



KNOX COLLEGE
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Contents of Vol. VII.

THE
Knox College Monthly

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VOL. VII.

NOVEMBER, 1887.

No. 1.

SCRIPTURAL PREACHING.

PREACHING is one of the principal instruments used by the Holy Spirit in establishing the kingdom of God. Hence the vast importance which attaches to preaching, and the obligation laid upon the Church to prevent its being in any way perverted or robbed of the qualities which are essential to its power and efficiency. The enemy who is evermore and in every way seeking to molest the Church of God, will, doubtless, do his best to impair the ministry of the Word and to turn preaching aside from its proper object. Nor need we be surprised should this be attempted skilfully, under color of improving the instrument which he would mar or destroy. Should the object apparently be to make the pulpit wiser and more attractive, and to give it adaptation to the times, we have only to remember that the subtle adversary, whose hand we here discern, knows how to conceal his aim and to transform himself into an angel of light.

Now, it will be allowed by all Christian people that preaching should have such characteristics that the epithet Scriptural

could be properly applied to it. There can be no severer condemnation of preaching than to call it unscriptural, and if it be justly so characterized it cannot accomplish much real good, whatever temporary success may attend it. Unscriptural preaching will not be honored with the fruit which is produced by a true and faithful ministry of the Word; and the more unreservedly we can apply the term Scriptural to a ministry the more likely are we to see large results of blessing from it. Preaching should be Scriptural. But what is involved in this axiomatic statement? It should be Scriptural in Matter and in Manner, in Substance and in Form.

I. Preaching should be Scriptural in Matter. It aims at setting forth the truth of God as contained in the Scriptures. It deals with the great themes of Sin and Redemption, and has the same object which the Bible itself has, viz., to lead men to God, to guide their feet into the way of peace, and to prepare them for the everlasting kingdom of our Lord and Saviour Jesus Christ. As all Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," so also should all preaching be. The renewal of men is accomplished by the truth, and by it alone, and hence the importance of presenting the truth as found in the unerring Word. Human wisdom can devise no substitute for the evangelical doctrine in securing this result, and every attempt to improve upon Scripture soon betrays its folly as well as its sinfulness.

(1) Nothing which is opposed to Scripture should enter into the matter of preaching. No doctrine or fact of Scripture must be controverted or denied by the preacher. Neither directly nor indirectly must this be done. The Bible is the preacher's authority, and the test and standard of his teaching, and should he put himself in opposition to it he has betrayed his office and his function. The Bible tells us that men are sinful and perishing; should the preacher declare the Fall to be a myth and maintain the essential goodness of man, he is unscriptural. The Bible informs us that our sins are expiated by the sacrificial death of the Lord Jesus Christ, and that we have acceptance and righteousness through Him alone; should the preacher make repentance, or good works, or any experience or virtue of ours the meritorious cause of salvation, he contravenes Scripture. The Bible declares

the necessity of regeneration by the Spirit in order that any of Adam's children may enter the kingdom of God ; the preacher gives the lie to Scripture should he maintain that, even in some instances, moral culture is sufficient for the development and perfection of virtuous character. The Bible affirms that Jesus Christ is the Son of God, is Himself God, being possessed of all Divine attributes and doing all that the Father does ; should the Christ of the preacher be merely a good man and a prophet, even though a perfect man, Scripture is contradicted. I need not multiply illustrations. Up to the existence of a personal God there is probably not a doctrine of Scripture which has not been denied by some one who, nevertheless, claimed to teach the essential truth of the Bible ; for it has been gravely and elaborately argued in our own day that the God of the Bible is the God of Pantheism, and that the fundamental error of theologians is the assumption of personality in God. We have, of course, many teachers of an advanced Christianity who acknowledge no submission to Scripture, but whilst adopting much of its ethics and according to it general praise, feel at liberty to differ from it and to follow the religious consciousness or some other guide. Science, philosophy, historical criticism, etc., are by many regarded as correctives of Scripture, and to them appeal from the Word of God is confidently taken. This seems to be the present attitude of Unitarianism.

Now, all such teaching, whether the Bible is simply misinterpreted or is deliberately abandoned as a standard, is entirely outside any true conception of Christian preaching and is in the broadest sense unscriptural.

(2) Preaching is unscriptural when it substitutes other themes for those of the Bible. This has frequently been done, especially in times and places in which faith in the doctrines of redemption had died out or become seriously weakened. There must be something to preach about, and when the evangelical doctrine is forsaken topics are chosen according to the taste or caprice of the preacher or his hearers, or the prevalent ideas of the day. Scripture is not controverted, nor any of its leading doctrines assailed, but something beyond its pale and more agreeable to the natural mind engages the attention to the pulpit. Sometimes ethical disquisitions, without special reference to the Christian standard

or to the necessary relation between faith and practice, will be the fashion. Or the preference may be for natural science ; and astronomy, geology, biology, etc., take the place of the Gospel. Many preachers devote themselves much to social and political questions, which always have an air of the practical, and have greater attraction for the masses than topics of a more abstract kind, or topics more remote from every-day life. Under pretence of directing public opinion, elevating society and the like, the preacher will quit his proper themes and go into questions of politics, education, social progress, etc.; which important interests would eventually be better served by preaching which should keep to its own province. Where religious sentiment is very weak and the Word of God little esteemed the preacher will often let the Bible alone ; but if his hearers are not quite prepared for this, he will, by references to the Scriptures and the principles of the faith, give a coloring of religion to his discourse and persuade himself and his audience that he has not forgotten his commission. But there have been many instances of preachers, if such they may be called, who discarded religious subjects and avowedly dealt with those which were purely secular. It was notably so in parts of Germany in the end of last century and the beginning of this ; when a preacher was known to make agriculture his subject, and dilate on the advantages of sub-soil ploughing. To refer to the topics of sensational preachers in our own country, which have met our own eyes, were an unpleasant task ; but many of these topics have hardly closer connection with the ministry of reconciliation than the subject of husbandry has.

Religion must, of course, be in a low condition before such topics can be introduced into the pulpit. The natural reverence of many who are not living Christians would not tolerate the open substitution of secular interests for those which relate to the kingdom of God ; but certain it is, that when deemed impolitic or premature to attack Christianity, it has often been set aside in favor of subjects which preacher and hearers thought more interesting, or subjects which more readily lend themselves to sensational treatment. No one will understand me to imply that the Christian religion is not thoroughly practical, taking supervision of every department of human life, and containing

principles which should be applied to everything in which we engage. Whether we eat or drink, or whatsoever we do, all should be done to the glory of God. Whatever effects the well-being, whether of the individual or of society, is regulated by religion, and the true preacher will know how to apply the Christian law in all cases. We plead not for the exemption of any part of life from the scope and authority of the Divine legislation; but no ingenious person will fail to note the difference between the faithful application of the Christian ethics to daily life, and a treatment of common subjects which never lifts them above the secular level. All preaching of this latter kind is unscriptural. We do not desire a narrow conception of the preacher's office, but we would have him constantly remember that his topics are given to him in the Word of God, and that his whole province as a Christian teacher is marked out and defined by the authority from which he receives his commission. Woe is unto him if he preaches not the Gospel but something else:—if he seeks to give the interest of novelty to his preaching by leaving the King's highway and treading paths of his own. His Master will reckon with him for this unfaithfulness.

(3) But in order to deserve the epithet Scriptural, preaching must have more than the negative merit of shunning error and of not directly substituting other themes for those of the Gospel. Scriptural preaching will adequately proclaim the kingdom of God. It will set forth the entire body of truth made known to us in the Divine Word for the religious instruction of men and their spiritual guidance. No part of this truth will be kept back, and every part will be presented in its relations to the whole.

It is here assumed that there is a body or system of truth contained in the Scriptures, which may, on the whole, be definitely ascertained, so as to become the matter of preaching. This, indeed, is a position which few deny. Wide differences of opinion exist as to the precise conception of this or that truth, and as to the construction of the scheme of Biblical doctrine—with these we are not at present concerned—but it is hardly in dispute that we have in the Bible a circle of teaching, a scheme of doctrine, a connected series of truths concerning God and man, sin and redemption, duty and privilege, the life that now is

and that which is to come. As the human body with all its members is one, so is there unity in the spiritual body, the Church of God ; and the true conception of the various doctrines of the Bible corresponds to this unity. These doctrines are seen to be complementary of each other, and taken together they constitute the revelation of God in His holy Word. "There is one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him." And of spiritual gifts it is said, "All these worketh that one and the self-same spirit, dividing to every man severally as He will." The Churches all acknowledge, and few individuals deny, that there is presented to us in Scripture a body of truth, which is the proper material both of a theological system and of pulpit instruction. We cannot here attempt any syllabus of these truths. They are found in greater or less detail in the creeds and confessions of the Church, in the many ages since Creeds began to be constructed. The Apostles' creed, so called, is a very brief summary of them, and we have a much more extended and elaborate statement in a document also familiar to us all, the (Westminster) Confession of Faith. That there is one God, infinite, eternal and unchangeable, the maker of Heaven and earth, revealed to us in Trinity, as Father, Son and Holy Ghost ; that man, created in the Divine image, has fallen into an estate of sin and misery, from which he cannot deliver himself ; that in the love of God redemption was purposed, and the Son came in the flesh to atone for sin and save His people from it ; that the Holy Spirit applies redemption, in regenerating and sanctifying those who believe : that all who believe in Christ maintain good works : that the professing people of God are organized into a Church, in which the Word is preached and the sacraments administered, and by which the kingdom of God is advanced in the world ; that this present state of existence will be followed by an everlasting state, in which the destiny of men shall correspond to their relation to God and the Saviour while they are here ; that the Lord Jesus Christ shall come again, to raise the dead, to judge the world and to introduce the Kingdom of Glory ; —these and many other related truths are, in the judgment of the whole Church, clearly enunciated in the Scriptures.

