

THE
KNOX COLLEGE MONTHLY
AND
PRESBYTERIAN MAGAZINE

All matter for publication, and all communications to the Editors, should be addressed to the
REV. J. A. TURNBULL, 316 Bathurst Street, Toronto.

All remittances, and all communications of a business nature, should be addressed to THE J. E.
BRYANT COMPANY (Limited), 58 Bay Street, Toronto.

TORONTO, NOVEMBER, 1893.

THE PLEBISCITE: HOW SHALL I VOTE?

“Take up the stumbling block out of the way of my people.”—Is. lvii. 14.

BY order of the Ontario Legislature, the electors of this province will have an opportunity on the first day of January next of voting for or against the prohibition of the liquor traffic. To vote against prohibition is practically to vote for license. The question, then, resolves itself into Prohibition *versus* License—for which shall I vote? I shall vote for prohibition, for the following reasons:

I. Because license is wrong in principle.

This consideration alone, if clearly established, should settle the whole question. Once settle the question of right or wrong, and all questions of expediency must be set aside. We are to do right, though the heavens should fall; but the heavens will not fall. Now, whatever the original design of license may have been, it is as clear as noonday that its actual effect is to permit, sanction, protect. It is the voter's ballot that puts the liquor seller where he is. The liquor seller is the agent of the voter. The man who votes for license, therefore, becomes a partner in the guilt of the business. It is a well-known and admitted maxim in law, “*Qui facit per alium, facit per se.*” Let there be no mistake here. The sovereign power in this province, at least, is in the hands of the voters. They can sweep the traffic out of

existence whenever they wish. On them, therefore, rests the awful responsibility of keeping open those three thousand drunkard-making factories called bar-rooms. "To sell rum for a livelihood seems bad enough," said Horace Greeley, in words that burn to-day; "but for a whole community to share the responsibility and guilt of such a traffic for a beggarly license fee seems a worse bargain than that of Eve or Judas."

I would press home this point on the consciences of all who have the fear of God before them. Is it right to permit, foster, and encourage a traffic that is acknowledged to have not one redeeming quality, but exists as a blighting, damning curse on everything that is pure, holy, and virtuous in society? Is it right to license a man to sell liquor and then exclude him from church membership for doing that which you licensed him to do? Is it right to pass resolutions in conferences, synods, and assemblies denouncing the liquor traffic as a sin against God and a crime against humanity, and then turn round and vote for the continuance of that traffic? Is it right to preach justice, goodness, charity, and then vote to license a traffic that breaks hearts, desolates homes, and fills our land with poverty, misery, and crime? To these questions there can be but one answer. To countenance a wrong is to do wrong. He who shelters a criminal is *particeps criminis*. Ignorance can no longer be urged as an excuse. The electric light of modern discussion has not only exposed the hideousness of the liquor monster, but it has also made clear to the individual voter his heavy responsibility. God have mercy on the minister, the student, or the church officer or member who, on the first of January, by his ballot or his silence countenances this accursed business! Let the Christian tremble at the thought of "framing mischief by a law," Ps. xciv. 20. The tree that brings forth the evil fruit is not to be trimmed, protected, and beautified, but cut down and cast into the fire, Matt. vii. 19. Better is a little with right than great revenues without right, Prov. xvi. 8. "Woe to him that buildeth a town with blood," Hab. ii. 12.

WHAT THE CHURCHES SAY.

"There can be no license of the liquor traffic without sin" is, in substance, the solemn official declaration of all the churches.

The Methodist Church says: "We are unalterably opposed to

all efforts to regulate the liquor traffic by taxation or license, high or low. These afford no protection from its ravages; but, on the other hand, entrench it in the commonwealth, throw around it an artificial garb of respectability, and make the people partakers of and responsible for the evils resulting therefrom."

The Baptist Church says: "To regulate and sanction by the shield of law a system inherently evil is immoral."

The Congregational Church says: "Christian people cannot consistently endorse a system which gives legal sanction to an evil, and thus concedes its right to exist."

Bishop Baldwin, of the Episcopal Church, says: "Whenever evil is discovered, it becomes the duty of the community, if possible, to remove it. I am a Canadian, born in Toronto, and I feel that I can wish my country no better happiness than that the whole of the liquor traffic should be swept away from the Atlantic to the Pacific."

The Presbyterian Church says: "The general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion. No excuse can be offered for legalizing a traffic that is fruitful only in misery and crime."

Cardinal Manning, of the Roman Catholic Church, says: "So long as the revenue is raised upon intoxicating drinks, I hold that we are all partakers of the crime and misery, and the disease and cruelty, and the evils of body and soul in time and eternity, which are caused in such prolific abundance by the trade in strong drink."

All this is as true of high license as of low. The amount paid for a license does not alter its moral character, nor the guilt of voting for it. Had Judas received, not 30 pieces of silver, but 3,000, it would not have made his act morally right. "Be ye ashamed of your revenues, because of the fierce anger of the Lord," Jer. xii. 13 (marginal reading). Millions of revenue can never atone for one ruined, lost man.

But, to advance, I shall vote for prohibition,

II. Because license, in its practical working, has proved a failure. This is not to be wondered at. Any principle inherently wrong will and must fail to do lasting good. Like produces like. A corrupt tree cannot bring forth good fruit. But we are not left to mere inference, however logical, on this matter. Have we not the bare and terrible facts on every side of us, proclaiming

to us, as with the voice of God, the impotence for good of license, high or low? The liquor traffic, with all its poverty, wretchedness, crime, and general demoralization in the world to-day, has become what it is under license. We point to the 800,000 drunkards of Christendom, and we say, "There's license for you!" We point to the 180,000 that every year die the drunkard's death and go down to the drunkard's eternity, and we say, "There's license for you!" We point to the \$3,000,000,000 yearly wasted on strong drink, and to all the consequent degradation and ruin, and again we say, "There's license for you!"

HOW LICENSE RESTRICTS.

Take England; how does license restrict there? In the September number of THE MONTHLY, in an excellent paper on the subject, Rev. Mr. Ross tells us that the first license law in England was enacted about 1550, and it was only about 1724 that the drinking customs of England began seriously to affect the masses. Over four hundred license acts, we are informed, have been adopted in England with a view of restricting the traffic. What does this mean? Just that the first license act was tried and failed, and so the second, and the third, and the fourth, all the way on to the four hundredth. And still they go on amending the law, and the last is worse than the first, for the evil is acknowledged to be constantly and alarmingly increasing. General Booth tells us of the three millions of paupers, and declares that "strong drink is the tap-root of all." The drink bill of England amounts, every year, to more than \$100 for every family in the land! Mr. Goschen, Chancellor of the Exchequer, when presenting to the House of Commons his budget for 1889, said: "The figures show a universal rush to the beer barrel, the spirit bottle, and the wine decanter." This is how license works in England. Scotland last year spent \$81 per family on strong drink, and poor, distracted Ireland \$52 per family.

Let us cross the Atlantic. How does license restrict in the United States? Fifteen gallons *per capita* are consumed, or four times as much *per capita* as in 1840. The *New York Independent* says: "The drink bill of this nation is more than \$2,000,000 a day for every day in the year. The drinking usages of the American people constitute far the most serious evil in the land." In New York, under license, they have 4,000 more places for the

sale of liquor than for the sale of food, including all the bakeries, butcher shops, and groceries. Beautiful restriction that! In Boston they have a bar-room for every 100 of the population. Again a fine showing for license! And so in other places.

BREAKERS AHEAD.

Not least among the dangers of the traffic is its tremendous and constantly increasing political power. Already it controls the municipal affairs of most of the large cities, and openly boasts of its power. And woe be to the man who, by fair deeds and respect for the law and his oath of office, incites the enmity of the traffic! He is crushed without mercy, and a more pliant figurehead set up in his place. Miss Willard expresses the calm, sober judgment of many of the most far-seeing statesmen and philanthropists of the United States when she says: "The experiment of free government in our large towns and cities is a failure loudly confessed." Rev. Dr. Josiah Strong, in his book, *Our Country*, is still more emphatic. He says, p. 78: "The alternative, then, seems simple, clear, certain, that civilization must destroy the liquor traffic, or be destroyed by it." The eminent Joseph Cook strongly holds the same view.

The force of these statements is in no way weakened by the results of high license, wherever tried. High license may, for a short time, lessen the number of liquor sellers, but any amount of conclusive evidence can be submitted to prove that it has never lessened the quantity of liquor consumed, or, consequently, the resulting evils. The reverse is true. High license invariably gives compactness, power, and permanence to the traffic, and thus increases drunkenness and crime. The *Philadelphia Evening Telegraph* (October 20th, 1890) says: "It is one of the most notorious facts of the day, known and frankly admitted by all intelligent observers, and fully confirmed in every particular by the wholesale liquor and beer men, that there is not one drop less of their wares consumed since the passage of the Brook's High License Act than before." The wholesale liquor men are all advocates of high license. They understand their own interests, and their testimony is conclusive that high license increases the consumption of liquor.

HOW LICENSE RESTRICTS IN CANADA.

Let us come home and inquire how does license restrict in our own Dominion. Think of \$37,885,528 wasted every year on

strong drink! This means \$7.85 per capita, or \$40 per family for every family in the Dominion. And what are the returns for this vast outlay? The answer, from ocean to ocean, is one unbroken wail of "Bad! bad! evil, and only evil, and that continually."

From an official document, entitled "Crime in Canada," just issued by Mr. George Johnston, Dominion Statistician, we learn that there have been in Canada, for the ten years ending with 1891, no less than 348,462 convictions for crimes of all kinds, making an average of 34,846 per year. The number of convictions for 1892 amounted to 34,997.

In regard to the drinking habits of these convicts, the document is well worthy of consideration. Here is the showing:

Moderate drinkers.....	47 per cent.
Immoderate drinkers	40 "
Others (supposed abstainers).....	13 "

This simply means that eight-seven of every hundred convicted are drinkers, either moderate or immoderate, while only thirteen are total abstainers. Such is the restriction of license in this Dominion; and I submit if, in all earnestness, we ought not to pray, "From such restriction, good Lord, deliver us!"

THE TESTIMONY OF SIR OLIVER MOWAT.

Take the Province of Ontario. How does license restrict? We give the answer in the words of our Premier, Sir Oliver Mowat. His testimony is: "An enormous proportion—probably three-fourths—of the vice which prevailed at the present day, of the crime which they had to contend with, of the lunacy, the idiocy, the poverty, and the misery of every kind, was owing to the foul evil of intemperance." No intelligent, impartial observer will doubt the correctness of Sir Oliver's judgment in this matter. Last year there were 2,736 persons imprisoned for drunkenness in the various county jails of our province. Think of the desolate homes, the broken hearts, the diseased bodies, and the ruined souls caused by the 3,464 licensed liquor-selling places of Ontario, and then ask yourself, should such a system be legalized and perpetuated by the votes of a Christian people? What are the church members thinking about, anyway? Could lying hypocrisy go further than for a man to say: "I am a Christian; God has saved me," and then go, arm in arm with the rumseller, and

vote for that which the churches declare "contrary to the Word of God," and which our Premier says produces "three-fourths of all the crime, lunacy, idiocy, poverty, and misery in the community"? Is it any wonder that there are so many respectable, moral, conscientious persons in our land who hold aloof from the church, regarding it as only a time-serving institution, its ministers as useless figureheads, and its members as pharisaical pretenders? "Many," says Professor Bruce, in his *Kingdom of God*, p. 144—"many, in fact, have left the church in order to be Christians." My! my! but God will bring this matter up in a terrible reckoning one of these days.

License, high and low, has been weighed in the balance and found wanting. It is wrong in principle; it is an utter failure in application. The whole history of the past clearly shows that the liquor traffic is incapable of regulation. What then? Shall we give up in despair? No; God forbid!

"Never sit we down and say
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

We cannot regulate this evil, but there is a way of dealing with it which is both right and effective.

III. Prohibition is right in principle. This is God's method of dealing with evil. The divine law with reference to wrong is an eternal NO—"Thou shalt not." To such an organized wrong as the liquor traffic our answer should be as fixed and uncompromising as the "No" of God.

Prohibition rests upon the great basal truth that society has the right to protect itself. This right it exercises in other things. The state does not license theft, murder, incendiarism, or swindling; it sternly prohibits. The state does not license nuisances and immoralities; it prohibits them. Men are not licensed to sell tainted meat or adulterated food; they are prohibited. But if it be right and proper to prohibit the sale of unwholesome meat (and no one denies it), by what process of reasoning will our opponents show that it is not right to prohibit the sale of unwholesome drink? Does not the authority to license imply the right to prohibit?

We live, not in a savage, but in a civilized community, and in such a state every man's liberty is limited by the good of society.

The whisky seller has no right to interfere with the rights of others. Wives have rights ; children have rights ; quiet, peaceable members of society, who wish to live in security of life and property, have rights ; and these rights must be preserved even at the expense of denying to some others the right to sell whisky and get drunk.

The people by their votes have, time and again, declared the rightfulness of prohibition. Our Legislature, our Parliament, our Senate, every civil court from that of the police magistrate up to the Privy Council, have made the same declaration. Every church in our land, through its courts, has declared that the prohibition of the liquor traffic comes within the power with which God has endowed government for the good of the people. We reason, then, that just as the wrongfulness of license, apart from its utter inefficiency, should condemn it, so the rightfulness of prohibition, apart from other considerations, should decide for it every Christian voter. Right wrongs no man.

IV. Prohibition is effective in operation.

Prohibition does prohibit. Liquor men, of course, deny this. They affirm that more liquor is sold under prohibition than under license. Such cries should influence no one. The wish is father to the thought.

" No man e'er felt the halter draw
With good opinion of the law."

