinctive doctrine or creed should in any way act as a disability or hindrance to the fullest exercise of rights and privileges.—LORD ABERDEEN at *Toronto University Commencement*.

There is nothing either in Dante or in Milton so full of the terror of the Lord to me as Mr. Profane and his office of letter-carrier to the devil in hell. Bunyan is far more fearful to me to read than either Dante or Milton, because his book is far more home-coming to me and far more myself. Profoundly solemn as Milton is; superbly beautiful at one time, and unapproachably awful at another time as Dante is, at the same time there is a nearness, an inwardness, and a heart-searchingness in Bunyan that neither Dante nor Milton can make any pretensions to. *The Holy War is entered on and fought out in ourselves*.—REV. ALEXANDER WHYTE, D. D., in *Free St. George's, Edinburgh*.

Is Christ's preaching now to be changed? Is the new birth to be replaced by the law of evolution and the survival of the fittest? One hears now and then to that effect, with hints that the vision would be greatly enlarged by bringing that law to bear on the things of the spiritual world. I set no great store on an enlargement of vision that would straiten the mercies of God. The law of evolution has its own proper place, but that is not here. God's creative work is one thing, His redeeming work is another, and it may well be that His method of creating material things should differ not a little from His way of saving souls. All modern science dwindles into moral insignificance beside the picture of the Eternal Father sending His Son, the Good Shepherd, to give His life for the sheep.—DR. WALTER C. SMITH in *Free Church Assembly Hall, Edinburgh*.

Burns carried about with him the religion of his father; but it was rather filed for reference than practically used. His outcry about bigotry was chiefly because he desired more freedom of action for himself—more room for his sins, in fact. And so he desired to ding down those barriers which checked his own liberty.

Carlyle, on the other hand, modest, chaste, moral—lived the spare and frugal life of an Annandale peasant to the day of his death.

Walter Scott, the heir of the traditions of a comfortable Edinburgh household, had ideas at once narrower and wider than the religious ideas of Burns or Carlyle—wider in that he saw religion was a broader thing than the ideas of one's parents or the pews of a Seceder kirk, and narrower because he made the summit of his earthly ideal the attainment of the position of a Tweedside laird and the founding of a landed family.

* * * * *

Till calamity came Scott was an ordinary, honorable, unspiritual man, but when that came all the finest fibres of his nature were made manifest. Then at least he leant on God, calling into his life something from above which had not been there before.—S. R. CROCKETT on "*Walter Scott and his Religion*," in the *Penicuik Free Church*.

LITERATURE.

HOW TO READ THE PROPHETS. *By the Rev. Buchanan Blake, B.D. Part IV. Ezekiel. Edinburgh, T. & T. Clark. Toronto: Fleming H. Revell Co. 8 vo. pp. 238. \$1.50.*

This volume is the fourth of a series of which the Pre-Exilian Minor Prophets, Isaiah (Chaps. 1—39), and Jeremiah are the preceding numbers. In arrangement, the work is a copy of its predecessors. It consists of three divisions. The first of these is a translation of the prophecy based on the authorized version, but carefully revised, and divided, not according to the received arrangement of chapter and verse, but topically.

In the second division, which is entitled, "The prophecies read in their historical succession," it has been Mr. Blake's plan in the other volumes to re-arrange the prophecies as far as possible in the order of time in which they were spoken. Little re-arrangement was necessary in the case of Ezekiel, because with a small exception his prophecies are now in their chronological order. The special value of Mr. Blake's work in this direction, then, is not so evident in the of Ezekiel as in the other prophets. But the running commentary on the text, which is also included in this division, is of great value, being accompanied by constant reference to the historical circumstances of the time and to the teaching and action of contemporary prophets.

Division III. consists of a chapter on the religious conceptions of Ezekiel, a chronological table, and a glossary of names.

The attitude of the author towards the modern criticism is sufficiently indicated by the fact that he supposes Ezekiel to have had great influence on the Priestly Code as contained in Leviticus.

THE RESURRECTION OF THE DEAD *By the late William Milligan, D. D. Edinburgh: T. & T. Clark. Toronto: Fleming H. Revell Co. 8 vo., pp. 246.*

The contents of this book appeared originally in *The Monthly Interpreter* and *The Expositor*. They are now re-published in accordance with the intention of the late author.