Now, in any theological digest which may be set forth or

taught, these and the connected doctrines or truths would all find their place. But in preaching also must all these great central truths or facts be declared, expounded and enforced. To present some of them and to pass by others would not be faithful nor wise. The preacher is bound to declare the whole counsel of God, and to keep back no part of it. By study, meditation and prayer he will seek to comprehend the truth of God, and being well assured of its divinity, he will endeavor to give it forth, in its entire contents and scope, so that the end of preaching may be completely gained. To sit in judgment upon the profitableness of any part of the Bible or any element of its teaching he will regard as beyond his province; according to his ability and the grace given unto him he will strive to reflect in his ministry the substance of doctrine contained in the inspired records.

It is not meant that in all points the province of preaching—the field of truth in which it moves—should precisely coincide with that of systematic theology. Theology, aiming as it does at scientific completeness and order, will embrace subsidiary elements of various kinds, with which preaching may, and should, almost wholly dispense; but the preacher is not more at liberty than the theologian to take account of only a few of the great Scripture truths, and to pass by the rest as unsuitable for his purpose.

Is the preacher, then, (it may be asked) bound so to exhibit—to reflect—the totality of the Christian doctrine as to leave nothing to his own personality, his subjectivity, in giving the preference to those parts of truth, those views and aspects of it, which his own experience and attainments best qualify him to proclaim? I would not answer in the affirmative without a word of explanation. Could we find a man who is qualified to render in its completeness the entire circle of truth which preaching should exhibit—so to do this that no truth should be neglected, and that all truths should have the relative prominence which our Scripture models of preaching would give them—he would be an ideally perfect preacher in this regard. But such perfection of mental and spiritual symmetry will hardly be found; and it is doubtless the will of God that the Christian preacher and teacher should avail of his own aptitudes—should draw upon his

own personality—in giving to the truths which he has most completely realized the force and vividness which his own experience may qualify him to impart to them. Still, no preacher, certainly no pastor, should feel at liberty to present only some truths, avoiding or lightly touching others, on the ground that his religious attainments do not prepare him to handle them. Rather will the faithful minister of Christ seek a larger and more symmetrical Christian experience, so that he can more adequately proclaim the doctrines of the kingdom. A perfectly rounded and healthful ministry would give to the many elements of divine truth the relative prominence which they have in the Word of God. If the due perspective of truth is not preserved it may almost be converted into error. If doctrines and matters which are little in the foreground in Scripture—which are clearly subordinate in Christian teaching—are made prominent and constantly dwelt upon, or if the opposite take place, the true standard and measure of doctrine is lost and some degree of evil will necessarily follow. A partial and distorted development of Christian character, if nothing worse, will inevitably ensue. This point is of exceeding importance and might well bear expansion; but the remaining matters to which we wish to refer will not allow more words concerning it. Let the preacher ever observe the proportion of truth. While proclaiming with all his ability that which God has especially taught him, let him have no pet subjects, no hobbies. Otherwise he introduces a purely human element, and sacrifices to the flesh.

These remarks will not be understood to imply that the preacher should aim at setting forth the entire scheme of redemption in every discourse. However commendable the motive which impels to it, any such practice would, in the case of a settled pastor, assuredly end in seriously impairing if not destroying his ministry. A bald and narrow reiteration of a few truths, even the cardinal truths, ill supplies the place of the careful and varied instruction which neglects no province of divine truth, and no class of hearers—which provides milk for babes and solid food for the mature—thus securing perpetual freshness in all the variety of topic with which Scripture itself is familiar. There is really no force in the objection so often made to this view, viz., that every sermon should contain so full a statement of the Gos-

pel that any inquirer hearing it should have adequate direction regarding the way of life. Every sermon should, indeed, be a Gospel sermon, and should contemplate the conversion or the edification of the hearer; but both these ends will be best attained by a ministry which conforms to Scripture in its variety of topic and point of view. Nearly all the people ordinarily found in our churches are acquainted with the letter of the Gospel; what is needed is that some vital truth should be impressed upon the mind by the Holy Spirit; and if this is done as to one truth, say the nature and evil of sin, or the love of God in the gift of His Son, or the necessity of regeneration, the related truths which also require to be spiritually apprehended, will be borne in upon the soul with demonstration of the spirit at the same time. Should the preacher, indeed, know that he is addressing persons ignorant even of the letter, whether in heathen or in Christian lands, he will surely take this into account, and give a more detailed statement of truth than would be requisite in different circumstances. A preacher who remains but a few weeks in any locality may expound the Gospel scheme in every discourse, but experience concurs with Scripture model in showing that the preacher who would hold his position, with influence constantly growing, must cultivate another style of sermon. They were wont to say in Europe that every road led to Rome, and so we may affirm that every line of Scripture truth leads to Christ. Let there be no doubt that every sermon is an evangelical utterance, that it breathes the spirit of Christ and directly aims at exalting Him; if so, it need not embrace the theological curriculum. Yet let me add that when a preacher has some great opportunity, speaking, for example, on some important public occasion, he will wisely choose a subject which is not remote from the heart of the Gospel. Let him, according to his advantage, bear full and hearty testimony to Christ, his Lord.

Still farther: the obligation to set forth the whole truth does not forbid the preacher to accommodate his teaching, in matter as in manner, to the special condition of his hearers. Such accommodation is required not merely when an audience is to be addressed for a single time, but also in cases where the preacher will continue to exercise his ministry. He finds his hearers in a

certain moral and intellectual condition—in a certain attitude toward the Gospel and the kingdom of God: well, he must bring before them at first—perhaps keep prominent for a considerable period—certain truths and views which they especially need to learn. It would be useless, possibly hurtful, to pass on to other truths until these have made their impression and accomplished their work. One preacher has to address a congregation, the majority of whom are well-instructed Christians; the audience of another consists largely of persons feeling after God, if haply they may find Him; a third has before him people characterized by gross ignorance and stolid indifference; while a fourth wrestles with a community not intellectually backward, but full of avowed unbelief. Now, while in all these cases Christ must be preached the matter of preaching (and the form also) will be wisely modified in accordance with the circumstances. Any one who will take pains to analyse the recorded addresses of the Apostles will see what is meant, and will admire the wisdom which became all things to all men in order to save them. By careful development of Old Testament principles—reasoning out of the Scriptures—the Apostles would gain the Jew; while the subtle and philosophical Greek, (though Paul would not seek reputation for wisdom,) is approached by other paths, which promise better access to his position. All eminently successful preachers have shown the like prudence; discriminating conditions intellectually and spiritually diverse, keeping in the foreground the parts of doctrine suitable to begin and carry forward their work in its different stages, and not prematurely giving prominence to any element of teaching.

It is hardly necessary to add that preaching does not become Scriptural by the abundant quotation of Scripture. The Bible may be freely cited by the errorist and the sensationalist, as well as by the sound Gospel preacher. It is easy for one who is familiar with Scripture to string together passages to the plausible support of doctrines which the Word of God repudiates, or for the pulpit rhetorician to adorn and give effect to his composition by skilfully inlaying it with the gems of inspiration; or, again, Scripture may be profusely quoted in a way of little discrimination—passage heaped on passage in discourse which is nerveless and aimless. But preaching which is essentially poor or bad cannot be

redeemed by the large amount of Scripture which may be embraced in it, and it were an abuse of terms to call such preaching Scriptural. It is, however, proper to add that the free use of Scripture, if such use be made with discrimination, is much to be commended. It is well that all our arguments and lines of illustration should draw much upon Scripture. The hearer is then familiarized with the Word of God, our sermons are both adorned and strengthened, and our appreciation of those "judgments" which "are sweeter than honey and the honeycomb" is fitly testified. The Scriptures are the truest classics, and while the Christian teacher's appeal in support of his doctrine will constantly be "to the law and the testimony," he will delight in every way to honor and exalt the Book of God.

II. We now come to speak of the epithet Scriptural, as applied to the Form or Manner of preaching. Let it be premised that we refer to Form, not in the literary or artistic point of view, but strictly with regard to the conformity of preaching to the tone and manner of Scripture, and especially to the specimens of preaching incorporated in the Gospels and the Acts of the Apostles. The æsthetic point of view is one thing, the spiritual is another; and while some of the remarks which we shall make may be applied as literary criticisms, it is the higher question of conformity to Scripture example which we wish to keep before us.

That Scripture should be our model as to the main qualities in the form or manner of religious discourse will hardly be disputed. Every country and age has, of course, its own peculiarities of speech, and we hear a good deal about the Oriental characteristics of the Bible as distinguishing its compositions from those of Western nations. Let Orientalisms be admitted (though some delight to exaggerate their importance), yet the manner in which the Holy Ghost taught the Apostles to order their thoughts and mould the leading features of their discourse are certainly of permanent instruction to the preacher. We cannot, without loss, adopt a form at variance with Scripture example.

Before indicating some of the qualities in the form of preaching as to which Scripture should be carefully noted and copied, I need hardly farther premise that no attempt is here made to deal with the questions which belong to the Logical and Rhetori-

cal form of pulpit discourse—questions which are of sufficient importance in the science of homiletics.

(1.) The Simplicity and Directness of Scripture should ever be the pattern of preaching. Simplicity is more than the perspicuity which makes discourse easily intelligible. The true conception of it implies that objects are distinctly and vividly realized in the mind and presented, as they are seen, in definite outline, and free from complication and entanglement. It is first in the thought, then in the expression. The Simplicity of Scripture appears in the choice of words and in the structure of sentences and discourses. It pervades everything; and, rejecting all that savors of artifice and self-consciousness, gives an air of perfect naturalness to every species of composition. Whilst the highest literary results are reached, the idea of fine thought or fine diction is clearly not in the mind of the writer or speaker. We do not think of the art which conceals art, but of a spiritual condition which transcends all art, and which is forgetful of everything except the truth to be delivered, the glory of Him whose Word is spoken and the well-being of those to whom the Word shall come.