What else would any sane man expect but that brewers, distillers, tavern keepers, and all interested in the traffic, would denounce prohibitory laws and raise such objections to them as might catch the popular ear, and thus lead to the repeal of these obnoxious laws ? The most discouraging thing is that so many temperance people, including even some ministers of the gospel, will take up these whisky cries, and repeat them, cuckoo-like, until they themselves and others believe them, and the object of the whiskyites is accomplished. If prohibition were less effective, it would be less feared and opposed by liquor sellers. Napoleon I. used to say, " In war find out what your enemy does not want you to do, and then do it." This is a good rule in moral warfare. Would that all who call themselves " temperance people," lay and clerical, would act upon it ! Then they would less frequently use the same cries and vote the same

ticket as rumsellers. Shame, that the descendants of those heroes who wrung liberty from the grasp of tyrants should quail before the rum power, and advocate a compromise with "liquor barons," because, forsooth, "prohibition does not prohibit"! It is this false and cowardly cry that encourages lawbreakers and weakens the hands of justice.

WHAT PROHIBITION WILL DO.

That prohibition entirely and at once stops the evil against which it is directed, no wise and honest man asserts. But neither does any other law, *e.g.*, the law against stealing, Sabbath profanation, murder. It, however, delegalizes the traffic; it holds up the standard of right, and puts the brand of infamy upon the wrong. And it does more; it frees the voter from the shame and guilt of participation in an awful crime. The testimony of judges, juries, jailers, and magistrates, puts it beyond reasonable doubt that, wherever prohibition has anything like a fair chance, it greatly diminishes the amount of drunkenness and crime.

The form of the ballot on which the electors of Ontario will be called to vote on the first of next January is worthy of careful consideration. It is as follows: "*Are you in favor of the immediate prohibition of the manufacture, importation, and sale of intoxicating liquors as a beverage?*" This is no half-way measure; it stops the supplies. Nor is it a local measure. It asks for thoroughgoing prohibition, from whatever body, Provincial or Dominion, that has the power to grant it.

Give us a law that will make it "as difficult as possible to do wrong, and as easy as possible to do right"; accompany this law with temperance education in our public schools, suitable instruction in our Sabbath schools, a faithful ministry, and a free press; and, under God, intemperance will be reduced to a minimum, homes will be made happy, hearts will be made glad, and the land will rejoice. The task before us is a herculean one, but let pulpit, press, and platform speak out in thunder tones, until, with the blessing of God, the public conscience is aroused, and then the work will speedily be done. Church of God, awake, awake! Blow the trumpets, ye leaders of the people! Soldiers of the cross, come forth with shouting to the battle! Our enemy is mighty, but he is not almighty. God is with us. His cause must triumph. His own right hand and His mighty arm will get Him the victory.

W. A. MCKAY.

Woodstock, Ont.

THE PROBLEM OF BEGINNINGS.

WE are living in an age of inquiry, deep research, and earnest investigation. We are determined to trace all rivers to their sources; explore unknown countries; resolve all compounds into their undecomposed elements; track the footprints of great movements back to their starting points; and examine with severest acumen into the fundamentals of scientific and religious doctrines.

To the religious problem especially is the age alert with eyes open, brain flexible, and discernment trained to highest acuteness; applying the retort of deductive syllogism to the best authenticated symbols of the church and the most cherished beliefs of the Christ-loving heart.

In view of this unprecedented religious inquisitiveness, we purpose in this paper discussing *The Problem of Beginnings*—the Beginning of the World; the Beginning of Man; the Beginning of Sin; the Beginning of Redemption; the Beginning of the Hebrew Race; and the Beginning of the Christian Church.

Not to men's superstition, ingenuity, cold logic, or bald traditions shall we go, exploring for these sources; but to God's own Holy Word. Never did this Word stand upon so firm a foundation in the confidence of so large a number of faithful believers. The blow-pipe of criticism, wherever applied, leaves this diamond unconsumed, and even unimpaired. The heaviest hammers of ridicule and satire, wielded by the strongest foes of Christianity, strike on this anvil, only themselves to be broken. The most sagacious of scientific scholars, honestly using their spectroscope upon this luminary, have their eyes filled with its holy light, while the spectrum of saving truth is formed upon their souls, as the source of all perfection in character, and of all hope of an eternal home in the mansions of glory.

With the most profound assurance, we may come to the Bible to inquire as to the origin of the great facts and forces of the material and of the spiritual kingdoms—not the least of such inquiries being, *whence came this universe of visible things?* The answer that we at once receive is: "In the beginning God

created the heaven and the earth." "The worlds were framed by the word of God." No such unique declaration was ever made regarding Bel or Nebo, Jupiter or Mercury, Thor or Osiris. Yet the Holy Scriptures affirm more than forty times that the world had its beginning in Jehovah God!

The subject we are considering has been one of absorbing interest in all times. Every people have had their cosmogony, or science of the origin of the universe. Three great theories have held sway. (1) Emanation, or Pantheism; *i.e.*, the universe made of the substance of the Almighty. (2) The material worlds made out of matter existing eternally, or coming into being by spontaneous generation—God left out of account. This is the theory of Evolution. (3) The world made of nothing by the power of Almighty God. The pantheistic theory was held by the Brahmans and by even more ancient sects of the far east; and modern philosophers, like Spinoza, borrowed their doctrine of the world's beginning from those Oriental nations. The evolution hypotheses is as old as Babylon, Egypt, and Greece; and modern thinkers like Darwin, Spencer, Huxley, and the Mills have only given it a popular setting. The Bible doctrine differs from both as light does from dense darkness. It says: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." More than a dozen inspired writers affirm the same thing.

Christians should be in no darkness at all as to the origin of the universe. If pantheism or evolution be our doctrine, then Plato, Democritus, Lucretius, Spinoza, Hegel, Darwin, or John Stewart Mill is our teacher, and not Moses, David, Paul, and Jesus. Yea, if we are even undecided as to which is the true cosmogony—emanation, spontaneous generation, or all things of nothing by the fiat of the Almighty—then we are, at least, doubtful as to the truthfulness of nearly half a hundred of the Bible's positive statements; and, in consequence, the integrity of the sacred scriptures in our hands is but a rope of sand, by which we can bind no soul to the Lord Christ, and no nation to the wisdom and power of the true and holy God.

But the problem before us involves, in the second place, the beginning of the human race. Whence came man? Fierce and long has been the battle regarding his origin. Some have affirmed that man had no beginning. Others have held that he was devel-

oped out of inferior species. A third school would solve the problem by the assumption that human nature existed potentially in inorganic matter, and that this rational, loving, hating creature, Man, has come from molecules, or star dust, by spontaneous derivation. What is common to all these hypotheses is that God is out of the question of man's origin.

Contrary to all these rationalistic solutions of the problem under consideration, the sacred scriptures speak with a clear voice. "Let us make man in our own image, after our likeness," is the inspired record of the Almighty's *purpose*. "So God created man in his own image; in the image of God created he him," is the record of the *fulfilment* of that purpose. In the next chapter the same thing is reaffirmed: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So wrote Moses. The gifted young Elihu also gave testimony in favor of man's divine origin when he said: "The spirit of God hath made me, and the breath of the Almighty hath given me life." In the eighth Psalm, the immortal bard of Israel breaks forth in true poetic grandeur when he says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor." In the one hundredth Psalm we find the same thought: "Know ye that the Lord he is God: it is he that hath made us." And it would not be like St. Paul had he left unsaid something to stay the materialistic theories of man's origin, common in all ages. Listen, therefore, to his bold words proclaimed to his proud Athenian auditors: "God, that made the world and all things therein . . . hath made of one blood all the nations of men for to dwell on the face of the earth . . . for in him we live, and move, and have our being; as certain of your own poets have said, For we are also his offspring." Lastly, we find the author of the third gospel settling everything when, at the close of his third chapter, he says: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." If man is the son of God, then he is of God's nature and life, and must have been produced by God.

Without a cloud, therefore, to obscure it, the clear light bursts forth from all parts of the Christian scriptures, revealing the

heavenly beginning of man ; how the image and likeness of the the Creator was enshrined in a habitation of flesh ; and how, because of his physical nature, his rational spirit, and his high moral endowments, man became the bond of union between the material and spiritual kingdoms ; the topstone in the great temple of creation ; the motive principle of the world's history ; the vicegerent of the Almighty in the realm of matter, subduing and utilizing by his superior wisdom and indomitable will the great forests, the fertile soil, the rich mines of gold, silver, iron, and coal, the fish of the sea, the fowl of the air, beasts and creeping things, yea, the whole earth and the stars, too, dominating all by his regal authority to the end that the world should be made the theatre for the display of the highest intelligence, and the dwelling place of righteousness ; God Himself, through the free and controlling agency of his own faithful and holy vicegerent, being the all and the in all !

But, alas ! that a noble purpose should be foiled, that a day of brightest prospects should become cloudy, deepening into impenetrable darkness, and mighty storm ! Sad, indeed, is it to see a beautiful flower wither ; sad to look upon a tree, once bursting with sap and laden with green leaves and golden fruitage, having no longer buds, blossoms, nor life ; sad to behold a city, once strong, magnificent, and full of a rejoicing and prosperous people, but now having only deserted streets, toppling walls, and crumbling houses, with parks, rosy bowers, and gushing fountains all in desolation ! But sadder still is the prospect that breaks upon us as we contemplate this marvellous piece of work called Man, " Noble in reason, infinite in faculty ; in form and moving, how express and admirable ; in action, how like an angel ; in apprehension, how like a god ; the beauty of the world ; the paragon of animals ! " Oh, how the image of his Maker in man is blurred ! How the nobleness of his reason is dethroned ! How the grandeur of his faculty, of his form, of his purpose, and of his action, has all departed ! The crown of glory and honor taken from his brow and cast into the dust ! The most beautiful flower in paradise withered ! The tree of righteousness, once glorious with fruitage, now shrivelled, cracked, barren ! " How is the gold become dim ! How is the most fine gold changed ! " Alas, for man ! He has sinned !

Made, as man was, in the image of God, and placed, as the

Creator's vicegerent, with regal authority over the earth; yet there was a divine command imposed upon him, and man's absolute obedience to that command was the condition of his holding the earth's throne, his Maker's companionship and favor, and even life itself. With all his supernal endorsements and high privileges, the awful warning given him was: "In the day that thou eatest thereof thou shalt surely die!"

The sad thing in this otherwise glorious story of Bible Beginnings is that God Almighty's vital claims upon man were utterly ignored by a wilful abuse of that freedom which was essential to man's moral and intellectual nature, as a being made in the image of God. In short, sin began in man's disobedience, and the prime actor in that historic event known as the Fall was Satan. It was thorough work that was done. Into the innermost fibre of the soul the serpent hissed his deadly poison, making sin bear the ascendancy over the whole man—moulding his speech, paralyzing his energy, controlling his judgment, impregnating his heart with the most sordid motives, filling his life and the world through him with woes, and laying upon him the doom of death at the hands of a just and holy God!

Turning now from the contemplation of sin with its consequences, let us briefly consider our problem as it involves the Beginning of Redemption. The Christian poet exclaims: "Salvation! Oh, the joyful sound!" But where did salvation begin? In Eden, of course, while the serpent's ugly form was coiled about humanity's heart; while his fangs of death were fastened deep into the progenitor of the race. The famous and far-reaching declaration of Paul, "Where sin abounded grace did much more abound," had its first powerful application to the condition of man back in paradise lost. There sin abounded because of transgression, because of the wilful abuse of human freedom. There also at the very time that sin abounded, and in the self-same place of man's lawlessness, grace much more abounded, because of the passionate love of God for the being whom he had made in His own likeness! Will the reader mark this fact? With bated breath and feet unshod, we ask you to stand with us while we point you to the beginning of humanity's glorious redemption from sin and all its dire consequences. Genesis third and ninth rises upon the dark, doleful world like a great sun, driving away all mists, clouds, and foulness, and filling the azure

vault with dazzling light. Listen to its matchless words: "And the Lord God called unto Adam, and said unto him, Where art thou?"

Adam, who was now hid away from the Lord, amid the fading bowers of doomed Eden, had disobeyed holy law; hence sin had taken possession of his soul, breaking all vital union with God and rendering him "lost." And all mankind being involved in him, as the forest of oak trees is involved in the acorn, was also "lost," and that beyond all hope of recovery, except out of the infinite resources of His own love God could "provide a remedy." But such had been eternally provided in that mysterious fact, "The Lamb slain from the foundation of the world." This pardoning love of the infinite and holy God, held as the most momentous of secrets by the Eternity, was disclosed on the day that man violated the righteous law of heaven by the Almighty Himself coming down to the sin-cursed garden, and calling Adam, that to him this love of such bewildering antiquity might be offered. Behold in this the Beginning of Redemption! What a beginning! Higher and grander was the work thereof than the Lord God had ever engaged in before—higher than creating the stars, making the angelic host, or even forming man in His own image! No beginning in all history can be compared with the one now under consideration. It tells of a deep, mysterious plan of redemption, hidden from angels and foolish in the sight of men, but worthy the eternal wisdom and purpose of Jehovah; a scheme to be worked out "in the fullness of time" by God Himself becoming man, living here upon the earth, giving the world the full revelation of divine truth, dying on the cross a vicarious sufferer for the sin of men, rising again from the dead, and going back to His heavenly home as a guarantee of all being divinely fulfilled!

Glorious beginning! Gloriously, indeed, has it been accomplished! The world to-day is full of God's praises, not because He planned this material universe, filled it with revolving worlds, and put into it beings of marvellous intelligence and power, but because of His salvation, His redemptive work, His grace that is mighty to save!

In His own grand way, Almighty God always completes what He begins. This we behold in the material universe, so marvellous in design, so vast in magnitude, so perfect in every part. Hav-

ing, therefore, entered upon the stupendous work of redemption, He showed His intention of bringing this "Beginning" to an equally grand consummation, that all kindreds, tribes, and nations should know of His infinite grace. To this end, the Almighty provided Himself with two unique and powerful human instrumentalities. One of these was the Jewish race, and the other the Christian church.