It would be hard to imagine a more perfect model of exposition than that which Prof. Milligan has left us in this work. We have here patient, close and careful study of the text, with keen and honest interpretation presented in a style so clear and eloquent that apart from the absorbing interest of the subject, the reading of the book is as pleasant as it is profitable.

It would be too much to say, of course, that with the appearance of Prof. Milligan's volume all the difficulties connected with the chapter have been cleared away. There will be some, for example, to whom it will seem that the explanation given of the difficult twenty-ninth verse about the baptism for the dead is not more satisfactory than the score of other explanations that have

been given. It may even seem less satisfactory than some, since it virtually makes the apostle guilty of reasoning in a circle. One could desire, too, that Prof. Milligan had discussed somewhat more fully the difficulty which all have felt in the fact that Paul, throughout his whole argument, ignores the continued existence of the disembodied soul, and that in some places the argument would almost seem to involve the belief that apart from the resurrection there is no continuance of existence.

Still, for anyone who wishes to get at the mind of the great apostle in his treatment of this momentous theme and to have elucidated his argument, so closely wrought, yet so impassioned, this is emphatically *the* work.

THE SUPERNATURAL IN CHRISTIANITY WITH SPECIAL REFERENCE TO STATEMENTS IN THE RECENT GIFFORD LECTURES. *By Principal Rainy, D.D., Professor J. Orr, D.D., and Professor Marcus Dods, D.D., 1894. Edinburgh : T. & T. Clark. Toronto : Fleming H. Revell Co. Pp. 111. \$0.70.*

The Gifford lectureships recently founded in the Scottish Universities were supposed to be devoted to Natural Religion. The lecturer's attitude might be either favorable or adverse, but arguments from supernatural revelation were to be avoided. The conditions of the bequest have been interpreted, however, in such a way as to give the rather singular result that a lecturer may attack the supernatural origin and character of Christianity, on the ground that he holds it to be simply a product of natural religion, although one may not argue in defence of it. This interpretation has been acted on by Dr. Pfeiderer, the latest Gifford lecturer in Edinburgh, who completed there three months ago a double course of lectures on the "Philosophy and Development of Religion." The views expressed adverse to the records of the Christian faith are neither new in themselves nor newly expressed by the lecturer. They had already been advocated in German productions of his, and are substantially a revival of the positions of the Tuebingen school. On account, however, of the temporary importance given to them through the Gifford lectures, it has been thought needful that a statement should be made on the other side by competent theologians. Hence the present volume. It consists of three lectures delivered shortly after the completion of Dr. Pfeiderer's course, with a prefatory statement by Dr. Charteris.

Naturally in the brief limits, no attempt could be made to discuss thoroughly in detail Dr. Pfeiderer's positions. What is sought is rather an examination of the general purpose and tendency of his views in the light of principles whose application and force the ordinary reader can see for himself. In an introductory lecture surveying the field, Principal Rainy sets forth the issues at stake. Dr. Pfeiderer, like Baur, of whom he was a student, takes his philosophy from Hegel, though with such a modification of Hegel's development of the Divine thought as seems to imply a personality in God. With the Tuebingen school he holds that the development is a necessary process, which excludes everything miraculous, and goes back to Strauss for a theory of the Gospels, which will fit in with this position. Without adducing the contrary evidence, which is beyond the scope of the introductory lecture, Dr. Rainy well points out that the reality of the supernatural is not the closed question which Dr. Pfeiderer assumes it to be. On his admissions it is believable that God designed to make a worthy personal manifestation of Himself in word and deed, and to associate tokens of a special working in history with the inward evidences of religion. Especially is this suitable if a remedy adequate for human sin is to be provided.

In a second lecture Professor Orr directly combats the fundamental pre-supposition of Pfeiderer. After shewing the possibility of the miraculous, metaphysically, morally and scientifically, he argues that an action of God which never passed the limits of natural order would be unlikely, since the end of natural order is admitted to be something higher than itself, namely a realm whose law is direct personal intercourse. The inconsistency of holding to a personal communion of finite spirits, and practically denying the possibility of this to the Spirit of spirits is well shown. Accepting Pfeiderer's statement that the divine purpose in nature and history is to bring in a Kingdom of God on earth, Prof. Orr further urges that there is needed for this a better knowledge of God than is possible on the theory of immanent development. He shews the extreme unlikelihood that Israel, to whom we are so largely indebted for the idea of God, could have derived it purely from nature or history. In the very heart of Pfeiderer's system lies the essential contradiction of a living, loving, personal God, who yet never enters into real relations of revelation and fellowship with his creatures.