A pre-eminent instance of this simplicity is found in the sermon of Peter on the day of Pentecost. Whilst, probably, the record is only an epitome of Peter's discourse, the quality spoken of shines through the outline given. United with simplicity is the wonderful directness of the inspired preacher, growing out of his intense earnestness. Not a superfluous word, not a misplaced word, not a feeble word, because the arrow is sent directly to the mark. "Ye men of Israel, hear these words: Jesus of Nazareth a man approved of God among you by miracles, wonders and signs which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ." With such words Peter delivers his message, and his hearers are "pricked to the heart." With a contrast to the tawdry and ambitious rhetoric which sometimes passes for preaching, and which, alas, many foolish persons are found to admire! Simplicity, direct-

ness, fervid earnestness—all in perfection, all really one. The discourses of Paul recorded in the Acts equally illustrate the simplicity of absolute conviction and burning earnestness.

All the great preachers since Peter and Paul have, in their measure, exhibited this quality of which we speak:—Chrysostom, notwithstanding his long periods and copious diction; Augustine, in spite of the involution of some of his sentences and the enigmatical terseness of others; Luther, with his fiery, impetuous zeal—kindling the heart of a nation, of Europe, and bearing down everything before him; Bourdaloue and Masillon, Whitfield and Wesley; Chalmers, too, notwithstanding features of style which at first sight are quite unlike simplicity. Sermons in which the preacher shows a painful elaboration, in which, from affectation of some philosophical mode, his thought is recondite and difficult, or in which he deals in an inflated and self-seeking rhetoric are not after the Scriptural pattern, and can hardly be redeemed even by considerable excellence in their matter. But the truth is that matter and manner are so closely allied—the manner so much grows out of the matter, and the matter, again, is so necessarily affected by the manner—that in the deterioration of the one the other will surely suffer. Let the mind and the heart of the preacher be filled with his theme, let the things of God and of the soul be to him what they were to the Apostles, and he will be like them in the simple energy with which he delivers his message and pleads with men to be reconciled to God.

We do not forget that on many subjects and occasions religious discourse cannot properly exhibit the nervous energy which we have marked in Peter's sermon at Pentecost; such intensity would not agree with the matter treated of,—which should rather require calm exposition or quiet and gentle application; but there should never be wanting the simplicity which is natural to a pure heart and an earnest purpose—which is a moral indication as surely as a literary excellence.

(2) Another Scriptural attribute of manner which should characterize all preaching is Reverence, Solemnity. Preaching has ever reference to God, as well as to man; and God is in Heaven and we upon earth. He is infinitely exalted. In His presence the Seraphim veil their faces with their wings and cry

Holy, Holy, Holy is the Lord of Hosts. Scripture in every book, in every word, from Genesis to Revelation, is serious and reverent. Whether it be history, or prophecy, or poetry, or didactic statement, it is reverent and solemn. Whether it threatens or promises, rebukes or praises, it is reverent. Whether it be Old Testament or New; whether the writer be of Judah or Ephraim, or perchance a Gentile, as Luke, there is ever profound reverence. The many sacred writers have each his own characteristics, but not one of them is flippant, or jocular, or mirthful in the lower sense, or tries in any way or at any time to amuse his readers. There is seriousness and dignity in every utterance, and the pervading sense of the Divine presence makes it impossible to be light or trifling for an instant. The whole spiritual nature of these writers is moved and elevated in the highest degree, but they never vary their tone and relieve themselves and their readers by some piece of unexpected humor or jocularity. Irony, the gravest, we have in parts of Scripture, but no fun, or mirth, or nonsense. We are not saying that these things are in themselves sinful, and that on no occasion may a godly man unbend. Many excellent Christians indulge at times in playfulness of speech, and are not conscious of sinning; though even when playful the speech should be seasoned with salt. But we are here speaking of public religious discourse after the Scripture model; and without controversy the manner of Scripture is such as we have represented.

Well, here again the great teachers of the Church have followed Scripture. They ever handle their great themes under a solemn sense of their momentous importance, of the commission they have received from God and of His presence; and whatever be their natural aptitude for wit and mirthfulness they do not indulge it when they appear as God's messengers. They are not dull and tedious; they know how to enlist the sympathies of their hearers and to retain unflinching attention, but they never descend to the jocular, or the grotesque, or the utterly foolish. Nor is it merely cultivated taste which restrains them, but the fear of God and the earnest desire to awaken in men's minds worthy thoughts of him who is the King, eternal, immortal and invisible. Nor will such preachers willingly touch any sentiment in their hearers, the activity of which would tend to defeat the very end which

they have in view and to lead the attention away from the high and holy theme on which it should be concentrated.

I do not know that in any age more occupants of the pulpit have been chargeable with defective reverence than at the present day. It is a serious evil; it is very sad. Many who stand to speak in God's name and to continue the work in which prophets and apostles were engaged, deliberately count upon their irreverent eccentricities, whether in their selection of subjects, or in their manner of speech, as an element of popularity. There are, it must be confessed, instances of really good and useful preachers forgetting themselves and dropping expressions which were better wanting; these are dead flies in the apothecary's ointment; but what shall be said of those who, of set purpose and continually, use the language of low comedy—of broad and vulgar farce—language which any respectable speaker would refuse to employ in secular address? That any Christian people should be heard vindicating such language or apologizing for it is a thing to be deplored, and shows the extent to which their own sentiments have been depraved. "Will a man plead for Baal?" Shall we "do evil that good may come?" Had any specimens of language such as may be abundantly gathered from some sermons been found in any book professing to be Scripture, the whole Christian world would have immediately pronounced it spurious; and yet some would have us believe that the public ear is to be gained and the masses won for Christ by the free use of such extraordinary speech.

While disallowing all that is irreverent and low, there is no wish, I need hardly say, to encourage a dull and heavy pulpit diction or any kind of mock solemnity. In commending directness and earnestness of speech we have already pronounced against such a manner. The true remedy for dulness is not in flippancy and jocularity, not in slang and the phrases of the reprobate, but in clearer and more vital thought, in a more earnest purpose, in a stronger sense of the Divine presence, in greater zeal for the spiritual well-being of men. Let everything be real, and false solemnity, whether in words or in voice, will be hardly possible. A dead, formal, artificial manner is indeed a great evil, but there is no gain in exchanging it for vulgarity and levity or any of the arts of the pulpit mountebank. It is an ungrateful task to discuss

this matter, but in addressing the future teachers of the Church I may be allowed to speak with the utmost frankness, and before the evil referred to has made its appearance to any extent in our own Church, to lift up my humble but most earnest testimony against it. There is really no power in this irreverence—there is no wisdom in it. It does gross violence to the feelings of all well-regulated minds; it associates what is highest, purest and noblest with the debased and impure, and it is in open revolt against the manner and spirit of holy Scripture.

(3) Preaching, like Scripture, should always be characterized by the spirit of love. God is love, and love breathes in every part of His Word. God has other attributes than love, such as truth and justice; and we need not affirm that the Divine perfections may be summed up in love. But, certainly, if asked to name one quality of the infinitely perfect Being which shines with especial lustre in the Bible, as in Redemption, we should name this one. "God so loved the world that He gave, etc." "Herein is love, not that we loved God, but that He loved us, and gave His Son, etc." "God commendeth His love toward us in that, etc." When God warns, rebukes and threatens men—speaks, with the voice of the Lawgiver and Judge—there is nothing inconsistent with love, but only fresh evidence of it. Scripture is bathed in an atmosphere of love. The specimens of apostolic preaching in the Acts of the Apostles, to which reference has repeatedly been made, are pervaded by love; the very terrors of the Lord to which they appeal become the instruments of love.

The true messenger of God, to whose word hearts have opened, has ever spoken in love. Himself filled with the love of God which is in Jesus Christ our Lord, he has taken his stand within sight of the Cross, nay, near to it, and with deep affection, perhaps many tears, has spoken to his fellow-sinners in the Saviour's name. Nothing in his speech has proved so powerful as this element of love, kindled in his own soul by the view of Calvary. By this he has won his way—disarmed hostility and vanquished unbelief and sin.

The preacher should carefully avoid a manner which is unsympathetic, harsh or dictatorial. Especially when called to rebuke sin or declare the fate of transgressors should he look to the spirit in which he speaks. It is so easy to forget the tender-

ness and solemnity with which the issue of sin and the doom, of the wicked should be referred to that we must be ever on our guard. In hearing the future of the impenitent announced, one has not seldom deplored the use of a loud, impetuous and stern manner, very inconsistent with the position of a poor sinner, himself standing under the shadow of a judgment seat before which he also has merited condemnation, and from which, it is possible, his own sentence of rejection may yet be pronounced. Sin must of course be denounced, and no false and treacherous ideas of humanity should prevent the preacher from warning the wicked of his end; but if ever the Lord's servant should pray for the spirit of humility and love it is when he must speak this part of his message.

One has sometimes known a ministry in the earlier part of which the Law was most conspicuous, while a tone of severity pervaded the sermons delivered; but as grace accomplished its work in the preacher he gave increasing prominence to the Gospel, and while hatred of sin was not less marked than before there were also seen a gentleness and a richness of sympathy which did not belong to the youthful preacher. The Son of Thunder—not ceasing to be such—became a Son of Consolation, and losing nothing of his old power, the "man of God" acquired a new power which was still more effectual in doing his Master's work.

Let those who are preparing for the sacred office aspire to become good preachers in the highest sense. Preaching will be a great part—may I not say the main part—of your work. If you fail in this you fail as ministers; if you succeed in this your ministry cannot be fruitless. But seek so to preach that your sermons may all deserve to be called Scriptural. This is the preaching which the Master will approve, whatever be the judgment of the frivolous, or the ill-instructed, or those who have a false standard; which will bring men into the kingdom of God; which will edify and comfort God's children, and fit them for His service on earth and His presence in Heaven; and if, by grace, we have been enabled thus to preach, we shall, as our ministry hastens to its close, be increasingly thankful that in our teaching we have been kept from forsaking "the simplicity that is in Christ," and have been strengthened "to declare the whole counsel of God."

Toronto.

WILLIAM CAVEN.

THE ORPHAN HOUSES, ASHLEY DOWN, BRISTOL.

THESE Orphan Houses are well known in every civilized country in the world, and yet the story of them needs to be repeated as one generation after another rises up. Their history is so remarkable in many ways, and the lessons their management enforces are so important, that repetition never can make the tale dull or uninteresting. By way of preface to notes made during a recent visit let me state a few facts respecting the gentleman who founded them, and who still lives to superintend their management.