The Jewish race had its beginning in God Himself calling Abraham and making with him a solemn contract—commonly called "the covenant of grace"—in which faith in the promised Messiah, or the Christ, was the stipulated human condition of the redemption God had provided. For the first four thousand years no people filled so large a place in history as the Hebrews. The reason was that they had the most God-given of all missions; to wit, to live by faith in the promised Messiah, and teach the nations of earth to do the same thing, to the end that redemption might be the heritage and benediction of all mankind. So far as Israel was true to this great commission, their history was glorious; where unfaithfulness comes in—and we find this everywhere—the career of that favored people was most pitiable.

Bearing this fact in mind, it must be clear to all that this fifth beginning involved in our problem is of highest importance and worthy the profoundest consideration. With the birth of the Jewish race in history faith comes into view, and stands forth in all its unclouded splendor as the most divine of all human forces, and the unqualified and imperative condition of man's acceptance with God through Jesus Christ. The supreme greatness of faith as a human instrument for the attaining of the highest good and the most glorious rewards is evident from the fact that in it we have the two elements of the most extraordinary simplicity. First, faith is something that all possess and can exercise. Every one has not money, education, position, physical power, strong backing; but all have faith! It is the universal gift of God. The human condition, therefore, of redemption is practical to every individual of the race. This of itself shows the grandeur of faith. The second element in faith is power. It is, so far as men are concerned, the all-conquering force in the world. A man may have wealth, genius, noble birth, high position, and world-wide influence. But his best triumphs and success come, not through

these, but because of his faith. This faith alone is the victorious element in life. "It is the victory that overcometh the world."

It was this faith that the Jewish race represented. For it they were called into existence; not that they might alone be saved by it through redeeming love, but that the whole race of mankind, all nations, kindreds, and tribes, through their instrumentality, might also be brought back to God. At Mount Sinai, four hundred and thirty years after this fifth great historic beginning, *i.e.*, the call of Abraham, the Hebrews were formed into a great nation, and fully furnished of the Lord to go forth and teach all the nations of the earth faith in Christ by giving them the light of the knowledge of God's gracious redemption—a work that was gloriously done so long as the Jewish race remained faithful to their divinely-appointed commission.

When the time had expired for the Jewish race to perform their part in the work of the world's redemption, the other and still more powerful and enduring agency in the redemptive purpose of Almighty God came to the front—the Christian church. The sixth and final beginning took place in a ten days' prayer meeting, in the outpouring of the Holy Spirit, in the preaching of the gospel of the Lord Jesus Christ as man's only hope of salvation through faith, and in the Spirit of Christ dominating the hearts of all believers, so that they felt themselves brethren in the Lord, and commissioned to go forth and preach the gospel to every creature.

The importance of this final beginning is that it discloses to us the elements that must enter into all true character, and must be found in the church of Jesus Christ down till the end of time, if she is to accomplish the glorious purposes of God. The church must be powerful in prayer; the Holy Ghost must dwell in her; the Gospel must be preached in all simplicity and earnestness; strong faith must obtain; fires of missionary zeal must burn upon her altars; the great loving Spirit of Jesus Christ must permeate all hearts and mould all lives; while the refrain of her grandest songs must be: "Glory to God in the highest, and on earth peace, good will toward men!"

ALFRED H. MOMENT.

Brooklyn, N. Y.

THE BOOK OF EXODUS, ACCORDING TO CANON DRIVER'S ANALYSIS.

THE Book of Exodus is, of course, distributed among the imaginary sources of the Pentateuch J., E., and P.; and the student will find a very good illustration of the processes of the higher criticism by reading Canon Driver's analysis of this book. This writer is very candid and explicit in giving his views, or the views of the critics he follows.

The conditions assumed for the composition of Exodus, as we have it, are, so far as we can gather, something like the following :

There were in existence, it is supposed, two narratives of the early or Mosiac period of Israel's history, J. and E., produced some time between the disruption of the kingdom and B.C. 750. Whether there were any materials out of which they were built, other than certain myths and legends and folklore that had accumulated among the people during the five or six centuries preceding the date of their composition, nobody knows.

But the narratives of J. and E. were not the only materials used in the composition of Exodus. There was a third original document, distinguished by the modern critics as P. This was produced at a much later date—towards the end, if not after, the exile. And as this third document P. is largely used in Exodus, as we now have it, the book could not have been put into its present shape much earlier than the time of Ezra. Indeed the whole Pentateuch is, according to the theory of the higher critics, exilian or post-exilian, with the exception of Deuteronomy. The materials, therefore, before the redactor who built, or compounded, or constructed the Book of Exodus were the narratives J., E., P., and the Book of Deuteronomy. Let us now see how the work was done. The editor, redactor, or the scissors, as we might call him—to use an expressive modern term—set himself to select from his various authorities passages that suited his purpose, and to weave them into a continuous narrative. The work was done, according to the lynx-eyed critics, in the following fashion :

Chapter i. 1-7 is a clipping from P., because we have here a list of Jacob's family, and the critics have decided that all genealogical tables are prepared by P. Neither J. nor E. ever gives a bare list of this sort without narrative. Vv.8-12 is from E. On what ground is not very evident, except that it may be too secular a subject for the priestly narrator P. 13-14, however, is a clipping from P., because it refers to the sufferings of the chosen people, and can be read in connection with verse 7 without seriously breaking the verse. 15-22, again, is E., because it can be read as a continuation of verse 12. Taking this first chapter, then, the sole reason for assuming a twofold origin is the fact that there seems to be a sort of break or parenthesis at v. 8, and again at v. 13. The ordinary reader is not jarred at all by the slight variation. It is no more conspicuous than the breaks we find in the best writers. But the exacting critics can only account for it on the supposition of entirely separate documents.

Chapter ii. 1-23, to the word "died," is a continuation of E. V. 23, from "died" to the end of v. 25, is P. And why? Because it is possible to read i. 14 and ii. 23 after "died" continuously. Of course we have "God" occurring in this passage—the general characteristic of E.—yet, as P. uses both "God" and "Lord," the passage is credited to P. The supposition, then, seems to be that P. has a continuous narrative of twelve verses, and E. a continuous narrative of thirty-five verses. The section P. is cut into three parts, and that of E. into two parts, and the composition proceeds as follows: Seven verses from P., five from E., two from P., thirty-two and one-half from E., and two and one-half from P.

This is, surely, a far-fetched and complicated theory to avoid the not very unreasonable supposition that Moses wrote both chapters as they stand; that he gave us first a brief list of Jacob's family; then an account of the rapid increase of the people of Israel, and the measures taken under a new régime to counteract the supposed danger arising from the great numbers of this alien people. In such a narrative, which must be taken as a very brief summary, i. 13-14 seems to fit in quite naturally with what precedes and what follows. So, likewise, the closing verses of chapter ii. seem no way unnatural or out of place to the ordinary reader. To account for the slight deviation from the strictly logical connection in this passage by the scheme outlined above seems artificial and childish.

"The main narrative of chapter iii. is E. (inferred from the frequent occurrence of the word "God"), with short passages from J. Chapters iv. 1-vi. 1, on the contrary, are mainly from J., with short passages from E." (See Driver, p. 21.)

These two chapters, iv. and v., are assigned to J., with the exception of four verses, chapter iv. 17-18, 20-21, which the critics suppose to be taken from E. They are so credited on account of their imperfect connection with the context. V. 17 speaks of the *signs* to be done with the rod, whereas only one sign to be done with it has been described, vv. 1-9. V. 21 mentions wonders to be done before *Pharaoh*; whereas vv. 1-9 speak only of wonders to be wrought for the satisfaction of the *people*. Yet even this little section, 17-21, is not allowed to be a unit. V. 19 is cut out from it and assigned to J., because the word *Lord* occurs in it; and because, further, it can be read consecutively with v. 16 and v. 22, leaving the others as parentheses.

Now, supposing the theory of the critics right, and that Exodus was compiled from documents before the redactor or editor, can any good reason be given why these brief extracts, vv. 17-18, and 20-21, should be severed from E., to which they belong, and inserted in this fourth chapter, making an interruption of the narrative of J., instead of being introduced in chapter iii., where they ought to appear, and which is almost exclusively taken from E.? This seems to be an unnecessary, meaningless, and mystifying piece of editorial work. We can conceive how an author, more anxious about his subject than the arrangement of his materials, might introduce parenthetical statements. But the attention of the redactor, we must suppose, would be largely devoted to the sequence and connection of his story, and he would be consequently particularly careful about his arrangement. Hence, to make bad arrangement an argument against original authorship, and in favor of editorial work, seems to be the very reverse of sound reasoning.

Chapters vi. 2-vii. 13, inclusive, are P. Here, it is supposed, the redactor makes a long extract from the document that has hitherto received little attention. What are the reasons offered for considering this passage to belong to P.? (1) The style points to P. (Driver, p. 22). (2) The narrative of J. in iv. 21 is contradicted. For while we are all told (iv. 21) that the people *believed* Moses, we are here told (vi. 9) that they heark-

ened not unto Moses from anguish of spirit and cruel bondage. (3) In this passage, Aaron is appointed as the spokesman of Moses *before Pharaoh*; whereas in the former he was appointed Moses' spokesman *before the people*. These are the main reasons for ascribing this passage to a different author. Are they adequate? (1) The style of P. is purely imaginary. The critics have fixed it up for him. They have decided that such and such kinds of information are given only by P.; that bare lists of names, for example, and genealogical tables, are peculiar to him. So when passages like chapter vi. are met with, it is very easy to say, "This is in the well-known style of P." (2) The contradiction between iv. 31 and vi. 9 has no weight, if we suppose—which is quite natural—that vi. 9 refers to a later time, when the people had become disheartened by their additional burdens and cruelties, endured on account of the demands of their leaders for their release. And the third reason has really no force if we suppose—and there is nothing unreasonable in such a supposition—that vi. 9 gives the additional information that Aaron was to act as spokesman before Pharaoh as well as before the people.

In chapters vii. 14-xi. 10, we have an account of the plagues. This section is drawn principally from P. and J., small parts only being selected from E. The analysis seems to be minute and arbitrary to an extraordinary degree. For example, 14-18 is from J.; 19-20, down to "commanded," is from P.; also 21 and 22. Verse 23 is from J.; 24 from E.; 25 from J. But this division and subdivision, minute and ridiculous as it seems, is not minute enough. Part of verse 17 is given to E., and from "commanded" in verse 20 to "river" in verse 21 is also from E. Let any one read this 7th chapter from 14-25, and ask himself whether there seems to be any pressing need for such extraordinary hair-splitting.

Then take chapters viii. and ix., and the same minute and arbitrary division is followed; viii. 1-4 is J.; 5-7 is P.; 8-15 is J.; 15-19 is P.; viii. 20-ix. 7 is J.; ix. 8-12 is P., 13-21 J., 22-23 E., 23-34 J., and 35 E.

Such is the analysis of these two chapters presented, in all soberness, by our author. To read the whole passage and then look at the account given of it by the critics seems a sufficient answer to their theory—enough to satisfy the most exacting that the scheme which produces such results and necessitates such

mutilation is utterly absurd, and a mere burlesque on learning and criticism

Dr. Driver says, "The grounds of the analysis depend on literary criteria." The distinction between P. and J. is made to rest chiefly on this fact: "In P. Aaron co-operates with Moses. In J., on the contrary, Moses alone is commissioned to present himself before Pharaoh" (p. 23). Of course, this argument proceeds on the supposition that the narrative P. is the latest of the three documents, and was prepared under special priestly influence, which aimed at giving prominence to Aaron, the head of the priesthood, according to the late ecclesiastical idea. This is why Aaron, in these passages, is represented as appearing with Moses before Pharaoh. The statement is introduced as an historical fact, not because it is true, but because the late ecclesiastical theory required it.

Indeed, the historical character of all these chapters is utterly discredited when we look at them from the standpoint of the higher criticism, and regard them, not as the work of Moses or any contemporary historian, but as a late compilation from various narratives which are themselves only the later forms of traditions which grew up among the people during the centuries intervening between Moses and Solomon. Who is prepared to vouch for a single statement in these chapters, if the critics give us a correct account of their origin? And there is a still more discreditable fact to be considered. The narrative of P. had not even a traditional or legendary foundation. It is simply the bare-faced attempt of the unscrupulous promoters of the later ecclesiastical cult to give an air of antiquity to their new ideas respecting the dignity and power of the priesthood. According to the theory adopted by the critics, this powerful and centralized priesthood was entirely unknown during the interval between Moses and Josiah. And hence the whole narrative of P., which gives such prominence to the priesthood, is a pure fiction, positively and deliberately fictitious in a very immoral sense; for if there is any kind of imposition that is specially immoral, it is an imposition in the name of religion.

Wishing to give in this paper only illustrations of Canon Driver's method, and of his rigid adherence to his system even to the most minute details, I shall not continue farther the examination of his analysis of this part of Exodus, but shall pass over

to that interesting section in which an account is given of the transactions at Sinai.

And here we notice some reluctance in applying with such minute precision the method of dissection that has obtained with reference to the previous part of the book. Of this section (xix. 3-xxiv. 14 and xxxi. 1^o-xxxiv. 28) he says (page 29) that "it is complicated, and there are parts in which the analysis (so far as regards J. and E.) must be regarded as provisional only. Nevertheless the composite character of the narrative seems unmistakable."

What are the proofs? Are they serious discrepancies or lack of harmony that have given perplexity to expositors? Not at all. The following are fair samples of the reasons why this section is considered composite: In xix. 3, "went up" is followed by "came" in xix. 7, which is not the natural sequel, but "went down," in v. 14. This criticism suggests that xix. 7-13 is not a part of the original narrative, but inserted from some other source. The above, however, seems a very slender thread on which to hang such an important conclusion.

Another reason: "Verse 9 is superfluous after verse 8." But upon reading these two verses we are not impressed with the force of this argument. The last clause of v. 9 is a repetition of what is stated in the last clause of v. 8. Still, it is not a surprising repetition, and just as likely to have been made by the same author as by the same compiler.