Professor Marcus Dods defends against Pfeiderer the trustworthiness of the Gospels. His task is easy not alone because the theory he assails was made known in all its essential features nearly sixty years ago, but because it lies under the fatal defect of being formulated to support a foregone conclusion, and not in a purely critical interest. With his happy union of trenchant argument, concise statement, and simple, lucid style, he exposes the weakness of the mythical theory and triumphantly vindicates the reality of the resurrection.

While these lectures are a reply, they may be read with profit by those unfamiliar with the works of the author with whom they deal. Naturally, since the objections dealt with are old, the arguments are not new. They are stated however in a fresh vivid way, base themselves on broad general principles, and put the reader in the position of judging for himself.

THE CHRISTIAN SOCIETY. By Rev. George D. Herron, D.D. Fleming H Revell Co., Chicago, New York and Toronto. Pp. 158.

This volume contains five lectures which, excepting the fourth, have been delivered before the students of different American colleges. The fourth has been published in various forms before.

In the first lecture. "The Scientific Ground of a Christian Sociology" the author proceeds to show that the true sociology must direct its thought not to charity but to a justice in life that will leave little occasion for what we now understand by charity and philanthropy. This would prevent the monopolist heaping up a fortune by the tyrannical and oppressive customs of present day commerce and then fathering some charitable institution for the relief of the victims of his plunder.

"The realization of Society will be the realization of the universal unity in human relations" because "the nature of man, the nature of nature and the nature of God are one"; and according to Jesus, the one, the all, the universe is Christian. He defines "Christian" as the "sacrificial and redemptive quality of life or action; of fact or force." Then he says "Nature is Christian," all its forces are love forces; its processes sacrificial; and its ends redemptive. "The Christ is the perfect product of nature," "the perfect revelation of what nature is."

We would like to know what he means by nature and what significance he attaches to the fall of man.

The second lecture—"The Christian Constitution of Society." This constitution he finds in the Sermon on the Mount, which he calls the divine politics

of the Kingdom of God. "The Christian Constitution of Society," he says, is not a church, but he would have the church led to a Calvary of social redemption. It is to become the Christ of God to Society. He seems here and all through these lectures to give self-denial a sacrificial value and a redemptive quality, making men the redeemers of each other.

The principle of self-sacrifice of the above character runs through the three remaining lectures though there is more in them we would be ready to commend.

In the third lecture, "The Gospel of Jesus to the Poor," he maintains that the hope of humanity is in the poor and not in the wealthy and powerful, and that the so-called perils of emigration may be the providential salvation of the United States. The danger does not lie in them but in the despotism of monopoly and wealth.

We would commend the fourth lecture to the rich for their perusal and believe that those whose privilege it is to preach to that class will find in it many suggestions. He says God is calling for men who are willing to financially crucify themselves to establish the world's market on a Golden Rule basis.

In the last lecture we have a most suggestive treatment of the Lord's Prayer, entitled "The Political Economy of the Lord's Prayer." The characteristic feature of this lecture is the stress laid upon the social character of Christianity as manifested in its sacrificial and redemptive acts.

These lectures are interesting and suggestive but we would not like to endorse all they contain. In fact we feel suspicious of the correctness of their position on several vital doctrines.

Dr. Herron's style is very pointed and concise but his use of familiar terms in a very unusual way, without any qualification or explanation, renders it less clear than it should be in dealing with such an important question. He seems to realize how much we are in need of a better sociology. He has a very high ideal as to what society should be; but when we ask by what means we are to be raised from the low to the higher we search his volume in vain for any thing satisfactory. He reminds us of

"An infant crying in the night

"An infant crying for the light

"And with no language but a cry.

FIVE MINUTE OBJECT SERMONS TO CHILDREN. *By Sylvannus Stall, D. D.*
New York and Toronto: Funk and Wagnells Company. Pp. 255. \$1.00.