GEORGE MÜLLER,

a Prussian by birth, was born in 1805, and is, therefore, now in his eighty-second year. I have seen and conversed with him twice since my arrival in Bristol, and heard him preach; and although he only returned in June from a preaching tour of thirty-seven thousand miles (from November, 1885, to June, 1887,) he is as strong and vigorous in body and mind as he was sixty years ago. His strength of voice and chest, he says, is greater than it was sixty-one years ago when he first began to preach. His last missionary journey included the United States, Australia and New Zealand. He next visited the Straits of Malacca, Japan, China and India, and returned through Europe, thus completing a tour round the world. As I write he and his wife are again on the Indian Ocean on their way to New Zealand, this time reversing the order of their last trip.

Being converted while attending the University of Halle, he wished to become a missionary to the Jews. With this object in view he came to London in 1829, and entered as a student in a college for training missionaries to the Jews. He was a good classical scholar, and devoted twelve hours daily to Hebrew, Chaldee and the Rabbinical languages. Not being strong when he arrived in England, two months of this incessant mental work prostrated him with an illness which well-nigh ended his career. He was sent to Teignmouth, in South Devon, for change of air. While there he became acquainted with a band of godly men:

“full of faith and of the Holy Ghost,” under whose teaching he made great progress in acquiring a clear perception of “the truth as it is in Jesus.” Here, too, he met a young Scotch minister,

HENRY CRAIK,

who remained his faithful friend and associate in the ministry for thirty-six years. As soon as he recovered strength enough to return to London, he sent in his resignation to the Jewish Missionary Society. Going back to Teignmouth he began to preach in a small chapel, and there he became acquainted with a young lady, whose brother—Anthony Groves—had just abandoned a profession yielding £1,500 a year in Exeter to go out as a missionary to the East. Miss Groves fully sympathized with the principles of her brother, and soon an attachment sprung up between her and Mr. Muller, and they were married in 1830. While she lived, she and her daughter, the only surviving child, proved great helps to Mr. Muller in all his undertakings. She died in 1870, at the advanced age of seventy-three.

After two years spent at Teignmouth, at the urgent wish of Mr. Craik, Mr. Muller followed him to Bristol. A fortnight's stay there brought a pressing request from the people, amongst whom they labored, that Mr. Craik and Mr. Muller should take the joint oversight of them as ministers of Christ. In order to decide the matter the two returned to Devonshire together, and after “much prayer and deliberation they saw it their duty to remove finally to Bristol,” which they did at the end of May, 1832. The popularity of these two men from the very commencement of their labors in Bristol was extraordinary. Great crowds went to hear them, and so remarkably blessed were their joint services in that city that large numbers of believers were speedily added to the Church—that of the “Brethren.” A second large chapel was rented for the accommodation of the crowds who attended their ministrations.

Both gentlemen refused to accept a fixed income for their pastoral services, believing it to be unscriptural. Having no private means for their temporal support they received the voluntary gifts of their people. Boxes were placed in the chapels in which to deposit contributions for the poor, for rent and other expenses. Any who desired to contribute for the support of the pastors folded the amount in a paper on which was written the

name or names of those for whom it was intended, and dropped it into one of the boxes. When these were opened the contents were appropriated according to the instructions of the donors.

These novel practices, aided perhaps by certain peculiarities of manner, may have helped to increase the popularity of these two men, but the great effect produced by their preaching was due to "earnestness, remarkable simplicity of character, singleness of eye to God's glory, unquestionable zeal for the good of souls, a clear insight into the meaning of the Word of God, and a large amount of spirituality of heart and life." The two associates established, in 1834, the Scriptural Knowledge Institution, which had for its objects the education of the poor on Scriptural principles, the circulation of the Scriptures and religious tracts, and the assistance of Missions at home and abroad. This institution was conducted on quite a different plan from that of the other religious societies of the time. There was nothing like a committee of management, membership, voting, etc. No patronage was sought from people of rank or influence if unconverted. No pecuniary assistance was asked from unbelievers. None but Christian men and women were employed in the work, and no debt was ever to be contracted in enlarging the field of labor. Few, if any religious institutions ever had a more humble beginning than this; and yet, after being in operation only seven months, through its means instruction was given to about one hundred and twenty children in the Sunday school and to about forty adults in the adult school. In two day schools for boys and two for girls two hundred and nine children were taught, of whom fifty-four paid nothing, and the others about one-third of the expense. Fifty-seven pounds were spent in aiding missionary exertions. The total amount of funds received during these seven months was £167 10s.

This institution continued to prosper, and at the end of ten years its income was at the rate of £2,000 per annum. Ten years more brought an annual income of £12,000; and soon after the annual receipts exceeded £20,000! It has been stated above that this institution was founded to assist week-day, Sunday and adult schools, in which the teachers were believers. During the last year 58 day schools, attended by 1,200 children were supported by its funds. There were 29 Sunday

schools, in which were taught 2,602 scholars, in all 67 schools and 5,664 pupils. From the beginning the total number attending the schools *entirely* supported by its funds has been 104,079—being 70,842 in the day schools, 25,662 in the Sunday schools, and 7,575 in the adult schools! In addition, tens of thousands have been benefited in schools which were *assisted* by its funds.

A *second* object is the "circulation of the Scriptures," which are given to poor persons at reduced prices and, in some cases, gratuitously. From March, 1834, to May, 1887, there were circulated by this institution 219,263 Bibles, 1,002,227 New Testaments, 20,600 copies of the Psalms, and 210,051 other small portions of the Scriptures in various languages. The total amount thus spent was £32,926.

A *third* object of this institution is to aid missionary efforts in which Mr. Müller, ever since his conversion, has taken a very special interest. Indeed, at five different times within the first eight years, he offered himself to God for work among the heathen, but each time it was plainly shown to him that he should serve the Lord by remaining in England. "Ever since July, 1829," he says, "the certainty of the return of the Lord Jesus has been a stimulus for good to my soul, and especially in quickening me to exertion with regard to missionary work." During the past year £6,054 were expended on missionary operations, and from the beginning £214,650. During the past year 138 laborers in word and doctrine were employed in Great Britain and Ireland, France, Switzerland, Germany, Italy, Spain, United States, Canada, British Guiana, Natal, Central Africa, Egypt, Australia, Penang, Singapore, India, China and Japan.

A *fourth* object is the circulation of publications calculated to benefit both believers and unbelievers. The whole number of books, pamphlets and tracts circulated since 1840 exceeds 88-500,000, at a cost of £37,385. During the past year 2,622,143 tracts and books were issued, on which were expended £652.

A *fifth* object of this institution is to board, clothe and Scripturally educate destitute children who have lost both parents by death. This important object will be treated more fully in the sequel.

During the past twelve years Mr Müller has made fourteen

missionary tours, having travelled in all by land and water 130,000 miles. I state briefly the substance of what he himself says were the special objects he had in view: (1) To preach the Gospel in the simplest way possible, in order that people may understand how the blessing which sinners receive through faith in Christ is to be obtained. (2) Having found, during his pastoral labors, that multitudes of the children of God do not realize that they *have* passed from death unto life, that they *are* regenerated, and are no longer under condemnation, he desires to bring such to an apprehension of these blessings. (3) He seeks to induce Christians to try everything by the Word of God, and to value that only which will stand this test. (4) He aims at removing sectarianism and promoting brotherly love among true Christians. He, therefore, goes amongst all believers and unites with them so long as nothing is required of him which he cannot do with a good conscience. (5) He labors wherever he is to strengthen the faith of Christians in the living God, knowing as he does the blessed results of *real* confidence in God. (6) In public and in private Mr. Müller seeks to lead his fellow disciples to more real separation from the world, and to promote heavenly mindedness, warning them at the same time against extravagances, such as sinless perfection in the flesh, etc. (7) He gives instruction also about the true character of the present dispensation and the end thereof, and leads the Church of God to look for the second coming of Christ as her great hope.

In these tours he embraces every opportunity of meeting with ministers and pastors of churches, and also with students in universities, theological seminaries and colleges, to encourage and benefit both by his own long experience. He finds that a great blessing always rests upon these meetings.

Mr. Müller is always accompanied in these tours by his wife who keeps a diary, the substance of which she publishes on their return to England. There are now many volumes of these notes, all of which can be procured from Messrs. Nisbet & Co., London, from the Bible and Tract Warehouse, 34 Park street, Bristol.

During his absence from Bristol, the Orphan Houses are superintended by Mr. Wright and his wife, the only daughter of Mr. Müller by his first wife. She, as already stated, had long assisted in the Orphan Institution along with her mother.

No intelligent person can converse with Mr. Müller without seeing that he is a man distinguished by extraordinary sagacity, shrewdness and business capacity, all which qualities are still more apparent when the Orphan Houses have been visited. His own account of himself is: "I have dedicated my whole life cheerfully to the precious service of giving to the world and to the Church at large, a clear, distinct, undeniable demonstration that it is a blessed thing to trust in and to wait upon God, and that He is now, as He ever was, the Living God, the same as revealed in the Holy Scriptures."

Clifton, Bristol.

T. HENNING.

JOHN CALVIN.

THE world had, from the days of our Lord, grown old by 1,500 years, when this celebrated Frenchman was born. In the maturity of life, Calvin stood five feet eight inches in height; weighed 135 lbs.; was of dark complexion; had a keen, sparkling eye and a nervous disposition. His health was never firm; his appetite always poor, and he felt himself happy when he could sleep three hours out of the twenty-four. He had a massive brain; an extraordinary memory; a clear judgment; great powers of reasoning; was a natural-born organizer; had no superior as a statesman; rivalled Augustine as a theologian and never had a rival as an expositor of the Holy Scriptures. He died at the age of 53.