"Verse 13 is isolated, and not explained by anything that follows." Certainly not by anything that immediately follows. But it is a very natural conclusion to what precedes. We have in vv. 10-12 a warning against going up into the mount. Verse 13 tells us that the prohibition extended to beasts as well as men; it gives the death penalty, and, further, the signal upon which the people were to approach the mount, "the trumpet sounding long." See verses 16 and 19.

"Verses 20-25 interrupt the connection, and v. 20 is a repetition of v. 18, and v. 21 of v. 12."

It is, perhaps, possible that our modern critics, with their exact and punctilious rules, and their literary canons, might put together such a narrative as we have here with less of repetition; and they might, after studying the whole passage, set the various statements it contains in better order. Still, this remark might

apply to a great many passages in both the Old Testament and the New. It might apply also to many modern compositions that have a great literary reputation. If we must assume a composite origin to account for every such literary defect, we shall find many passages now credited to the Apostle Paul of a composite character. Canon Driver, however, is so impressed with these deviations from exact sequence that he is driven to the following conclusion: "It is evident that two parallel narratives of the theophany at Sinai have been combined together, though it is no longer possible to determine throughout the precise limits of each" (p. 29).

But may we not ask the question here, which is the more likely supposition—that one and the same author might write this 19th chapter of Exodus without arranging his materials in the best conceivable order, according to our modern ideas of literary and logical sequence; or that an intelligent redactor who had two separate narratives of the same events before him should botch his work to such an extent by introducing into one narrative what had already been inserted in the other? If the redactor had any literary taste at all, since his peculiar business was not original composition, but mere arrangement, why should he fail so badly in his special department?

The passage extending from chapters xx. 20-xxiii. 33 is called "The Book of the Covenant." "We have here judgments, commands, and promises. . . . The laws themselves are taken from a pre-existing source, though their form in particular cases may be due to the compiler who united J. and E. into a whole. The main body of judgments xxi-xxii. 17 seem to have undergone no alteration of form" (p. 33).

Here we have a passage that may have been Mosaic for aught the critics can discover. And it is almost the only passage they will allow to escape their analysis so far as to leave it possible to suppose that Moses had something to do with it.

On page 36 Canon Driver says: "In the preceding pages no attempt has been made to give more than a mere outline of the structure of J. E.'s narrative in xix.-xxiv. and xxxii.-xxxiv. Much has been written upon it; but though it appears to display plain marks of composition, it fails to supply the criteria requisite for distributing it in detail between the different narrators; and more than one hypothesis may be framed which will account, at least apparently, for the facts demanding explanation."

A candid and modest statement; and if the author would just extend it to the whole of his critique on the Book of Exodus, we could most heartily endorse it. In other words, if the learned author would simply allow that his whole critical analysis of this book is only an ingenious attempt to explain certain peculiarities in it in one way, which may be as easily and more satisfactorily explained in another way, we would at once agree with him, and consider the statement the most sensible in his chapter on Exodus.

H. GRACEY.

Gananoque, Ont.

GRACELESS faces,
 Loveless graces,
 Are but motes in light that quicken,
 Sands that run down
 Ere the sundown,
 Rose leaves dead ere autumn sicken.

—*Swinburne.*

THEN gently scan your brother man,
 Still gentler sister woman!
 Tho' they may gang a-kenning wrang,
 To step aside is human:
 One point must still be greatly dark,
 The moving why they did it;
 And just as lamely can ye mark
 How far perhaps they rue it.

Who made the heart, 'tis He alone
 Decidedly can try us.
 He knows each chord, its various tone;
 Each spring, its various bias:
 Then at the balance let's be mute,
 We never can adjust it;
 What's done we partly may compute,
 But know not what's resisted.

—*Burns.*

PREPARING FOR GOSPEL SEED.

THE older boys and young men are not in our city congregations. If they are, but few of their energies are exercised in helping to extend the kingdom of Christ. They are not engaged in His service. Attend a week-night religious service, and you will generally find five times as many females as males. Attend the musee, theatre, political meeting, or such like, and the reverse is the rule. The males predominate; and since woman's work extends into the evening as well as during the day, we might generally expect a preponderance of males at evening meetings. This we do, except in the religious. We cannot, then, excuse the absence of the male sex at our prayer-meeting on the ground of weariness. Some other cause or causes must be sought. My own opinion is that one of the causes, probably the principal cause, is found in the boy life. I am convinced that had we the converted boy, we would have the converted man. Did the boy love the Saviour, the man would appreciate the prayer-meeting and other religious gatherings more than the secular. Train the boy, get him interested in Christ, Christ's cause, and, no doubt, the man will be all right. Now, I believe, this is possible. The gospel is for the boy as well as for the old man. The religion of Christ is adapted for all stages of the human life. It is not more fitted for the child than the boy. It fits the young man as well as the aged dying saint. Christlikeness makes the boy life brighter, happier, more attractive. It is no fault of the religion of Christ if the boy is not seized therewith. We cannot say, if it were different in this respect or that, that the boy would accept it more readily, for it is peculiarly applicable to boy life. Now, I ask once more, why is it, then, that the majority of our boys are not in possession of its power, and peace, and sweetness? Doubtless, there is more than one cause. For the past three years I have been studying this question, and am convinced that the principal reason is found in a lack of preparation for the gospel seed. Allow me to present my thought by illustration. I was brought up on a farm, and sometimes, in the agonies of ministerial life, I regret having left it. My father was

a Scotch farmer, and therefore one of the best, in my judgment. He paid great attention to the seed bed. We must plow, cultivate, harrow, remove the stones, dig out the stumps, gather up the thistle roots and such like. The ground must be thoroughly prepared. Often he would say, "If we cannot get the ten-acre field prepared, we shall prepare five acres." It must be properly prepared, for there is no gain in sowing on unprepared soil. It will not yield. Better far to cultivate five acres well than ten partially. It pays better; for, like every other wise man, he looked forward to the dollars and cents. It was the *pay*, not the work, he considered. Did he think the soil too wet, the sowing was delayed. Did he think the soil too dry, he waited for a shower. He wanted good, open, congenial soil in which to sow, and then he sowed with great hopefulness. Of course, he was particular about the seed. Nor did he forget to fence and guard the grain while growing. Such things were indispensable.

Now, the gospel seed is good. It is pure, lively; indeed, it is perfect. It was not grown on earth among thistles and weeds, but it came from heaven, right from God's own hand. Give it the congenial soil, and it is bound to grow. Here is the point at which I have been aiming. Prepare the soil. Fit the soil for the seed, and the seed is sure to take root. One man says to me, "Scatter the seed, and good will result. We have only to look after the sowing." I say, Away with such error! More than the sowing demands our attention and our prayerful consideration. I knew two men who sowed from the same bin. One farmer reaped a good yield; the crop of the other was a failure. Why? The seed was the same in both cases. One field was thoroughly prepared for sowing, the other was not. I maintain that it is our duty to prepare for the sowing. The sowing is essential, yet the preparation must not be neglected. The man who says, "God's word shall not return void," yet who neglects the preparation in the hearts and minds of those to whom he speaks, is laboring under a misconception of his duties. Yes, sow the seed, but first prepare the soil.

I have tried to say two things. I have said that youth is the time to receive the truth. Get the Christ-loving boy, and we will have the Christ-loving man. I have said also that preparation is needed before sowing the gospel seed. Grace certainly is needed. We take that for granted; but more than grace is

required. There is a human preparation essential. Now, how is this to be brought about? How can we get the mind and heart of the boy open and receptive? How get him ready for the gospel seed? Could we get the boy to hunger for the gospel seed as he longs for the programme at the Sabbath-school Christmas festival, then we might expect him to receive and adopt the truth. From observation and experience, I am convinced that far more can be done along this line than has been done in the past. Much has been done, but more must be done. Had we the proper home training, the problem would be solved. We have not got it, however, and therefore must adopt the next best. We all know that with the advance of civilization there is an increase of wants. The Indian's wants are very few, compared with yours or mine. His home is plain, yet he is satisfied. His library, his toilet, his wardrobe are very, simple compared with those of the civilized and educated man. The more refined, the more cultivated, the higher up in social life, the more numerous the wants. Take, for instance, a student; as he advances, new fields of study are presented. With additional acquirements, new books, periodicals, etc., are demanded. Now, it is so in the spiritual life. The higher we rise, the more numerous will be our wants. We get closer to God and man. New relations are revealed, and consequently new duties and privileges are incumbent upon us. The more of that Christlike insight we possess, new fields of usefulness open up. New arrangements and means are necessary for our entering those recently opened avenues. We enter, begin action, and further possibilities present themselves. As we advance, additional ways and means must be adopted. Do not think that it is possible to advance or develop by merely recognizing the means necessary for much earlier stages in the development of Christ's church. With each advance new wants present themselves. These new wants must be met, if we are going to continue developing. What was thought necessary ten years ago for training and teaching the boys is very inadequate now. This is realized in secular institutions. With educational advancement new requisites must be provided. With the advance in religious circles we must expect new developments. Things have become a necessity that needed not to be thought of at an earlier stage in the growth. More than that, new temptations present themselves with every advance.

These temptations must be met, and, if we are to meet them in the most successful manner, some new scheme must be launched in order to turn the energies of the boy into the right channel.

Returning, then, to the central thoughts of this paper, we ask once more, How can we prepare the boy for receiving the truth? Experience leads us to answer as follows: Notice the boy, speak to him, greet him kindly, make the services attractive to him, and such like. But this alone is not sufficient. You must get intimately acquainted with the boy. A knowledge of him on Sunday, or in the parlor during a pastoral visit, is not sufficient. I believe it is necessary to get right down with the boy on the football field, cricket field, or the outing on Saturday afternoon. Sports are manly, and possess a manly tendency, if properly conducted. It is a good thing for a boy to jostle with another on the campus. It tends to produce sympathy, charity, controlling of temper, and many other good results. Get along with the boys on such occasions; and if you are too dignified to kick the football, let them see by your presence there that your sympathy runs out towards boy life.

Now, I know of no better opportunity for stamping your own character upon the boys than by the organization of a "Boys' Brigade." Its constitution aims at a threefold result, and is intended to apply to the whole nature of the boy. Part of its constitution applies to the physical training of the boy; a second part applies to the mental, while the development of the spiritual is ever placed in the forefront. The ideal boy is kept before the lad, and various means for developing the true boy spirit and character are vigorously adopted. A simple uniform and a few military tactics establish strong bonds throughout the company. Obedience and courtesy are insisted upon. Smoking, intoxicating liquors, and profanity are strictly prohibited, while each boy is pledged to read a portion of scripture and engage in prayer to God at least once a day. Besides this, each boy is pledged to attend public worship and Sabbath-school every Sabbath, unless he has a reason for absence which he believes will be satisfactory to the captain of the company.

The story of No. 1 Company, Toronto, may reveal more clearly and speedily how it works. After explaining to a number of boys at my own home the nature of the organization, steps were taken for organizing. The roll book was signed, and regular

meetings were begun. After two months' work uniforms were procured. These were followed some months afterwards by two drums and a few fifes, which now form the nucleus of a band. Weekly meetings were held, at which were devotional exercises, drill, and ten-minute addresses. Last spring we set about establishing a museum. Quarries were visited, and a few fossils secured. These were talked over, and in some of the boys considerable interest was awakened. Various insects were also captured, and carefully preserved. On several Saturday afternoons the woods were visited, and a number of botanical specimens collected. All were placed in a glass case prepared for the purpose in the basement of the church. Here we purpose building up a museum that will, doubtless, prove invaluable to many of the boys. In the same basement we purpose excavating at greater length, and fitting up a gymnasium. A reading room will also be established, which, I trust, shall be open almost every week night for the boys. Here they will conduct meetings of their own of various kinds, practise gymnastics, drill, etc. In our work we have been hampered by lack of funds. Our plan is about complete, but there is much yet to be done. The boys are at work, and we believe in confining the work largely to the members of the brigade. A great blessing comes in the doing. Good will, doubtless, result after the work is nearer completion, but the minds of the boys are at present occupied. They are at work, and while thus engaged they are largely protected from temptation.

Thus I have briefly outlined one method by which the mind and heart of the boy may be partially prepared for gospel seed. By it he will become interested in the church and its surroundings, its work, its minister, what the pastor says, and unconsciously he will imbibe the spirit and character of the men who are thus associated with them in establishing and maintaining those admirable exercises, recreation, and training. Doubtless other methods might be instituted which would do the work, but the above we have tested, and know from experience how helpful it is to the boys. Of course, it necessitates thought and work on the part of the pastor, who must be closely identified with the whole movement. Others may help, but the pastor cannot afford to stand aloof. Already, you say, the pastor has enough to do. So he has, but much that he now does is paying small

dividends. Work spent with the Boys' Brigade will pay better. We should view the whole field, and bend our energies in the most profitable directions. A business man will invest in the most profitable enterprises. He looks after results. We, I believe, should do the same. It is not merely being busy, but how can we accomplish the greatest possible good by the exercise of our energies and the spending of our time? Many of our present duties we cannot relegate to others in the congregation; some probably we can, and thereby secure a reasonable proportion of time for the boys. The mature in life enjoy much of our time. The young men and women are also singled out and assisted; but the boys, I fear, are largely neglected. They require special attention. Untold temptations are operating upon the youth. They need sympathy, counsel, encouragement. Satan is more busy with them than with the aged saint. Special dangers lie before the boy; therefore special efforts should be made to help him; not only on Sunday, but during the week. One hour a week spent with the boys will produce better results than five hours with hardened sinners.

Economy is needed. Wisdom, prudence, and business tact should characterize the church in the future more than it has done in the past. Have I not time for dealing with both the hardened sinner and the boys? By all means remember the boys, for results will be much the greater.

JOHN YOUNG.

Toronto.

HAD I wist, when life was like a warm wind playing
Light and loud through sundown and the dew's bright mist,
How this should come for hearts to say in sighing,

“Had I wist”—

Surely not the roses, laughing as they kissed,
Nor the lovelier laugh of seas in sunshine swaying,
Should have lured my soul to look thereon and list.