The author of this book has followed the custom of preaching a five minute sermon to the children of his congregation before the regular morning sermon. In attracting the children to church, in holding their attention and in impressing the desired lesson upon them, Dr. Stall, like all teachers of the young, found that it was a great advantage to have some visible object in the pulpit. In other words the approach should be made through eye gate as well as ear-gate into the City of Child-Soul. Forty-three of such object sermons are collected here. The object used with each sermon is indicated. That the simplicity and directness of the spoken discourse might be preserved, the sermons for publication were spoken into a phonograph, put into manuscript by a phonographer, and printed with but slight verbal changes. For all ministers who preach to the children, (and all ministers should preach to the children) and for all others who occasionally are required to prepare children's addresses, this little work will be found a veritable treasure house.

TALKS ABOUT THE WEATHER.

TALKS ABOUT THE SOIL.

TALKS ABOUT OUR USEFUL PLANTS. *By Charles Barnard. Toronto: Funk and Wagnalls Co'y.*

A garden where one may ward off dyspepsia and raise vegetables is at once a source of revenue and a means of grace. We can conscientiously advise all gardeners, professional or amateur, to invest in the three little books whose names appear above. In three dainty blue volumes of about 125 pages each we have combined a gardener's hand book and a valuable treatise in elementary science. Both Madam How and Lady Why speak to us here and both speak in words plain to understand and easy to remember.

THE STICKIT MINISTER AND SOME COMMON MEN. *By S. R. Crockett. London: T. Fisher Unwin; Toronto: William Briggs. \$1.25.*

THE RAIDERS. *By S. R. Crockett. London: T. Fisher Unwin; Toronto: William Briggs. \$1.25.*

Most ministers in these days read novels and some ministers write them. The author of *The Stickit Minister* and *The Raiders* is a Scotch minister; but he writes a good story nevertheless. The sketches which make up the first mentioned volume appeared first in the *Christian Leader* of Glasgow, and some who read them then became aware that a new star was rising in Scottish literature. When the sketches were collected in book form and given to a wider circle of readers the author straightway found himself famous. And deservedly so. For (to make one reference) though the Reverend Hugh Hamilton and the beasts who thronged to hear him sing, belong perhaps to a sphere somewhere above the common world where most of us dwell, yet the pathos of the conception and the simple directness of the style find their way straight "to the human heart by which we live." As for Mr. Cleg Kelly, we are proud and happy to make his acquaintance and could desire to know yet more of him.

Our generation has seen more than one example of an author who was most successful as a writer of short stories and sketches but who failed utterly with the longer novel. If this is a rule, Mr. Crockett furnishes an exception. *The Raiders* is better than *The Stickit Minister*. The holiday time is approaching, and if any of our readers wishes to read, during that season of recreation, a story which is absorbing in its interest and which is pervaded by the fear of God he cannot do better than purchase a copy of *The Raiders*.

THE CANADIAN MAGAZINE.—This most excellent monthly in its June issue presents a most palatable bill of fare. The contributions are rich in variety, and full of interest to a wide range of readers both in the Dominion and abroad, and furnish entertainment and food for thought in regard to politics, commerce, domestic and social life, discovery, etc. J. W. Tyrrell, the discoverer of countless herds of deer in the Barren lands, contributes an excellent illustrated article, "Three years among the Eskimos." Wm. Ogilvie, F. R. G. S., continues his interesting narrative of exploration "In North Western Wilds," and Otto J. Klotz, adds to the geographical interest of the number an article, likewise illustrated, on "Photo-topography on the Alaskan Frontier." "The Safest Ships Afloat," is a beautifully illustrated article, by Henry Fry, dealing with ocean steamships in general, and the C. P. R. Pacific steamers in particular. C. M. Sinclair furnishes a well written and illustrated contribution "On St. Clair's Broad Bosom." Published by the Ontario Publishing Co., (Ltd.) Toronto \$2.50 per annum.

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The next number of the MONTHLY will be issued about the first of September.

Among other articles it will contain a practical paper on Pastoral Visitation with a Symposium on, *How I do my visiting.*

Arrangements are being made for a series of articles on the various Foreign Mission fields of our church, to be written by a missionary in each field. These articles it is hoped will form a valuable supplement to the very useful series which appeared a few years ago.

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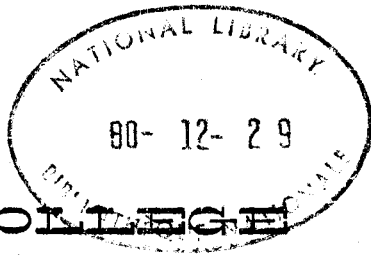
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