John Calvin's deep religious nature and extraordinary intellectual force had been transmitted to him by a worthy ancestry. Grapes do not grow on brambles. As to his parents, he owed more to the maternal side—happily, however, he rose above her deeply-seated Romish spirit. When but thirteen years of age he was a good scholar and a youth of marked moral character—so much so, that he was appointed to read the prayers in one of the churches of his native town. This service he daily performed with "the demeanor of a man of twenty-five." From the University of Paris, he graduated in his eighteenth year, taking the first honors of his class. To study for the priesthood

was his purpose. Being shocked by the lack of religious life among the clergy, Calvin turned to the study of law. At Orleans was the great French law school. There he entered, making the highest record as a student ever made in the history of the institution. In his close application, however, his health broke and was never again fully repaired.

Though so successful as a law student, he did not enter the profession, but turned aside to join himself to the great Protestant movement. Luther was twenty-six years older than Calvin and the Reformation had been in progress fourteen years when he became acquainted, in the city of Burgos, with Professor Wolman, who was deeply impregnated with Luther's doctrines. It was in a Bible class taught by this man that Calvin had his mind opened to the truth of God's Word and in his twenty-third year, he experienced a change of heart; "*when*"—to use his own words—"God in His mercy visited me with a sudden conversion."

If, at any time since his day, there have been those in the Church calling themselves Calvinists and, yet, making little of the new birth, it ought to be remembered that such have not been of Calvin any more than they have been of St. Paul. It was the one great charge that this Reformer and minister of Jesus Christ brought against the Church of Rome: "She was not *converted*—her clergy and people were strangers to the Spirit of *regeneration*—hence, she was only a human compact and not the Church of the Lord Jesus Christ." On all occasions Dr. Calvin held up the doctrine and was in the habit of saying: "I believe the Spirit of God can convert a million of souls in the twinkling of the eye, and when such conversion does not take place men are to blame—not God."

It was in Burgos that John Calvin received Christ as a Personal Saviour. There, too, like Paul in Damascus, he opened his mouth boldly for the Master and in defence of the Protestant faith. By his clear exposition of the New Testament, his fervent eloquence and mild Christian spirit, great congregations were drawn to hear him. From Burgos, he went to Paris. Driven from there by persecution, he fled to Basle, Switzerland—a great educational centre and a resort for Protestants from every country.

It was then eighteen years since Luther had revolted against Papal authority, setting Germany in a blaze of religious excite-

ment. Martin Luther was a mighty man of God. He feared neither Pope, King nor the Devil; he was bold as an archangel. No trimmer! In eighteen years he had done a marvellous work. Luther was, however, no organizer—had not the faculty for mustering out mighty forces and leading them on as a united host of the Lord. What the German Reformer lacked, our rising Frenchman possessed to an uncommon degree. At Basle, John Calvin's great work commenced, viz.: "The organization of the Protestant Church and uniting into a grand compact, the Reformation of Western Europe." To do this, he wrote a book: "The Institutes of the Christian Religion." The work being voluminous, was slow in being completed. It came out in parts, during a period of fourteen years. Calvin took the old Apostolic ground that a Church organization must be founded and maintained by well-defined doctrines and by a compact code of discipline; *i.e.*, a *creed* to be believed, and a *law* to keep the Church within the bounds of such creed. That great work, "Calvin's Institutes," was written in the interest of these two things: *Theological Belief and Church Government*. It did more for the Reformation of the sixteenth century than anything else. Since that time till now, every denomination of Protestants has held to Calvin's idea of Church organization—viz.: *a doctrinal basis guaranteed by the Word of God, together with a strong code.*

At Geneva, in Switzerland, John Calvin rose into his fame. He was but twenty-eight years of age when he took up his residence in that city. There he continued to write the volumes of his "Institutes"; there he preached to immense congregations of admiring listeners and friends: there he held public debates with the enemies of the Reformation, waged war against the vices of the town, making men, high and low, take an oath to be moral; schools were established by him, and from Geneva this famous orator and scholar went forth on grand preaching, lecturing and debating tours throughout all Western Europe.

A word should be said regarding Calvin's connection with the death of Servetus. By many there is supposed to rest upon his good name a black cloud, because of the burning of the person in question. The facts clear away the cloud. Michael Servetus, a Spaniard, born in the same year that Calvin was—

1509—was a priest. Then he became a Protestant. After that, a Freethinker and a sort of an Ingersoll in his blurring blasphemy against the Bible, God, the Church and all sacred things. In 1553, a book was issued by him of the same order as "Paine's Age of Reason." Coming to Geneva, he began a most vile onslaught on Calvin's personal character, Protestant people in general, and on the doctrines of Christianity. Calvin had him arraigned before the city authorities and was the prosecuting attorney in the heresy case. Servetus had a just trial, had every opportunity to prove his doctrine or recant. Neither being done, he was condemned to death by the Geneva Court—*not by Calvin*. The sentence was executed by fire, October 26th, 1553. That was 334 years ago. Heresy was then a crime and the stake was its penalty. Only those ignorant of the times and of the actual part taken by Calvin offer condemnation.

The subject of this sketch was married in his 31st year, had three children, all dying young, his wife, too, nine years before himself. He was a most affectionate husband and father—ever as tender in his feelings as a cultured woman, and naturally diffident and shy as a country boy. He was not a conversationalist and passed for less than he was worth on first acquaintance. Either something from his pen had to be read or himself heard in debate or in the pulpit before the grandeur of his great mind could be appreciated.

Such was Calvin; a man of great sweetness of spirit; great breadth of intellect; one of the first scholars and organizers of the Christian era. The Roman Catholic Church has anathematized him. Protestant sectarianism has pierced his heart with the sharp sword of condemnation. Infidelity has gnashed upon him in cruel derision. Yet, John Calvin lives in his Theology, Church, Polity and beautiful spirit of loyalty to God and fidelity to the highest good of mankind—a greater personage than he was three and one-third centuries ago—inspiring men with zeal for the truth; with courage against every foe of God and a profound detestation for all half-hearted measures in Christian work and all temporizing with falsehood, dishonesty and sin in the Church and in the State!

ALFRED H. MOMENT.

Brooklyn, N.Y.

THE UNPUBLISHED CORRESPONDENCE OF THE COLONIAL SOCIETY.

WITHIN the library of Knox College are deposited the original manuscript minutes and correspondence of the Glasgow Colonial Society, regarded as the most valuable collection of manuscripts in the possession of the Canadian Church. These seven large quarto MS. volumes have been in the library for many years, and few students know their contents—few, in fact, are aware of their existence. The older ministers know something of them. The Church historian and the biographer of pioneer ministers and missionaries, have read with patience these quaintly-written letters. The antiquarian has feasted his eyes on their faded pages. But hundreds of students have spent years in Knox College, and know nothing of the most authentic records of early Church history in Canada.

That the Church of to-day may know something of the Church of yesterday; that the memories of men, who, in the Mother Church in the Old Land, more than half a century ago, heard the bitter Macedonian cry of American destitution, may be kept green; that the deeds of daring done by the pioneers in Canadian forests—their heroic endurance, their Christian self-denial, their unwearying faith and patience, their unflinching resistance to tyranny, civil and ecclesiastical, their deathless love of liberty—that these may not be forgotten, and, that we, considering the issue of their life and imitating their faith, may prove worthy sons of such worthy sires, their story of the settlement of Canada will be told again, and in their own words.

This correspondence has never been published. Extracts have appeared in one or two biographical works, and in the reports of the Society, but nothing like systematic publication has been attempted. Having been placed at the disposal of **THE MONTHLY**, these letters are now being edited for its pages. The work of selecting, arranging and editing, is superintended by the competent historian of our Church, Rev. Dr. Gregg, and in the work, assistance will be given by several who were participants in some of the events recorded. The publication of this

"Unpublished Correspondence" will be begun in the December number of THE MONTHLY, and continued in several succeeding issues.

The following brief account of the Colonial Society, its origin and work, is given for the sake of those who know little or nothing of the early history of their Church. Many there are, otherwise well-informed, to whom this history is an unread book; many who know less of the settlement of the land of their birth than of the conquest of some long-perished race; less of the heroism of their own Church than of the exploits of fabled story; less of their fathers' devotion to Truth and struggles for Liberty than of battles that have never been fought and victories that have never been won.

The Colonial Society originated with the late Rev. Dr. Robert Burns. "He was the very life and soul of the enterprise." The cry of the emigrant, driven by dire necessity from the motherland to find a home in the almost unbroken wilds of British America, was to Dr. Burns, says his biographer, "like the beckoning Macedonian to the Apostle of the Gentiles in his Troas chamber." He was then minister of St. George's church, Paisley; and in the dark days of 1816 and 1820, many worthy weavers of Paisley were turned adrift to start anew in the New World. These were Scotchmen; they loved their Church; they feared their God. In this new land they found food for the body, but not for the soul. To those stern, staunch Presbyterians, the "bread" of High Churchism was "a stone."

From these scattered colonies in Canada, Nova Scotia, New Brunswick and Prince Edward Island, appeals were sent to the Church at home. They fell upon the sensitive ears and moved the sympathetic hearts of some of the best men in Scotland. Dr. Burns, a host in himself, (whose brother, Dr. George Burns, was minister in St. John, N.B., from 1817 till 1831,) borne on in the exuberance of his zeal and interest on behalf of his expatriated brethren, laid the colonies of Britain under a great debt of obligation, which they can never discharge except by proving themselves worthy of such devotion.

In April, 1824, a number of the ministers of the Synod of Glasgow and Ayr met to discuss the spiritual condition of the emigrants who had come to settle on this side of the Atlantic,

and nominated a Committee of Correspondence. The information received by this committee respecting the state of spiritual affairs in the American colonies, was published. This deepened the interest already awakened. At a public meeting, called for the purpose, held in Glasgow, in April, 1825, the following resolution was unanimously adopted :—" That this meeting contemplate, with deep interest, the moral and religious wants of the Scottish settlers in British North America, and resolve that a society should be formed in this city and neighborhood, with the view of promoting their improvement by means of ministers, catechists and schoolmasters, to be sent to them, and by such other means as may be found most expedient." The Glasgow Colonial Society was accordingly formed. The Right Hon. the Earl of Dalhousie, Governor-General of British North America, was elected patron of the Society, and remained its faithful friend. Rev. Dr. Burns at this meeting was appointed Chief Secretary. This office he continued to fill during the following fifteen years, till the Society was, in 1840, merged in the Colonial Scheme of Church of Scotland.