Now the wind is like a soul cast out and praying
Vainly, prayers that pierce not ears when hearts resist :
Now mine own soul sighs, adrift as wind and straying,

“Had I wist.”

—*Swinburne.*

POETRY AND THE SCOTTISH REFORMATION.

AMONG the many agents at work, preparing the Scottish people for the Reformation, one of the most effective was poetry. The power of poetry over a primitive people has passed into a proverb. We know how quickly even in our own day a popular song will spread without the aid of paper; much more was this the case in days when there was little reading, and the chief pastimes for the evening were song and story. People who could not read could sing, and remember songs and rhymes, which would pass on and on to still greater numbers, beguiling the tedium of the evening, and forming food for thought for the day. Thus it was in Scotland, while as yet the principles of the Reformation were heard of only among a few of the learned, ballads and poems ridiculing the clergy, exposing the abuses of the church, and urging some reformation, were circulating among the whole body of the people, destroying the awe, superstition, and veneration with which they regarded the church and clergy, and directing their thoughts to and preparing their minds for reformation. Poets have always had more liberty than others in denouncing abuses in the church as well as in state. Dante boldly placed a pope in hell, and represented Satan as impatiently awaiting the coming of another. In England, Chaucer held up to ridicule the monks and friars, and his poems were read and praised; while sermons not half so damaging would have been burned, together with their authors. In Scotland, Dunbar, himself an ecclesiastic, in his "Friars of Berwick," and other poems, let loose, the laughter of the people against the frailties and vices of the clergy, and nothing was done about it.

But Scotland's great Reformation poet, and the greatest scourge of her Roman clergy, was Sir David Lyndsay, of the Mount, who, perhaps, did more to further the Reformation than any man before Knox. Not so great or so polished a poet as Dunbar, yet he was for about two centuries and a half, perhaps, the most popular poet of Scotland. "His intense and uncompromising love of liberty, his strong sympathy with the poor,

his love of justice, his keen hatred of wrong, tyranny, and oppression, and his shrewd common sense, easily found a responsive chord in Scottish bosoms." He was a zealous advocate of reforms in the state, and many of his proposals have quite a modern look. But it was especially the church he assailed and urged to be reformed. "The religion of Christ should be purged of all deceit and hypocrisy; no clergyman should be admitted to office unless duly qualified in learning and piety. Celibacy should be abolished, and bishops and priests made to preach regularly, and take better tent to souls; and people should have a voice in the choice of their spiritual guides." Lyndsay excelled in satire, and in every poem he has some sly hit or violent onset on the church and clergy. The "Complaint of the Papingo," "Kitty's Confession," and the "Satire on the Three Estates," were specially written to ridicule and bring into disgrace the whole clergy; and they did their work well.

The "Complaint" is a poem in which the king's papingo, or parrot, is represented as having fallen from a tree, and is dying. Instantly, she is surrounded by the pyet—a canon regular; the crow—a black monk; the gled—a holy friar. These are loud in their lamentations over her sad misfortune, earnestly seek to show her the need of confession, and urge her to leave all her goods to them, that they may say masses for her soul. The papingo recovers sufficiently to read them a long and strong lecture on their greed, sensuality, laziness, and other sins. Finally, however, they get her persuaded to be shrived, and make over all her possessions to them; and then, before she is well dead, they fall into violent strife among themselves over the division of the spoils.

But the greatest of Lyndsay's works is his "Satire on the Three Estates." In this the vices of all the estates are exposed, but especially those of the spiritual. It is a drama, the characters being chiefly allegorical, according to the fashion of the time, and was played before the court, the performance taking nine hours. We are surprised that a play heaping calumnies on the church and clergy could be played before a king favorable to the Established Church, and before the leading prelates of that church. It seems most probable, however, that James caused it to be played in order to prepare the clergy for some reforms; it was a notice of what was intended. Eure tells us that James,

at the close of the play, summoned the bishops to his presence, and, sternly denouncing the vices of the clergy, threatened extreme measures unless some reforms were made.

But these poems took an active part in preparing the way for a reformation greater and more thorough than the king dreamed of, or would have approved of. Lyndsay's name soon became a household word over all the country; his poems and ballads were sung and recited everywhere, thus preparing the way for the fuller Reformation of the Protestants. Had it not been for the spread of these and other poems, the Reformed principles would not have taken the rapid hold upon the people they did. In England, the Reformation was more a government work; in Scotland, it was essentially a people's movement—not until the people had become Protestant did the Reformed faith get any help or recognition from the government. It has often been wondered how, when the government was Roman Catholic, so few were put to death in Scotland, compared with other lands. The only answer is: the people so quickly and thoroughly became Protestants. One great agent in this was these songs and ballads circulating among the people, rendering them dissatisfied with the existing tyranny and degradation of the church, and making them acquainted with the new views, so that when these views began to be rightly taught the ground was found ready prepared.

A few examples from Lyndsay will show his style. From "Ane Satyre of the Three Estaites":

[Veritie (Truth) speaks :]

For our Christ's saik I am richt weill content
To suffer all things that sall pleis his grace,
Howbeit ye put ten thousand till torment,
Ten hundred thousand sall ryse into thair place.

[Veritie sits down on hir knies and sayis :]

Yet up, thou slepis all too lang, O Lord,
And mak sum reasonable reformatioun,
On thame that dois tramp down thy gracious word,
And his ane deidlie indignation
At them, wha maks maist trew narratioun :
Suffer me not, Lord, mair to be molest,
Gude Lord, I mak the supplication,
With thy unfriends let me nocht be suppress.

In another place a Pardoner enters, and speaks :

My patent pardouns, ye may se,
 Cum fra the cave of Tartarei,
 Weill seald with oster schells,
 Thocht ye have na contritioun,
 Ye sall have full remission
 With help of buiks and bells.

Heir is ane relic, lang and braid,
 Of fine Macoult, the richt chaft blade,
 With teeth and al togidder ;
 Of Colling's cow heir is ane horne,
 For eating of Mackonnal's corne,
 Was slain into Baquhidder.

Heir is ane cord baith great and lang,
 Quhilk hangit Johne the Armistrang,
 Of gude hemp soft and sound :
 Gude halie peopill, I stand for'd,
 Wha ever beis hangit with this cord
 Neids never to be dround ;
 The culum of Sanct Brydis kow,
 The gruntill of Sanct Anton's sow,
 Whilk buir his halie bell ;
 Wha-e'er he be heiris this bell clinck,
 Gif me ane ducat for till drink,
 Sall never gang to hell.

From "The Monarchie" :

Sanct Jerome, in his proper toung Romane,
 The Law of God he trewly did translait,
 Out of Hebrew and Greik, in Latyne plane,
 Whilk has bene hid from us lang tyme, God wait,
 On to this tyme ; bot, efter myne consait,
 Had Sanct Jerome, bene home in tyll Argyle
 Into the Gaelic toung his bukis had done compyle.

The Reformers early recognized the power of poetry, and what an aid it could be in disseminating their views and in maintaining true piety, so they compiled a "Compendious Booke of Godlie and Spiritual Songs, collected out of sundrie parts of Scripture, with sundrie of other Ballates changed out of Prophane Sangis." These, we are told, were immensely popular, and were everywhere sung; for people, if they could not read, could at least sing Reformation ideas, and in song these would take stronger hold of the people than when merely preached. Some of these manifest a spirit of fierce hostility against Rome. For example :

The Paip, that pagan full of pryde,
 Hee hes us blynded lang ;
 For where the blynd the blynd doe gyde,
 No wonder both goe wrang.
 Of all iniquities
 Like prince and king, hee led the ring.
 Hay trix trim goe trix, under the grene-wode-tree.

Of Scotland well the friers of Fail,
 The limmery lang has lastit,
 The monks of Melrose made gude kaill,
 On Fryday when they fasted, etc., etc.

The Romanists tried to retaliate in songs against the Reformers ; but the Protestant rhymes made such progress, and had such an effect on the people, that a canon was enacted instructing every bishop to search well his diocese for books of rhymes or ballads scandalizing the church or clergy, and an Act of Parliament was passed against printers printing them.

While many of these productions were polemical, many were purely devotional. Many of the hymns are nothing but mere parodies of the old love songs or historical ballads, and may appear ridiculous to us, with our æsthetic tastes ; yet they were sung with devotion and feeling, while the noble litanies of Rome were neglected. These hymns, rough, uncouth as they were, could be sung with the heart and understanding. Deep feeling often expresses itself in odd forms, even in religion in our day ; and while we may not like, or may even find amusement in the forms of expression, it would ill become us to disparage in any way the heartfelt piety and devotion which lie back of these expressions. Here is an example which will show the nature of these transformations :

Who's at my windo ? Who ? who ?
 Goe from my windo, goe, goe.
 Wha calls there so like ane stranger ?
 Goe from my windo, goe.
 Lord, I am heir, ane wratched mortall,
 That for thy mercie dois crie and call
 Unto Thee my Lord celestiall.
 See who is at my windo, who, etc., etc.

But besides these ballad-hymns there was early in existence a metrical version of the Psalms, which soon became the hymn book of the people. The value of this version to the cause of

true religion in Scotland is inestimable. Most of the common people were illiterate. Their only knowledge of the Word was what they heard read or sung. These Psalms in metre were easily remembered, and soon the people had many of them by heart. They were sung everywhere and at all times, in the house and in the field, with the only possible result—those souls, starved as they had been on the husks of formalism, found in them the heavenly bread, were brought into closer communion and fellowship with the Father, and became imbued more and more with the spirit of the Lord. Thus in a time when religion has a tendency to subject piety to systematic theology, there was ever kept alive with sound doctrine the spirit of true devotion.

The Reformation is thus doubly indebted to poetry. Poetry was not only a forerunner and breaker up of the way to the Reformation, but was also an invaluable servant and aid in establishing both the principles and the spirit of the true faith. We cannot do better than close this paper with an example of these Psalms, to which our church owes so much. We shall take the fifty-first, which is the one Wishart sang with the family of Ormiston before retiring to rest the night before his execution. It consists of forty verses, each ending with the same refrain, but of these three will suffice :

MISERE MEI DEUS. (PSALM 51.)

Have mercie on me, God of might,
Of mercie Lord and King,
For thy mercie is set full right
Above all eirdly thing.
Therefore I cry baith day and night,
And with my hert sall sing :
To thy mercie with thee will I go.

Have mercie on me (O gude Lord),
Efter thy greit mercie.
My sinfull life does me remord,
Whilk sair hes grevit thee :
Bot thy greit grace hes mee restord
Through grace to libertie :
To thy mercy with thee will I go.

ET SECUNDUM MULTITUDINEM.

Gude Lord, I know my wickednes,
Contrair to thy command,
Rebelling aye with cruelnes,
And led me in ane band
To Sathan, wha is merciles ;
Zit, Lord, heir me cryand :
To thy mercy with thee will I go.

R. G. MERRISON.

PERSECUTION OF NESTORIANS IN PERSIA: THE BUSH BURNING, BUT NOT CONSUMED.

THE Nestorians are an ancient Christian church, who take their name from Nestorius, a patriarch of the fifth century; and who, ages ago, removed from Syria to Persia to escape persecution. Originally they dwelt, for the most part, in the north of Persia, and were then much more numerous than at the present time. But the tyrant Timoorlong, in the fourteenth century, came down from Tartary with his hordes, and almost annihilated them.

Their churches were demolished, the rivers ran red with their blood, and only a remnant of them remained. These escaped to the fastnesses of the Koords mountains, where they dwelt, surrounded by the wild and fierce mountain tribes.

There was another persecution seven hundred years ago by the fire-worshippers, under their king, Shawoor, in which 6,000 pastors were put to death, besides very many laymen, women, and children, their number unknown. But again a remnant of them built simple churches, and worshipped after the manner of their fathers, many of them in northwestern Persia and in Koordistan still remaining Christian. They have not, however, the high education of their fathers.

Again, sixty years ago, a wild Koord, by name Bodurkhombag, massacred over 10,000 of the Nestorians in Koordistan; more than 1,000 children, with their mothers, were murdered by his wild Koords.

But the bush is burning to-day in Persia. The fire of persecution is still very fierce, and the furnace is heated one seven times hotter.

On my return to college after my summer holidays, I found a number of letters from my friends in my own country awaiting me. I opened them eagerly, and began to read. At once I burst into tears, and, with deep sighs, I read of the cruel persecution of my own people by the Mohammedans. The letters of Dr. Y. Sayad, a native missionary, and Mr. Abraham Eshoo, narrate to me the following:

“DEAR FRIEND,—You may have heard of the death of Baroon Aghajan. As you know, he was one of our most cultured and intelligent men, and a pillar in our evangelical city church, respected and successful in his work. With great sorrow and tears we write you. On the 16th of last August, after their morning family worship, he went to his shop. At 10 o'clock a Moslem woman went to him for the purpose of selling a piece of land, but he refused to buy. Then the woman, without a word of warning, left the shop and went away. In a few minutes the story was reported in one of their mosques that a Christian had called a Moslem woman to his shop for immoral purposes. This report was spread by a sayad (descendant of the tribe of Mohammed).

“In a short time a mob of Loaties, a number of ruffians, dervishes, and mollahs, and others, made a rush for the shop, in the central part of the city, where he was chatting with his friends. He was seized and thrown down on the ground, kicked and beaten, and then dragged along the streets to the mosque. After this a mollah put him in a room for a short time, and said to the mob: ‘The mosque is not the murdering place.’ The mob outside was divided into two parts, each one anxious to kill him as an offering to their prophet. The faithful martyr was in the room of the mosque, praying to his Lord for deliverance, while outside he could hear the noise of the cruel mob thirsting for his blood. A sayad took a stone and broke one of the windows. Entering through it, with his dagger in his hand, he said to poor Aghajan: ‘If you accept the creed of Mohammed, you may live; if not, let me know quickly.’ As he would not deny his Lord, the dagger was thrust with great force into his body. Aghajan leaped through the window into the yard of the mosque. Then everybody tried to thrust his dagger into his body, till he was cut to pieces. They cut off his right arm, and tied a rope around his neck, and the other end around the neck of a dead dog. Then the naked, mutilated body of the Christian and the dead dog were dragged through the streets of the city more than a mile, and thrown into a filthy pond before the gate of the city. The rest of the Christians then fled from the city. Some friends tried to take his body away, but the mob would not allow them till a large sum of money was given to the governor, when they were permitted to take his corpse away. My beloved friend

left his house as happy as usual at 10 o'clock, and at noon was a mangled and mutilated corpse, stabbed to death by a Moslem mob. He was only thirty-two years old when he suffered martyrdom."