At different times Dr. Burns was assisted in the Secretaryship by Dr. David Welsh, Dr. Henderson of Glasgow, Dr. Beith, and others prominent in the Church of Scotland. But the burden rested upon him, and the work he did was simply amazing. In proposing the grateful acknowledgment of the General Assembly of the Free Church of Scotland in 1857, Rev. Dr. Henderson, one of his co-workers, spoke of him as "the father of the whole Colonial Missionary enterprise."

Of the men sent out by the Glasgow Society many have long since passed away. In the list of their names are those of Thomas Alexander, Matthew Miller and Bayne (of Galt). Campbell and Clugston, Henry Gordon, George Romanes and William Rintoul, Mark Y. Stark and William Reid. These all, with two exceptions, have finished their course. These exceptions are the last mentioned, Rev. Dr. Reid, the honored agent of the Church, and the first, Rev. Thomas Alexander, of Mt. Pleasant.

The Colonial letters were collected by Dr. Burns himself and placed in the library. He knew all their contents, and set a high historical value on them. The first one, dated "Pictou,

August 15th 1821," and signed "Alex. Grant," relates to the emigrants of that year. The last letter in the collection, addressed to Dr. Burns, Paisley, dated "Strathkinnes, By St. Andrews, 2nd January, 1843," and signed "Ralph Robb," refers to the writer's appointment to the Colonies. In the voluminous correspondence of the Society between these two dates are letters from many whose memories the Church will not willingly let die. There are the letters of Dr. David Welsh, the leader on Disruption Day, also of Principal Macfarlane of Glasgow, Principal Lee of Edinburgh, Dr. Patrick Macfarlane of Greenock, Macdonald of Ferintosh, Kennedy of Killearnan and Redcastle, Fraser of Kirkhill and many other Scottish worthies. There are two interesting letters from Dr. Robert S. Candlish; one, dated "30th March, 1833," offering himself for work in British America, and the other, of April of the same year, relative to his appointment by the Society to Ancaster and Dundas, Upper Canada. Besides these there are hundreds from ministers and agents in the Colonies. Several are from Dr. Mathieson, Dr. McGill of Niagara, and Rev. P. C. Campbell, M.A., since Principal of Aberdeen University. The names of "William Rintoul," "John Clugston" and "George Romanes" appear frequently, and also that of the Hon. William Morris, father of Hon. Alexander Morris, Toronto, evidently the most frequent lay correspondent.

It is from this great mass of correspondence that selections are to be made for publication in THE MONTHLY. They should be read by the Church of to-day. We talk, sometimes boastingly, of our missionary zeal and missionary triumphs, often forgetful of the men who long ago "struck out" in the mission enterprise with little experience to guide and few memories to cheer. "There are," says Prof. Bryce, "thrilling incidents and inspiring lessons in the lives of our pioneers in the Western Districts of Ontario. Knox College students should know more of the work of Eastman, Jenkins, Harris, of that Boanerges of Galt, Dr. Bayne, of the scholarly Gale, the devoted Esson, and the eloquent Willis." That they and others may know more of our own early Church History "The Unpublished Correspondence of the Colonial Society" will be given to the public.

Knox College.

J. A. MACDONALD.

Missionary.

THE HOME MISSION OUTLOOK.

I HAVE been asked to contribute a short paper to THE MONTHLY on the present "Crisis" in the Home Mission work. The title is well chosen, but, lest some readers may deem it unduly despondent, I have taken for the heading of this article, "The Home Mission Outlook."

I include the "Augmentation Scheme" when speaking of Home Mission work. Whether having a separate treasury, or worked, as in former years; as supplemented congregations and mission stations, with a common fund, the work is the same. The prosperity of the one is the prosperity of the other. The only difference of note, between the supplemented congregations of past years and the augmented congregations of the present, is the rule of Assembly, that no minister of our Church (save in very exceptional circumstances) shall have less than \$800 per annum, and that in towns and cities, and in the North-West and British Columbia, a further advance corresponding to the increased expense of living.

I shall not wait to argue in favor of the Augmentation scheme against objections raised in certain quarters. These objections have been so often met, and satisfactorily disposed of that nothing further remains to be said. If there is any minister of the Presbyterian Church in Canada overpaid, with a stipend of \$800 a year, I have yet to meet him. If he is not worthy of this poor remuneration, after years of toil and study and experience, he is altogether unfitted for his office. "A scandalous maintenance makes a scandalous ministry," it has been well said, and nothing tends to degrade the standing and impair the efficiency of the ministerial office more than to have faithful servants of God kept on the verge of starvation from year to year. That members of our Church, with hundreds of broad acres of land, comfortable and richly furnished houses, and abundant means, should be willing to see their pastors plodding along in genteel poverty, is one of the saddest commentaries upon the results of the Gospel upon our congregations.

When the Augmented fund was put in operation by the General Assembly of 1883, the Home Mission fund had in reserve the sum of \$20,000, the bequest of deceased members of the Church in Montreal. This amount was divided between Home Missions and Augmentation, in the full hope and expectation that it would enable the Committee (without paying heavy interest on loans) to meet all demands from year to year. The first year (1884) showed a surplus in the Augmentation fund; but since that date the fund has had an annual deficit, varying from four to six thousand dollars, until at last General Assembly, as intimated, the entire reserve was wiped out of existence. Until last year (with but one exception in twenty years) the regular contributions to the Home Mission fund met the expenditure, but in 1887 there was a deficiency of \$11,770; and but for the gifts received from Foreign Churches, and exceptionally liberal bequests and donations received during the year, the deficiency would have been over \$20,000. In other works, the expenditure for Home Missions has been, for 1886-87, \$47,297, and there was received from presbyteries \$25,181, leaving a deficit of \$22,000! The expenditure for Augmentation was \$29,457, and there was received from presbyteries, \$23,808, leaving a deficit of \$5,659.77; making in all a total deficit of \$27,000 between the receipts and expenditure on Home Missions and Augmentation!

The Outlook for the present year is not more promising. At the meeting of the Home Mission Committee, held in October, claims were passed for Home Missions and augmented congregations, amounting to some \$33,000, for which money has to be borrowed from the banks, bearing interest at 6 and 7 per cent.; and without largely increased contributions between this date and March, 1888, the prospect is that there will be a deficiency in the two funds considerably over \$20,000!

The most sanguine friend of Home Missions and Augmentation will not, I am sure, advise the Committee to go on, either in the continuance of present grants or in expanding their work, in present circumstances. The only honest course is to reduce grants to Mission fields and augmented congregations, disperse with a large number of student missionaries during the summer vacation, and, in every way possible, make the expenditure

correspond with the receipts. No church committee has any more right than a business man to expend more than it receives. It is not less dishonest for a committee to promise beyond its reasonable expectations than for an individual to incur liabilities that he cannot meet. This is the position of the Home Mission Committee at the present moment, and its determination to retrench will, I am assured, meet the approval of the Church at large. Dr. Cuyler, of Brooklyn, New York, speaking in true and trenchant terms of the conduct of one of the Presbyterian Boards, in the United States, well says: "The first point is, that the present debt be paid off—common honesty demands that. But if the excellent brethren who manage that Board would realize what a terrible incubus they lay upon us pastors when they ask us to beg our people to 'pay for dead horses,' they would never incur another dime of debt. Difficult it may be, but not impossible. By this time our Board ought to know just about what they can count on from the churches, and 'cut their coat' accordingly. All great commercial institutions work on this principle. Suppose that some missions had to be curtailed or even suspended: better that painful alternative, than to try to maintain them on false business principles. This is also a question of ethics. Christ's Church are commanded to set the best examples of Bible morality before the world. The same Book which enjoins us to 'go and disciple all nations,' also enjoins upon us to 'owe no man anything but love.' Any debt, except what is providently unavoidable, is a *sin*. It is undeniable that the contributions of the Presbyterian denomination to Missions have not kept pace with the rapid increase of their wealth. But it is not the best way to get people to give by running into rash expenditure, and then tell them there is a debt."

To retrench Home Mission work, at a time when there are so many providential openings, and when the record of past operations is so satisfactory and encouraging, does seem very unwise on the part of the Church. The steady progress of the fund, and the constantly increasing fields placed under the care of the Committee for the past twenty years, have been very marked. The Report presented to last Assembly contained a list of 714 mission fields and 142 augmented congregations. Of these mission stations considerably over 300 are in Manitoba and the

North-West alone; 95 are in the Muskoka district; 61 in the Presbytery of Bruce, and 35 in British Columbia. The progress of our work in the latter Province is most encouraging. Where but some three years ago we had only one minister, there is now a Presbytery of eleven. Comox, until recently under the care of the Church of Scotland, has been transferred to the Canadian Church, and St. Andrew's Church, Victoria, is taking steps in the same direction. There are indications that in a very short time Presbyterianism in British Columbia will be consolidated under one Church. But this necessitates a steady and increasing outlay, in order to hold what is now possessed, and take up interior fields that are still destitute of Gospel ordinances.

If there are any—very few I hope—who question the prudence of the Home Mission Committee, in grappling so earnestly with the vast territories of the North-West and British Columbia, it is enough to reply that every advance made has been with the approval and under the express directions of the General Assembly. At times when the Committee hesitated to go forward, and very reluctantly suggested a reduction of grants, the Assembly forbade it, in confident hope that the membership of the Church would respond to the calls made for assistance. When, a few years ago, the Committee, burdened with a debt of \$10,000, reduced the grants to missionaries by 25 per cent., the Assembly gave instructions to pay in full. And when, a year ago, the Committee recommended payment of \$750 instead of \$500 to ministers on the augmented list, the Assembly again refused to sanction what seemed a retrograde step. But now that the hopes entertained by the Assembly, of increased contributions to both funds have not been realized, there seems no other alternative, but that the Committee should simply expend, from year to year, what the Church at large sees fit to give, without discounting the future.