The Rev. Roobil Joseph writes me :

"DEAR FRIEND,—The temporal and spiritual condition of myself and family is little improved. It is impossible for me to describe the terrors and horrible condition of our people. Such treatment as we have received and are still receiving from Mohammedans has not been heard of for generations. I believe you have heard about the martyrdom of our faithful friend Aghajan, how he was stabbed to death by the mob, and his naked, bleeding body dragged through the streets and thrown into the filthy waters. Shortly after that, another young man was shot in the street. I cannot write to you of all the abominations we suffer from the Mohammedans. The Sodomite sin is practised on our children. Our wives and daughters are ravished by them. Please make known our condition to the Christian people, as many as you can."

Dear Christian people, I write this in the hope that Christian governments may sympathize with my persecuted people for the sake of Him for whom they suffer. Our women and children cannot sleep at night from fear of the cruel mob. Dear reader, for a moment put yourself in our place. Must we bear this cruelty? Can you not help us? These words are from my bleeding heart, for my home and my friends are suffering.

The Rev. F. G. Coan says: "There has been a great deal of violence in the country, and Christians have trembled for their lives. Many, realizing how insecure life is, have left, and others are preparing to flee to America. We know not what God's plans are. It may be that missionaries, as well as natives, shall be called upon to lay down their lives before Christian governments shall see that Persia and Turkey have religious liberty granted them."

Knox College.

E. O. ESHOO.

THE REVEREND HERBERT S. MCKITRICK.

IN the morning of a promising career, one more of our number passes to his rest. It is sweet to rest when the journey is ended. So, the other day, our brother approached the gates, they opened and closed, and he is gone. The deepening shadows of the night fall across our pathway, and in our dim faith we hope, and doubt, and fear, and look with longing expectation for the morning; for surely the day shall break, and these shadows fade away.

Herbert S. McKitrick was born in Orangeville, on October 8th, 1869. He was educated at the public and high schools there, and matriculated in 1887. After spending two years in preparatory work, he entered upon a theological course in Knox College, Toronto, and graduated in April, 1892. Each summer during his college course found him in some mission field of the church, where the spirit of self-denial was required and practised. He always took an active part in the Missionary Society of the college, being one year recording secretary and the next year first vice-president. Any opportunity to deepen the interest of his associates in the mission work of the church he never allowed to pass. Those of us who have heard his words of counsel in our college meetings will remember the deep conviction that always characterized his words. We were always conscious that he felt far more than he expressed. But, while he was interested in home missions, the foreign field seemed specially to claim his attention, and he longed to devote his life to the service of his Master there. So we were not surprised that, after a brief pastorate at Johnston, in the Owen Sound Presbytery, he resigned, and accepted an appointment to Tarsus, to join the faculty of St. Paul's Institute, and assist in the education of native students.

In January last, previous to his departure, Mr. McKitrick was married to Miss E. R. Pringle, of Galt. After bidding farewell to their friends, they began their journey to Tarsus, and reached their destination last April. The hot season was spent in the mountains, as is the custom with the foreigners in Tarsus, and

shortly after their return Mr. McKitrick wrote to his father and complained of ill-health, which he thought was due to the extreme heat, but he said: "I feel better now, and hope, with care, to avoid having any more malaria." He did not know that even then his feet were treading in the valley, and the "pestilence that wasteth at midnight" was there, and that soon he would hear the summons calling him to his heavenly home, where the shadows flee away. On November 4th his "fond spirit ceased its strife," and he went within the "everlasting doors." His work on earth is ended. He gave to the Master his few brief years, and fell in the foremost ranks of the fight. We have said, his work on earth is ended. This is true, so far as he is personally concerned, but his influence is still felt. Those of us who associated with him in the class-room, in the college societies, and who walked and talked with him so often, are better to-day through our acquaintance with him. And so, we are sure, it must be in the case of all who came in contact with him. His life will be an inspiration to those who are still laboring here. We desire to express our sympathy with the sorrowing friends, and with his beloved wife, in their deep affliction; and we humbly pray for them and for her the comforting and sustaining presence of the Master who has called our beloved brother to his rest and reward.

WILLIAM COOPER.

Knox College.

STAR of the morning, Hope in the sunrise;
 Gloom of the evening, Life at a close;
 Pleasure who flaunts on her wide down way
 With her flying robe and her poisoned rose;

Pain, that has crawled from the corpse of Pleasure,
 A worm which writhes all day, and at night
 Stirs up again in the heart of the sleeper,
 And stings him back to the curse of the light.

—*Tennyson.*

LITERATURE.

THE WAY INTO THE HOLIEST. *By Rev. F. B. Meyer, B.A. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 277.*

Among writers of the present day there is no more spiritually-minded man than F. B. Meyer. He lives on a high plane, and is evidently striving to help others up, not only out of the horrible pit and the miry clay, but from the miasmatic, low-lying ground on which so many are content to live, shivering and shaking with doubts and fears. Nor is he striving in vain; his efforts are not fruitless; for although volume follows volume in rapid succession, they all bear evidence of deep and careful thought, and lay hold of the soul, stimulating and refreshing it.

We know of no more helpful series of tracts than those of which he is the author, and which, carefully selected and distributed with discrimination, prove of inestimable value to pastors in their dealings with souls.

His volume on *Joshua*—one of the Old Testament heroes—passes the bounds of mere history, and finds in every part a lesson for the men and women of to-day. He aims “to bring out the wonderful parallels between the story of this book and the experiences of the church and the individual Christian—parallels so minute and precise as to establish with added force our faith in the Bible as one book, the production of one mind, which ‘at sundry times and in divers manners’ has spoken to men.”

His latest volume, *The Way into the Holiest*, is an exposition of the Epistle to the Hebrews. It is in the form of brief, pithy paragraphs, which in a most practical manner give the meanings and applications of the passages selected.

He is a safe guide, a wise counsellor, and a true friend. He has unbounded confidence in the Word of God, and believes that the best way to vindicate it is to preach it.

THE YOUNG PREACHER. *By Theodore L. Cuyler, D.D. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 111.*

When Dr. Theodore L. Cuyler speaks on any question closely or remotely connected with the pastor's or the preacher's work, expectation is awakened, and an attentive hearing is secured. He does not come to

us with a wealth of theories, but with a rich experience of forty-six years, from which he is continually drawing without exhausting.

He has a high conception of the minister's work, for which he always manifests a cordial appreciation. "No monarch's throne and no presidential chair is so exalted as a pulpit in which a living preacher presents a living Christ to dying souls."

Although this little book of nine chapters is principally intended for young ministers, fathers in the ministry, as well as brethren, may peruse its pages with great pleasure and profit. It does not aim to cover the whole field, but to give hints and render help to those who are entering on the all-important and responsible work of the ministry. As he himself says, "They are a few, frank, fatherly counsels." If he says much to correct and warn, he does much to encourage, stimulate, and guide the anxious, earnest bearer of the Master's message to sinning, suffering, struggling humanity.

A copy of this work should be in the hand of every student preparing for the ministry. It will give him exalted views of the sacred character of the work to which he is devoting himself, and of the solemn responsibility which rests upon him. It will increase his confidence in the gospel which he is to preach, and which, in the experience of many since the days of Paul, has proved itself to be "the power of God." It will bring him many a fruitful suggestion, incite him to look well to his own life, and lead him to entertain humble views of his own abilities.

THE DREAD VOYAGE (Poems). *By William Wilfred Campbell. Toronto: William Briggs. Pp. 190.*

Mr. Campbell has given us here a book that is well worth reading. Gifted with great fluency, a rich and unhackneyed vocabulary, and a nice sense of rhythm, he has little difficulty in reaching the reader's ear, and winning his sympathetic attention. At times it is a little like being in a boat on a deep stream; one is inclined to enjoy the pleasant motion and forget everything else. At other times the wealth of epithet suggests to one Homer's catalogue of ships, or Whitman's inventory of agricultural implements.

Mr. Campbell is still our Lake poet. It is a treat nowadays to meet with a poet of nature. Subjective studies, however interesting to the few, are little appreciated by the many, and, sooner or later, grow wearisome to all. But in these days of ours, and of the higher education, even the Muses have had to don the gown and trencher and turn Parnassus into a dissecting school. We are thankful Mr. Campbell has escaped as well as he has.

He writes *con amore* when he writes of nature. As he himself says, he

"Went 'mid them as the winds that blow them,
From childhood's hour, and loved without a name."

He has looked on them with a quick, sympathetic eye, and has caught the warmth of her colors and the evanescence of her moods.

Mr. Campbell is essentially a poet of description, whatever his theme. Some may complain that he has brought no message to us from nature. But for ourselves we do not. Doubtless, nature has wonderful hidden meanings and many lessons to teach us, but we do not care to be always at school; we confess that we sometimes like to listen to music for—well, just for the music in it. No one can read "Winter," and especially the last stanza, as well as other poems on the seasons, without feeling how true they are, and without a deep sense of pleasure at having in fitting poetical expression what had been only a vague sense before.

Nature, however, is not Mr. Campbell's exclusive theme. Now and then he lifts up his parable. Gifted with dramatic powers, that reach their best in "The Mother," and that run over with melodrama in "The Last Ride," he has given us one or two poems that are well worth pondering. Their themes are old, but the expression is fresh. Such poems are "The Dreamers" and "Pan the Fallen." The greatest lack we notice is in poems of the affections. The deeper moods of the heart are scarcely ever stirred. Once, however, in "Belated," with its strong Wordsworthian echo, there is a touch of Wordsworth's simple and pure pathos.

It is only when Mr. Campbell leaves his true sphere of nature and description that we have to find serious fault. Whenever he has to deal with the destinies of man, there is much of the pessimistic uncertainty that so characterizes the second-rate poetry of to-day. But Mr. Campbell's philosophy and theology are not likely to injure even a first-year theological student.

The author's harp to which he sings has few strings, and these of no great range. He has scarcely yet emancipated himself from his masters, and there is the tendency of all young poets to screech at the top of their voice on every possible occasion. But, allowing for all this, there is much promise for the future of the poet, and there is also much pleasure in store for the reader who secures this volume—a treat enhanced to the book-lover by the fact that it is daintily bound and well printed.

PALESTINE: ITS HISTORICAL GEOGRAPHY. *By Rev. A. Henderson, D.D.*
Edinburgh: T. & T. Clark. Toronto: Willard Tract Depository.
Pp. 227.

This is the second edition of a work which has already secured a place among the books which are always kept within easy reach. The method

adopted is a most excellent one, giving the geography of the land of Palestine along historical lines. Not only does this method do away with the drudgery which is incident to the memorizing of the bald facts of geography, but it greatly helps in giving vividness to both the geographical and historical points, and in fixing them firmly in the memory.

The first four chapters are somewhat introductory in character, being devoted to the following subjects: The position and importance of the land of Palestine; The physical features of the land; The natural history of the land; and Its early inhabitants.

He then divides the history of the land into five periods, making each the basis of his geographical descriptions. He enters with great minuteness into the discussion of disputed sites and places; and having been able to avail himself of the map published by the Palestine Exploration Fund, which will for some time remain the standard map of Palestine, he has revised, improved, and brought up to date the former edition.

An extensive and carefully prepared topographical index, pointing to maps, paragraphs, and texts, makes readily accessible this rich storehouse of information respecting the most interesting of all lands.

PUBLIC SCHOOL PHYSIOLOGY AND TEMPERANCE. *By W. Nattress, M.D., M.R.C.S., England. Toronto: William Briggs. Pp. 196.*

This is the text-book on Physiology and Temperance authorized by the Education Department to be used in the schools of Ontario. By the regulations of the Department, "at least one hour per week shall be devoted to familiar conversations with the whole school on the effect of alcoholic stimulants and of narcotics upon the human system. Attention should also be called to the degrading tendencies of their habitual use, and their injury to the individual and to society generally. The chapters upon digestion, respiration, the circulation of the blood, and the nervous system shall be studied in the Fourth Form. In the Fifth Form the course in the Fourth Form is continued, including also the other subjects of the text-book."

These regulations of the Education Department manifest the trend of the times, and the desire to have all the children thoroughly apprised of the evils resulting from the use of alcoholic stimulants and narcotics, that being forewarned they may be forearmed.

Many of the evils flowing from the use of intoxicants have been only too patent to require further proof or illustration. But the most dangerous and insidious evils have lain concealed, and in consequence moderate drinking, save only on the ground of example or future danger, has been permitted to go unchallenged and uncondemned. Of recent years, however, science has laid bare the facts and revealed the truth to such an extent that moderate drinking can no longer be regarded as *per se* indiffer-

ent. To this aspect of the question attention is being directed with ever-increasing interest and deepening convictions, and the aim now is to impress these truths upon the minds of the young.

This end will be most admirably served by this book, which gives no uncertain sound. The method adopted is to give, in the first place, the leading facts concerning the structure and functions of the various organs of the body, concluding each chapter with the physiological action and effects of alcoholic stimulants and narcotics. These are presented in a way calculated to produce impressions that will never be lost.

A most valuable feature is the instruction given as to the care of the several parts of the body. A chapter is devoted to each of the following subjects: First, aids to the sick and injured; How to prevent disease; Physical exercise. These show the practical character of the work, in which all is expressed in language so simple and plain as to be intelligible to those for whom it is intended. Such instruction as is here imparted must contribute in no small measure to produce *sana mens in sano corpore*.

THE TWELVE MINOR PROPHETS. *By Dr. C. Von Orelli. Edinburgh: T. & T. Clark. Pp. 405.*

The term "Minor Prophets," applied to the last twelve books of the Old Testament, is an unfortunate one. It is apt to be misleading, producing the impression that it has reference to the contents of the books or the character of those by whom written, and has, doubtless, led to their being neglected by many. Far from being of secondary importance, they are, when properly associated with the periods to which they relate, valuable contributions to our knowledge of God's dealings with the nations, and essential parts of the perfect book.

A critical commentary on these books by such an undoubted authority as Dr. Orelli is most welcome, and will greatly help to the better understanding of the precious truths which they contain.

By giving his views on a few selected passages, it will, perhaps, be possible to let our readers catch glimpses of the positions he takes, and the points from which he views the contents of these books in general.

Turning to Hosea i.-iii., we find that, after a careful examination of the opposing views as to the way in which we are to regard and interpret these three chapters, he says: "Chapters i.-iii. are plainly distinct from the rest of the book, narrating the prophet's domestic experiences, in which the real gist of his message finds symbolic expression. We here get a glimpse of his married life, which was an unhappy one, because in his personal life the divine life was to be reflected, and in the unfaithfulness of his wife that of the community of Yahveh." "It is quite inconceivable that the prophet should have related such things if his married life was happy; if

his partner was a thoroughly honorable housewife. If, on the contrary, his domestic peace was sorely disturbed by his wife's unfaithfulness, Hosea had painful experience in his own person of what Israel had done to Yahveh, and, at the same time, he could always hold that scandal in his house up before the people, who, doubtless, watched it only too carefully as a sign, the deeper reason of which lay in the ominous unfaithfulness of the community of Yahveh. As in Isaiah's case, along with his wife and his children, who are named by prophetic inspiration, he was a living mirror, in which the nation could always read the character of its relation to God."

He is evidently a firm believer in miracles, and in the historical, as opposed to the allegorical, interpretation of the Bible; for whilst he does not enter into the discussion of the Jonah miracle, he says: "Of the giant shark it is well known that it swallows large bodies whole, so that enormous fishes, undevoured human corpses, an entire carcass of a horse, etc., have been found in it. That one who is swallowed remains alive is certainly, where it is not a question of a mere moment, impossible, according to 'natural laws'; but not at all more wonderful than that a Lazarus resisted corruption four days, or Christ Himself rose on the fourth day."

After a brief examination of the various views that have been advanced as to the didactic purpose of the book, he says: "What runs like a thread through the whole, and at last becomes a knot, whose unloosing in iv. 10 forms the glorious finale, is the conduct of God to the heathen world, which is here revealed as full of good will and love, in opposition to the limited, narrow-hearted notion current in Israel, and not impossible even to a prophet like Jonah; while the conduct of the heathen to God, both that of the seamen and the Ninevites, must put the Jews to shame by their reverence for the deity, and their ready repentance. The national limits of the Old Covenant are here wondrously broken through; the entire heathen world opens as a mission field to the messengers of Yahveh. Thus the book, with its wide-hearted outlook on God's ways, and sharp criticism of the selfish spirit of the Jewish people, as a didactic work, is itself a miracle in the literature of this people."

Coming to Zechariah, he states the arguments that have been adduced in favor of attributing chapters ix.-xiv. to a different age and author; and whilst not speaking positively, he inclines to the opinion that such a line must be drawn separating the book into parts.

Throughout the work he discusses questions of style, *e.g.*, comparing Hosea with Amos, and also with Jeremiah, the state of the text, genuineness, etc. The critical notes are very brief, but pithy; few, but wonderfully luminous.

SLEEP AND DREAMS. *By H. M. Jewett. New York and Toronto: Funk & Wagnalls. Pp. 147.*

This monograph, which deals in a most plain and practical manner with a subject so familiar as that of sleep, makes very evident the fact that we find ourselves in the region of the mysterious and inexplicable long before we reach the realm of spirits. This is something which we do well to ponder carefully in these days, when mystery is the stumbling-block over which many fall, and, in consequence, fail to reach the cross.

With the fact of sleep we are all most familiar, but when we seek for the cause it eludes our most diligent search. Test this for yourself by asking, How is sleep brought about? Read the history of this question and the attempts that have been made to answer it from the days of Aristotle and Galen down to the present day, and you will be surprised, not that you are unable to give an immediate and satisfactory answer, but that the question never before presented itself to you as one so difficult to answer.

After stating various theories which are widely divergent, and in some cases directly contradictory, the author advances the one which commends itself to him, to the effect that during the hours of sleep oxygen is stored up in the several tissues of the body. In the waking hours this oxygen is gradually exhausted, until the paucity of it, more particularly in the brain, produces sleep. He claims that this theory of the body's hunger for oxygen, and its satisfaction through sleep, is supported by several facts, among which he mentions yawning, which is an unusually large inspiration of oxygen; also the fact that young children need more sleep than adults, because they need a larger supply of oxygen to carry on the relatively greater operations of building up their bodily and mental systems, whilst, on the other hand, aged people need less.

The second chapter has to do with dreams, which he classifies, giving the conditions which incite them.

The third chapter, on sleeplessness and its prevention, will be carefully read, line by line, by those who have courted sweet unconsciousness, only to be jilted by it. This, however, is an experience of which so many can speak, a subject on which so much has been written, and a malady for which so many remedies have been prescribed, that it is difficult to propose anything new.

The last chapter is on the analogy of insanity to sleep and dreams. Whilst he traces between them many interesting analogies, all will feel that, from a physiological point of view, there is between them a wide gulf.

The book is, on the whole, a most interesting one, and sets flowing many currents of thought on themes so familiar that we, in our ignorance, imagined we knew all about them.

HENRY WARD BEECHER. *By John Henry Barrows. New York and Toronto: Funk & Wagnalls Co. Pp. 541.*

To write the life history of Henry Ward Beecher is no mean task. The component parts of this truly wonderful life were so many, varied, and surpassingly great that to grasp, fix, and properly portray them would tax the skill of any man. It was like a great organ, with its many keys, over which the fingers sweep easily and gracefully, evoking music which thrills, moves, and lingers long in memory's halls, but which, however deep and abiding the impression, cannot be adequately described.

On the other hand, it was a life so full of real or apparent contradictions that the listener, whilst filled with admiration, was compelled frequently to ask the unwelcome question, Is this a discord? Toward the latter part of his life, as all know, he diverged in mode of presentation—which was misunderstood—or in belief, from the generally accepted lines of orthodoxy. To explain all these and account for them has greatly added to the work of the biographer. His contention that Henry Ward Beecher was a much-reviled man will, with explanations, be admitted; for whilst he was, in certain circles, the most popular of men, in the camp of the enemy he was the object of their most bitter hatred and misrepresentations, which has led to his being misjudged by those whose knowledge of him has been derived wholly from such sources.

He finds himself engaged in more congenial work when he comes to speak of Beecher's labors for the emancipation of the slave, in whose behalf he wielded a sword of true Damascus steel, which struck terror into the hearts of those who were trafficking in human beings. He did more, perhaps, than any other agency to bring about the downfall and annihilation of a system which had been a foul stain upon the Christian civilization of America.

One cannot but admire the truly Christian spirit in which he endeavors, with extreme delicacy, to lift the dark cloud which, toward the close of day, hung over this great life, dimming its splendor and filling with sadness the hearts of his many admirers.

Some will, perhaps, think that he has manifested too great anxiety to exonerate his hero from all blame. If this be a fault, then it is one which, inclining to leniency and Christian charity in judging the motives of others, will be cheerfully forgiven. May it not be that he is stating a truth not generally known, nor as fully admitted as it should be, that Henry Ward Beecher was a much misjudged because a much misreported and misrepresented man?

As to the literary character of the work, Mr. Barrows has given us a most brilliant book, written with a ready pen, which never walks with heavy

foot or limping gait. It will be read with pleasure by all, and will be pronounced one of the very best of that exceedingly good series of *American Reformers* edited by Carlos Martyn.

A MEMOIR OF ADOLPH SAPHIR, D.D. *By Rev. Gavin Carlyle, M.A.*
New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 448.

Had the Jewish mission to Hungary reaped no other fruit than the conversion of Adolph Saphir, the expenditure of time, talent, and money would have been fully justified and amply rewarded.

When the mission was started in Hungary his father, wishing to extend his knowledge of English, went to it, taking his son, Adolph, then twelve years of age, with him, by the hand. But both father and son were alike led by the Spirit into the higher knowledge; and from the day when, having asked for and obtained permission to ask the blessing at breakfast, he poured out an earnest short prayer *in the name of the Lord Jesus Christ*, whom he thus confessed as the Messiah, to the great consternation of the family, Adolph Saphir was a faithful herald of the cross who possessed the courage of his convictions.

When he went to Berlin to study, he found the whole atmosphere of the gymnasium thoroughly rationalistic. Then began for him, as a Christian, a new experience. "He never lost his confidence and his Christian faith, but he passed through many sharp conflicts, and dark and gloomy experiences." The trial was, doubtless, a severe one, but it was a very necessary part of his education to prepare him to be the stalwart defender of the divine unity of the Bible. Much of his power in combating unbelief arose from the ordeal through which he passed in these Berlin years.

As a pastor he was faithful in the discharge of his duties, in which he took great delight, being much beloved by his people, until sickness compelled his resignation. For some time husband and wife in feebleness of body walked side by side, true helpmates. At length the message came that called the wife home. The day succeeding her death, although he repeatedly and with emphasis quoted the passage, "God is light, and in him is no darkness," he described his condition in these words: "My brain and heart are both petrified; I dare not think of the future; I ought to be thankful for the past and for eternity. My head and heart are so sore. My overwhelming sorrow and desolateness of heart!"

The night following the funeral of his wife he was attacked with *angina pectoris*, caused by the sad excitement through which he had passed, and the next morning he passed away to join her who had labored by his side for many years, and had preceded him into glory only four days.

Those who have read his works do not require to be told how

profound was his reverence for the Word of God, how clear his perception of the truth, how firm his grasp of it, and with what power and unction he set forth the saving truths of Christianity. His pre-eminent gifts and graces made him a blessing to the church, and endeared him to God's people. As one said at his funeral, "In these days, when truth is thrown into the crucible, only, as we are fully assured, to come forth like refined gold, how precious to the church of God were the teaching and testimony of such a man of God, filled with the Holy Ghost, and whose attitude toward divine truth was ever, not philosophical, nor scientific, but biblical and spiritual; who spoke as a man who said and who felt, and, therefore, who fully knew the deep things of God."

By one who knew him well, he is described as "one of the most beautiful, heavenly-minded men of this age, humble, loving, filled with scripture from Genesis to Revelation; a mind unique, highly educated in German, English, and all literature. The gospel, in all his sermons, was so interwoven with the Old and New Testaments that, without any apologetics, you felt every heresy answered."

He always manifested deep and abiding interest in his own people—the people to whom God gave His wonderful revelation, by whom the whole of scripture was written, and from whom the Saviour descended. He spoke to the church, from time to time, many helpful and encouraging words concerning them. At the Jewish convention held in Mildmay Park, in 1889, he said: "There are in Israel multitudes who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind and miserable and wretched, and who are longing after the living water that will satisfy the craving of their souls. Their attitude to the person of Jesus has been changed; and to the New Testament. Formerly, they would not touch it; but many thousands now read it. Rabinowich is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews, that Jesus is our Brother, whom we sold into Egypt, has awakened a marvellous echo."

In these days, when superstructures of such gigantic proportions are being built upon the minute points of style discoverable in the Hebrew writings, and when we are repeatedly told that these questions must be settled by the few who possess the intimate knowledge of the Hebrew which is a *sine qua non* thereto, we naturally turn expectantly to Dr. Saphir, a Jew by birth, to whom Hebrew was familiar from his childhood as a native tongue, a man of undoubted scholarship, and a most profound student of God's Word. When we do so, we are not disappointed. His biographer tells us that he rejected as unfounded the modern revolutionary criticism of the Old Testament by Graf, Kuenen, Wellhausen, and others, "modified, but still adopted in its main outlines by Driver, and emphatic-

ally by Cheyne." "He believed that it would speedily pass away, as the similar attempt of Frederich Baur with the books of the New Testament; but that in the meantime it was doing immense mischief in the churches, in the unsettling of faith, and that it was logically subversive of Christianity. He was much grieved in spirit and troubled in regard to this question in his later years."

The biographer has done his work well, giving Dr. Saphir himself frequent opportunities of speaking through extracts from letters and addresses. The influence which he exerted will not soon be forgotten by those who knew him; and through his written words he, though dead, yet speaks, and will continue to speak, to thousands who never had the privilege of hearing the living voice.

REST, weary wand'rer, rest,
 There is a God above,
 And let your heart distress
 Remember He is love.
 What though with wealth of wisdom
 Thy mind is not possess,
 Hast thou a heart of love?
 Then, that is best.

THE works of God above, below,
 Within us and around,
 Are pages in that book to show
 How God himself is found.

Two worlds are ours; 'tis only sin
 Forbids us to descry
 The mystic heaven and earth within,
 Plain as the sea and sky.

—Keble.

OUR COLLEGE.

THE library is sending a present of about fifty volumes of duplicates to Manitoba College.

THE Glee Club has settled down to work, with A. J. Mann, B.A., as president, and Mr. Gorrie as instructor.

D. M. MARTIN, British Columbia, paid a short visit to the college last month. He is enjoying his work in that new country very much.

WE are sorry to learn of the severe illness of George Arnold (Tor. '94). He has been unable to return from his field, having a severe attack of typhoid fever.

MORE interest seems to be taken in our Thursday evening college devotional meeting. It is much better attended this session than we have before seen it.

THE Football Club has organized for their fall work. G. A. Wilson, B.A., is president; R. W. Dickie, captain. They are looking forward to great things this year.