Why there should be such a deficiency in Home Missions and Augmentation in a Church whose membership, as a whole, is becoming richer every year it is not for me to say. That the Committee has not been remiss in presenting the claims of Missions I can testify. By detailed statements, sent every year to the ministers of our Church; by frequent deputations to presbyteries and individual congregations; and in every other con-

ceivable form, an honest endeavor has been made to excite and maintain interest in this great work. If we have erred at all, it may be in this direction. It seems to me that the Church ought not to require so much effort to secure funds for Home Missions and Augmentation. The simple statement that so much is needed, should evoke a cheerful response upon the part of every well-wisher of our Zion.

It would presume an alarming want of intelligence on the part of the ministers of our Church were I to extend these remarks by showing the value of the Home Mission Scheme, not simply for the expansion of the Church at home, but as regards its helpfulness to all the other departments of work, such as our colleges, Foreign Missions and French Evangelization. I plead for the efficient support of Home Missions on its own merits, and not by contrasting it with other important schemes. No man should seek to build up any one at the expense of another. The Church having put her imprimatur upon all, they should each receive due recognition at the hands of the membership. The whole matter has been put so ably by the late Dr. John Ker—whose memory will long be fragrant wherever piety and pre-eminent gifts are honored—that I prefer to give his language, rather than my own, and with it close this article. In one of his sermons, published since his death, entitled, "The First Home Mission," he first answers those who object to doing so much for the foreign field, and then goes on to argue against neglect of our own kinsfolk. The latter, he affirms, "have not the only claim upon us, but they have the first claim. We are to begin with them, as Andrew did. 'Go home to thy friends,' the Lord said, 'and tell them what great things the Lord hath done for thee.' The Gospel has a voice, like its Master, for him that is far off and for him that is nigh. And even for our own sakes we must think of home. We cannot let masses of ignorance and sin and wretchedness fester and grow without bringing a blight on our own Christianity. It is like having an unwholesome marsh beside our house—it spreads malaria and fever and ague. Think of your children living in this atmosphere, and of the danger to them in the sights and sounds and associations around them. To keep our families and our churches in health, or even in life, we must work to counteract the evil about us. So God

seeks to compel us not to hide our face from our own flesh. If we will not do them good, we shall share in their evil. We must rise or fall together."

Brantford.

WM. COCHRANE.

THE FIRST COLLEGE MISSIONARY.

ON the evening of Thursday, 20th October, a most interesting service was held in Central church, Toronto. The occasion was the ordination of Mr. Jonathan Goforth, and his designation as missionary to the Chinese Province of Honan. The occurrence, interesting in itself, was rendered more so by the fact, that the missionary is being sent out wholly at the expense of the students and Alumni of Knox College. The scheme was one of gradual growth, and has not been adopted without the most careful deliberation. As showing how the missionary spirit is taking hold upon the colleges, it may be mentioned that the students and Alumni of Queen's College, Kingston, about the same time, and quite independently, originated a similar scheme, and their missionary, Mr. J. F. Smith, will proceed to Honan in company with Mr. Goforth. Such events may be said to mark an epoch in the history of missionary enterprise. A brief account, therefore, of the various steps which have led up to the ordination of last week may be of interest.

In the winter of '85-'86 a few students of the College, who had become deeply interested in the cause of Missions, asked themselves the question, "Why can not the students and Alumni of Knox support a foreign missionary?" The project was thought quite feasible, and that if once launched would prove of incalculable benefit in stimulating the Church to renewed exertions to carry the Gospel to the heathen. That their expectations were not unwarranted has been abundantly proved by the interest aroused throughout the Church—several congregations already having taken steps to support a foreign missionary of their own. This by the way.

After forming a topic for general conversation in the corridors and rooms of the students for some time the matter came up

for consideration in the Students' Missionary Society. The voice of the Society was heartily in sympathy with the movement, but no definite action was taken until the opening of a new session, in the fall of '86, when the subject came up for a full discussion at the annual meeting of the Alumni Association. The result was the appointment of a committee, "consisting of Revs. John McKay, R. P. McKay, John Smith, A. Gilray, and Dr. MacLaren, to meet with an equal number from the Students' Missionary Society to consider the whole matter, obtain information, and report to a meeting of the Alumni Association, to be called at the end of the session." In accordance with this resolution, the Society appointed Messrs. McLeod, Argo, Doherty, Webster, and J. McGillivray, to act with the Committee of Alumni, already nominated. This combined Committee was not long in getting energetically at work. Subscription lists were passed round in the College, and circulars were issued to all the Alumni, setting forth the chief points of the scheme.

In the meantime, the enthusiasm was increased by reports of a wonderful missionary revival in the American colleges. Hundreds of young men from the great educational centres of the United States had offered themselves as missionaries to the heathen. Canadian colleges began to feel the contagion, and when Mr. Forman, who has since gone to India, made a brief tour through the cities of Canada, there were no less than 110 students who expressed their willingness to carry the glad message abroad as soon as an opportunity presented itself. Everything seemed to favor the carrying out of the enterprise, and so thoroughly did the committee do their work, that when the special meeting of the Alumni Association was called last spring, the convener, Rev. J. McKay, reported a triumphant success. The students had subscribed \$600, and the Alumni \$800, with probably much more to follow.

Plainly, only one course was now open, and Rev. R. P. McKay, seconded by Rev. R. D. Fraser, moved the following resolution, which was unanimously carried by a standing vote:— "That this Association has heard with much satisfaction the report of the committee, and rejoices in the heartiness with which the proposal to send out a missionary has been received by the members of the Association, and they resolve to approve

of the proposal, and that a committee be appointed to bring the matter before the Foreign Mission Committee, and urge his appointment." A motion was then carried with enthusiasm, that Mr. Goforth be recommended to the Foreign Mission Committee as the missionary of the Association.

The Foreign Mission Committee, it is almost needless to say, stamped the scheme with their approval, and referred the matter to the General Assembly, which met in Winnipeg last June. The Assembly decided to accept Mr. Goforth as missionary to the foreign field, and steps were forthwith taken by the Presbytery of Toronto for his ordination and designation on October 20th.

At the service in Central church Rev. P. McF. McLeod presided, and Rev. J. McKay preached. After opening exercises Mr. McKay announced his text, chosen very appropriately, from Romans i. 14—"I am debtor both to the Greeks and barbarians." In a short and impressive address, he argued that the supreme mission of the Christian Church is to send the light of the Gospel into lands which know it not. The text, moreover, threw light upon the reason why this is the great work of the Church. A *debt* rests to-day upon the Church, a debt which has been accumulating for ages. A debt is that which we are bound in honor to pay: and the heathen have claims upon us that can never be settled until every spot upon the globe is rejoicing in the glad tidings of salvation.

Rev. P. McF. McLeod then gave a short address, reviewing the events which led up to Mr. Goforth's ordination. In the course of his remarks he alluded to the excellent work already done by Mr. Goforth in mission work in Toronto. This was the best possible guarantee of his fitness for work in the foreign field. His heart had long been set on this great work of telling the Gospel message to the heathen, and consequently he had no hesitation in accepting the solemn trust that was now put into his hands.

Mr. Goforth was then called forward, and Mr. McLeod put the usual ordination questions, and concluded by offering the ordination prayer, during which the members of the presbytery laid their hands upon the head of the candidate, and he was thus ordained, and set apart to his great life-work.

Rev. Dr. Wardrope, convener of the Foreign Mission Committee, then addressed Mr. Goforth in words replete with earnest and sympathetic counsel. He urged the importance of making the Bible his great study. He would not underestimate the value of secular learning, but this alone can never make a man wise unto salvation. The savage races have instincts pointing them to a great God and a future life. Yet they can get no nearer to God than their graven images. Even the cultured Athenians, with all their philosophy and worldly culture, could do no more than erect an altar and inscribe on it, "To the unknown God." "Broken cisterns, no matter how grandly decked, cannot replace the wells of living water; hence the wisdom of the pagan world has failed to discover religious truth satisfying to their own souls or those of others, but when God spoke, dim and uncertain conjecture gave place to the sure knowledge of eternal truth." Speaking of the true aim of all Gospel preaching, Dr. Wardrope said that it should be to lead the thoughts of men to the Atonement and Christ crucified. Before closing he presented Mr. Goforth with a copy of the Scriptures in the name of the Foreign Mission Committee, counselling him to let it be his guide in perplexity, his strength in weakness and his consolation in affliction."

Rev. Dr. MacLaren addressed the congregation, urging upon them the importance of supporting by their prayers the missionary being sent forth, that he might feel that he had behind him the warm heart of the Presbyterian Church. Proceeding he alluded to the progress of Christian Missions, regretting the fact that there should be more heathen in the world to-day than at the time when our Lord gave his great command. Yet, he contended, most encouraging progress is being made. Quietly but surely the Spirit of God is doing mighty work. The world is growing better. The evil deeds are blazoned abroad, but in thousands of homes loftiest virtues are being nurtured, deeds that make lives sublime are being accomplished, but of these things nothing is said in the public prints. Statistics were quoted to show the vast amount of good that is being accomplished in the heathen world; and in concluding he made mention of the encouragement every Christian heart should derive from the presence of Christ and the Spirit of the living God.

After the impressive service the newly-ordained missionary was conducted to the door of the church, where many of the congregation clasped his hand and wished him "God-speed" in his undertaking.

Mr. Goforth will proceed to his field of labor early next summer. In the meantime he will be employed by the Foreign Mission Committee, visiting many of our congregations and addressing them on the subject of Missions.

It is impossible to estimate the work he has already accomplished. His influence upon the student life of the college is worthy of special remark. No one could have intercourse with him without feeling that he is the material of which missionaries are made, and there are many, how many we cannot say, who gladly confess that their thoughts were first turned to Foreign Mission work through his influence. His qualifications for Mission work are many. We need only mention two; indomitable perseverance and the steady flame of a consecrated life. While we are glad to see him going to his chosen work among the millions of China, it is with unfeigned regret we realize that he will no longer be a familiar figure in our college halls. His influence will long be felt here, and many and fervent will be the prayers that his work, by the blessing of God, may result in the leading of a multitude of souls out of the darkness of superstition to a saving knowledge of the "Truth as it is in Jesus."