THE Mission Band meets every Monday evening for half an hour to study some phase of foreign mission work. President, James Menzies; secretary, A. H. Abbott.

PROFESSOR: "Give a definition of the church invisible."

THEOLOGUE: "Those who from the scenes of this present world have passed to the scenes beyond."

A LONG-FELT want has been supplied by the students procuring a register in which to keep the addresses of all Knoxonians, whether in theology, or in preparation for it.

THE public missionary meeting is to be held on the 17th November. Mr. Fotheringham is to preside, and the Rev. J. Neil, B.A., minister of Westminster Church, is to deliver the address.

UNDER the able administration of our librarian, the library is gradually being supplied with much-needed books. The library is more in demand this session than ever before, many more books being taken out by the students.

P. J. PETTINGER, B.A. ('89), has gone over to Harvard University to take a post-graduate course in philosophy. Mr. Pettinger is an honor graduate of Toronto in philosophy, and will doubtless do honor to his *alma mater* in Harvard.

INNOVATIONS are getting amongst us. At worship in the dining hall we have for some years used the Revised Version. Now the praise is led by an organ, and morning prayers are generally concluded with the Lord's prayer, all joining with the leader.

WE had a return to old times the other evening when, about ten o'clock, the students gathered in the Consulting Library to partake of wedding cake sent by J. F. Scott and his lady. A pleasant hour was spent in the usual way—songs, impromptu speeches, and recitations.

THE Saturday conferences promise to be of much interest and profit this session. At many of them distinguished outsiders will give addresses. The first was devotional, with an address by Prof. Thomson. At the second, Dr. Parsons, minister of Knox Church, delivered an eloquent address on "Consecration to the Holy Ministry."

IN the theological classes for the present session there are enrolled in the third year, fifteen; second year, twenty-seven; first year, forty-five. Of the first year many are partial, or are taking the options. In the preparatory classes there are in third year, four; second, nine; first, twelve. In the first year some are preparing to take the B.A. course.

THE University scholarship winners are announced. Bayne scholarship for proficiency in Hebrew on entering theology, Jas. Dow, B.A. Third year—Archibald McArthur scholarship, Robert Martin; McKay scholarship, T. R. Robinson. Second year—the McClure scholarship, R. I. Ross. First year—the Kilgour scholarship, J. M. Nicol.

THE dining hall was the scene of a new and pleasing departure the other evening, when the winners of the Philosophy scholarships in University College—Messrs. McCulloch and Abbott—entertained to an oyster supper the members of their respective tables, and representatives of the college. A goodly number of toasts were proposed, drunk, and responded to, interspersed with songs and music.

WOULD it not be well to extend the time of the session of the preparatory classes? University men are given about eight months for study. Why should not preparatory men be given the same privilege? This, besides giving them more time for the subjects taught in Knox, would enable them to take full advantage of the University classes, and take the regular University examinations, thus giving them an equal standing with 'Varsity men in the subjects taken at the University.

THE second regular meeting of the Missionary Society was held on its regular evening. The president, in his robes, presided. Reports of the New Dundee and Squaw Island fields were adopted. Mr. Webster ('94) was appointed bishop of New Dundee. The Rev. Mr. Burns, treasurer of the Goforth fund, addressed the society on our Honan mission. The Rev. Dr. Junor, New York, gave a missionary address. Dr. Robertson laid the claims of the Northwest field for men before the society.

TORONTO has just been favored by a visit from the Governor-General and Lady Aberdeen. They were not allowed to eat the bread of idleness amongst us, but were kept busy from morning till night, and won golden opinions from all. At the public reception they held, a large number of our students and one of our professors were presented. On the Sabbath their Excellencies attended communion in St. Andrew's Church. We are sorry they had not time to visit Knox, but on a previous occasion Lady Aberdeen and Prof. Drummond paid us an informal visit.

THE MONTHLY is always glad to notice expressions of commendation bearing testimony to the faithful labors of the "Sons of Knox." It is doubly pleasant when they come from the far west, where, single-handed, the missionary carries on pioneer work in the face of so many opposing elements. The following, quoted from the Vancouver *World*, speaks for itself: "On leaving Nelson for Nanaimo on the 18th inst., Rev. Thos. H. Rogers, B.A., the first pioneer Presbyterian missionary located in South Kootenay, was presented with a purse of money, as a mark of esteem from the community."

THE seminary system has been introduced in the senior systematic theology class by Prof. McLaren. On two hours in the week a subject given out by the professor beforehand is discussed. A student prepares a ten-minute paper on the subject, followed by another who has been appointed; after that open discussion follows, closed by the professor. Mr. Cooper, B.A., led off in this innovation by a paper on "The Nature of Sin"; Mr. Craw being his lieutenant. We are pleased with this departure, for it will give scope for much individual work, but the success of it depends altogether on the students. It is simply an experiment yet, and we trust that the theologues will appreciate it in such a way that it will become an established thing.

THE annual reception of the senior class to the gentlemen of the first year and other new students was held in class room No. 1 on the evening of the 19th. R. G. Murrison, B.A., presided. After prayer the chairman made a short speech, welcoming the new students. G. A. Wilson, B.A., spoke of the need of men being all-round men, not monstrosities, developed only in one or two directions. The purely literary side of man's

nature must not be neglected while he is a student, and he invited the new men to take part in the Literary Society. W. Cooper, B.A., spoke of the need of not quenching the devotional spirit in the pursuit of theological, philosophical, or any other studies, and invited the new men to take part in the work of the Missionary Society. E. A. Henry, B.A. ('95), spoke very learnedly on Knox as a seat of learning, dwelling on the noble history of the institution. G. J. Craw ('94) spoke on the relation of outside men to residence men. Mr. Miscampbell, M.P.P. ('96), replied on behalf of the new theologues; and R. W. Dickie (Tor. '94) replied for Arts men. Mr. Dickie spoke on "Hero Worship," showing that every one above the second year should be a hero to first-year men. Music was supplied during the evening by Messrs. Mann, Budge, and Merkeley.

DURING the months of October and November the interests of student life are centred on the campus, and the theme of conversation, outside of those more intellectual, is the prospect of final victory by the favorite football team. The enthusiasm that has existed at 'Varsity for so many years has extended to all the affiliated colleges, with the result that a great awakening has taken place, and a strong eleven has been placed in the field by each college to do valiant work for the honor of their respective colleges. In this movement Knox is not behind, but right to the front with the strongest combination, perhaps, in the history of the college. This is as it should be. There is nothing so necessary to the intellectual life of a student as a strong physical body, which plenty of vigorous exercise in the open air tends to produce. Already has Knox twice contested for the victor's palm, and twice has she returned victorious. The first match was played on the old cricket grounds on Bloor street, where she defeated McMaster by 2 goals to 0. Her second match was played on 'Varsity lawn, where the opposing team was a combination of the first and second year of Toronto Medical School. Of the two games this was certainly the faster and more stubbornly contested, and only the splendid combination play of the forwards, supported by the strong action of the backs, could have produced so favorable a result. Score, 3 to 0.

THE announcement will be received with pleasure by the students and friends of the college that the college museum, so long neglected, is to receive such additions to its present collection as will place it in a more creditable position. A fund has been placed at the disposal of the Museum Committee by the senate toward making such changes and repairs as might be deemed necessary. It was subsequently learned that the valuable collection of curiosities contained in the building of the Christian Institute was to be disposed of. This collection is a large and most valuable one, and contains interesting curiosities from distant lands, including

India, China, Corea, etc. A large amount of money has been spent in their purchase, besides what has been donated by missionaries on their return from the various mission fields. The attention of the senate being called to this matter, a committee was appointed, consisting of Revs. Principal Caven, Prof. McLaren, and W. A. J. Martin, to inspect the collection, and purchase if possible. The report of the committee is in every way satisfactory, as the negotiations for its purchase have been completed, and what now remains to be done is its transference to the college. Now that active steps are being taken for the proper equipment of the museum, we would again solicit the aid of the friends of the college in this matter. Any who may have collections to present may do so now with the assurance that proper provision will be made for their preservation. Now is the golden opportunity to make our museum a source of attraction and information.

LITERARY AND THEOLOGICAL SOCIETY.

The Literary and Theological Society is busy and progressive. President Wilson is determined to have an active executive, and the whole society has been revived.

Two meetings have been held this month. The first one introduced the question of an "At Home," and made arrangements for the holding of a mock parliament during the winter, and an intercollegiate debate at our first public meeting.

W. Mortimer Clarke, Esq., Q.C., has added one more favor to the students by presenting to the reading room the following: *Harper's Weekly*, *The Strand Magazine*, *Black and White*, and *Punch*. A hearty vote of thanks was given him for these valuable magazines.

John McNicol, B.A., was added to the editorial staff of *THE MONTHLY*, and E. A. Henry, B.A., to fill the place of T. H. Mitchell, B.A., as critic of the society.

At the second meeting class-room No. 1 was crowded. Eight o'clock was the utmost limit assigned to business, but ere that time a dozen new members had been nominated, a big batch of reports dealt with, and Muldrew elected without opposition as councillor.

President Wilson then read a very eloquent, hopeful, and patriotic speech from the throne. It contained expressions of praise to the government which had conducted the affairs of the country so successfully in the past, and also to the country, which had won such signal honor from the Behring Sea arbitration, World's Fair exhibit, and financial position.

The House was now formally opened. Upon the Speaker's right sat the Ministers, wearing the honor of their portfolios with pride, and keeping an eye upon the Treasury. They are as follows: Hon. J. A. Mustard, Premier; Hon. R. G. Murrison, Education; Hon. S. Whaley, Finance;

Hon. R. W. Dickie, Justice ; Hon. J. H. Borland, Public Works ; Hon. W. F. West, Railways ; Hon. A. H. Abbott, Fishery and Marine. On the Opposition sat Hon. A. J. Mann, leader, and Messrs. Cooper, Henry, Sinclair, Dow, and Macpherson as colleagues.

Mr. John Inkster, in a very able speech, moved the reception of the speech from the throne, which was seconded by Mr. J. Paterson.

Then followed the first clash of arms. Ministers claimed the merit of past success, and the ability and honesty of the present administration. The Opposition could only concur in the government's admissions of partial failures, and had every fault to find with their present policy.

The hour of adjournment came ere the debate was closed. Many good speeches were left over. N. D. McKinnon, as leader of the Equal Rights party, together with Muldrew, his lieutenant, having a speech on Single Tax in his pocket, will be heard as soon as the House resumes work.

OTHER COLLEGES.

TENNESSEE UNIVERSITY compels every student to exercise in the gymnasium two hours a week under instruction.

MANCHESTER COLLEGE, the educational institution of the Unitarians in Britain, has been removed from Manchester to Oxford. The new college cost £55,000.

MCGILL has just received another of those princely gifts which Montreal citizens delight in bestowing. Mr. Redpath has just presented her with a fine library building, which is a thing of beauty, and will be a pride forever to McGill. A few years ago Mr. Redpath presented McGill with the fine museum she possesses.

UP to the end of last month 810 students had registered in the University of Toronto. They are distributed as follows : First year: matriculated, 137 ; occasional students, 78 ; Victoria College, 34 ; total, 249. Second year: matriculated, 153 ; occasional, 45 ; Victoria, 37 ; total, 245. Third year; matriculated, 150 ; occasional, 17 ; Victoria, 29 ; total, 196. Fourth year : matriculated, 107 ; occasional, 9 ; Victoria, 14 ; total, 120.

STANFORD UNIVERSITY, California, will soon be, probably, the wealthiest educational institution in the world. It is estimated that its endowments will soon amount to \$200,000,000 in value, yielding a yearly revenue of \$11,000,000. The endowments of other United States colleges are : Columbia, \$31,000,000 ; Harvard, \$11,000,000 ; Yale, \$10,000,000 ; California, \$7,000,000 ; Johns Hopkins, \$3,000,000.

THE death of Professor Jowett, which occurred on the 1st of October, has removed one of the leading classical scholars of the age. Born in 1817, he entered Balliol College, at Oxford, at an early age. From that time his whole life was connected with that institution. He was master of Balliol for many years before his death. His was a familiar name to us long ago, for at the wicket of the old University library, before the fire, we used to hand in our ticket many a time for "Jowett's Plato." His translations were not as literal as we would have liked them, but he told us what Plato meant better than Plato himself.

The 'Varsity has entered upon another year of its journalistic career. Its hopes are bright; its tone modest, but clear and true. Its editorial columns breathe a spirit at once more lofty and more liberal than we have discerned there before. It makes no excuse, as *The 'Varsity* in the past has too often been tempted to do, for the baser side of college life seen at convocations and public debates. When the representative organ of the undergraduate body maintains a standpoint truly collegiate and independent of traditions and internal divisions, we need have no fear for the honor of undergraduate life in our great University. We extend to *The 'Varsity* our heartiest good wishes.

Pre-eminently, the most important undergraduate organization in the University is the Young Men's Christian Association. Its aim is three-fold: to bring the students to Christ; to guard and develop them in Christian life in college; and to lead men to devote their lives to Christ's service. The work during the present fall is being conducted with great earnestness. The reception given to the new students early in the term was one of the most successful held for many years. A large number of the members have formed themselves into groups for doing personal work among their fellow-students, and for united study of the Bible along this particular line. The regular Thursday afternoon meeting has been turned into a general devotional Bible class, conducted by the general secretary, Mr. Williamson. Every Sunday, at 3 p.m., a meeting is held, at which the students have an opportunity of hearing the leading Christian scholars and workers of the city. Class prayer-meetings are held during the week at 8.30 a.m. The association is not a mere Christian club, as many have thought. It is essentially aggressive. The great work which has been committed to its members is that of holding up Christ before their fellow-students, and claiming for Him their allegiance. One of the greatest hindrances to this work is found in the indifference of many who should be thoroughly in sympathy with the association. The same spirit which Carey encountered a hundred years ago is not yet gone from among those who profess to follow Christ, and there are many Christian men in the University to-day who are saying: "If God wishes to convert the students, He can do it without our help."