Knox College.

J. J. ELLIOTT.

THE MISSIONARY FIELD.

A COLLEGE MISSIONARY.—Last winter Mr. J. N. Forman, and Mr. R. P. Wilder, recent graduates of Princeton, visited the Canadian colleges in the interests of foreign missions. Not long ago the undergraduates of Princeton College resolved to support a college missionary in India, and chose Mr. Forman, pledging \$1,500 for his support. The undergraduates of the Theological Seminary also subscribed upwards of \$700 towards the salary of a missionary. Mr. Forman was ordained and designated on September 19th, Rev. Dr. Pierson preaching the sermon, and Rev. Kali Churn Chatterjee, of Lahore, born and reared a Brahmin, of Brahmins, giving the charge to the candidate, which is described as a most elaborate, scholarly and finished paper, in purest English. Mr. Forman sailed for India within two days after his support was pledged.

“THE MISSIONARY REVIEW OF THE WORLD.”—Ten years ago Rev. Dr. R. G. Wilder established the *Missionary Review*, at Princeton, N.J., and continued to edit it until a few weeks ago, when, after a long fight with disease, this truly heroic missionary died. The *Review* has been transferred to other editors and publishers, and will be carried on under the above title. It will be edited by Rev. Drs. A. T. Pierson, Philadelphia, and J. M. Sherwood, New York, and published by Funk & Wagnalls. Under such control this new magazine is likely to be the best missionary review published. It will embrace the following departments:—Literature of Missions; Missionary Organizations; Correspondence and General Intelligence; Progress and Fruits of Missionary Work; Statistics of Missions; Monthly Concert; Editorial Notes. *The Missionary Review of the World* will begin with the January number.

CHINA.—There are many cheering indications that the slow progress of missionary work in China is soon to be exchanged for greater and much more rapid gains. The faithful labor of many years is at last taking effect upon the convictions of the Chinese rulers and people; the aim of this Christian work is better appreciated, and the opinion of the outside world is begin-

ning appreciably to affect the policy of the great empire. The Imperial proclamation issued from Peking last autumn, defining the work and aim of Christian missionaries as teaching virtue and persuading men to do right, and requiring Chinese to welcome their labors and to live with them as guests, however slow it may be in reaching the provinces, and affecting the conduct of the people, is yet a distinct sign of better things.

INDIA.—The time has come and passed for a great enlargement of work in India missions, if that immense country, half as large as the entire United States, with more than four times its population, is to be won to Christ. Notwithstanding all that has been done, the heathen population is larger to-day than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, giving up its old faith, and in imminent danger of drifting away from all religion. Thousands of its young men are flocking to its great universities, till it is said that three millions of its better educated classes, constituting the brain of India, are familiar with the English tongue. The missionary work has not kept pace with the great intellectual change in progress. The enemy is taking new courage, and by means of the press and a remarkable system of colportage is fighting us with our own weapons. Christian education has of late made great progress, especially in behalf of young women, till the number of pupils in high schools, many of them from the higher castes, who could not otherwise be reached by the Gospel, already number over two thousand, or, more exactly, 782 young men, and 1,275 young women. The common, or village, school is in these missions an indisputable factor in evangelistic work; it is one of the first means of introducing the Gospel into a heathen community. The Scriptures heard and read, and the hymns sung, convey the truth for the first time to many a heathen home. The school becomes a nucleus of a Christian congregation. Scores, not to say hundreds, of villages around every village might soon be occupied by schools and Christian teachers, were adequate means supplied. It is doubtful if any field, if we except Japan, offers greater opportunities for immediate results than India. The Christian institutions established for the training of a native agency are now all that could be desired, and nothing seems

lacking but increased means, with a small yearly addition to the missionary force to superintend the work, in order to reach the grandest results. New and more inviting fields must not turn our thoughts and efforts away from India, which, under the sway of Christian England, offers the freest opportunity of the evangelization of one-sixth of the population of the globe.

JAPAN.—It is enough to take one's breath away to attempt to keep pace with the changes in Japan, political, social, and religious. We seem to be witnessing the birth-throes of a great nation out of heathenism into the light and blessedness of Christian civilization. Thoughtful Japanese see a marked difference in the moral character of youth trained in mission and in government schools, and are ready to furnish their thousands of dollars to erect the necessary buildings and to furnish the needed equipment for higher Christian education, if missionary teachers will only take charge of them. In one such school the Japanese trustees, of their own action, ordered that the Scriptures should be read, and prayer offered daily in the school. The world moves—certainly, in Japan. So deep and widespread is this interest that Christian young men and young women from abroad are called for to take service in government schools at moderate living salaries. No arrangement has yet been made to meet expenses to and from Japan for such as may wish to engage in this work. It lies just outside the province of missionary boards and must be left to private enterprise. A lady connected with the English Church has recently gone to Japan, accompanied by several teachers, all at her charges—an example we are glad to commend to Christian women in this country.

We note in all these missions a steady advance in the direction of self-support, a healthier tone of Christian life on the part of professed Christians, a livelier interest in Christian education, a great and hopeful change in public sentiment in regard to the social and moral elevation of women. In no branch of the service has there been so much to encourage. In general, it may be observed, the outlook abroad was never more hopeful for enlarged effort on every hand. Never before were such opportunities offered to men and women of generous Christian ambition to make their lives tell for the promotion of the kingdom of Christ.—*The Missionary Herald*.

Correspondence.

HEATHEN AT HOME AND ABROAD.

To the Editors of THE MONTHLY.

THE appeal of the writer of the article, "Heathen at Home and Abroad," in behalf of our Indian population, is weighty and welcome to all who are interested in Foreign Missions. It is indeed a burning shame if a single band of Indians, within the limits of a Christian country, is left in pagan darkness. The duty that is highest assuredly comes first.

At the same time, it seems to me that the students and the Churches have been justified in thinking that the staff in our properly foreign fields should be increased. Mr. McDonald goes over our various fields, giving suitable details, to show that we should not send additional missionaries to any of them. His case regarding Formosa, Trinidad and New Hebrides has for some time been admitted. These fields seem adequately manned, as Mr. McDonald's figures and facts show. But if I am allowed to add figures, omitted in the case of Indore, and other figures regarding Honan, our new field, entirely omitted, it will appear that your contributor's case is not so well founded regarding these two fields.

Indore has *nine millions* of a population. The Presbyterian Church in Canada is given sole charge of that province, and sends *five* men to evangelize it. Is this the extent of our ability and privilege? True, there is a formidable number classed as helpers, but the great majority of these take no direct part in the work of preaching.

Again, our Church expects soon to be in Honan, North China. This is a province with *fifteen millions*, among whom two or three China Inland missionaries are working single-handed. Will the Church dare to send *two* men only—Goforth and Smith—for such a field? I think not.

At the same time, the cause of much apathy regarding our Indian work may be defect of knowledge. We should all like to see a full statement of facts regarding the Indian work from some authority, say Prof. Hart, *e.g.* the number of Indians for whose souls no one is caring. "Facts are the figures of God," to point out her duty to the Church.

D. MCGILLIVRAY.

“THE STUDENT IN COLLEGE.”

To the Editors:—

ALLOW me to thank you for your well-timed article in the last MONTHLY, on “The Student in College.” It urges upon students the duty of making full use of the opportunities afforded them at college of adequately preparing for the work of the Christian ministry. In study like all other things there is a time to sow and a time to reap. At college a man, in the knowledge he is acquiring and the habits he is forming, is sowing the seeds of future usefulness and power. As he sows he must reap. The opportunities lost at college can never be recalled in after-life. Much, it is true, may afterwards be done to repair the loss of these, but what these can now yield him can never, by his most strenuous endeavors, be realized.

In the few words I write I have nothing to say to the man whose indolence robs him of his collegiate advantages. My words are for the men whose consciences mislead them in interpreting their present privileges, by giving to evangelistic and kindred work the energies that should be directed to the prosecution of their studies. There is a religious as well as worse dissipation characterizing the college career of some men. Much of the unrest and dissatisfaction in too many of our pastorates finds its explanation in the inadequate equipment of men for their pulpit work. The most effective pulpit ministrations come from minds strengthened and enriched by habits of study. The man whose knowledge is crude and meagre is exposed to the temptation of adopting sensational and other unworthy devices to maintain his position. He is in danger of appealing to the nerves rather than to the minds and consciences of his hearers.

The best growths mature slowly. A mushroom attains its maturity sooner than a cedar in Lebanon. It required many years to qualify Moses to lead Israel from Egypt to Canaan. Our Lord spent thirty years in seclusion and only three in public work. The best men are doing the Lord's work in preaching long before they lift their voices in pulpits to teach, to warn, and to encourage. You truly say, “he that believeth shall not make haste.” I wish that the conditions all round were such that our students would not be called upon to preach until at least they had spent two years in the theological hall. The work of the ministry begins mainly not in mission halls and evangelistic conferences, but in Greek and Hebrew lexicons and theological and homi-

letical treatises. Enough, and more than enough, of public work awaits the student when he enters upon the regular work of the ministry. A man must give himself in the quiet of his student life to the acquisition of knowledge and the maturing of his powers of head and heart, if in his professional career he would "make full proof of his ministry." To say that academic culture is hurtful to spiritual life is to fall back upon the heresy that "ignorance is the mother of devotion"—a heresy opposed to the whole history and policy of the Presbyterian Church.

Ours, moreover, is an age of such analytic keenness and abounding information as to make it criminal for men in the regular ministry if they fail to keep abreast of the culture of their times. This assertion applies to men whether their field of work be Home or Foreign, in China or Canada. In Nature, the field upon which has been bestowed the most of human wisdom and diligence is blessed with the richest harvest. Without controversy, this "natural law" obtains "in the spiritual world."

There have been those whose labors in preaching have been greatly blessed by God—whose scholarly acquirements have been far from ample. These men, however, would do poor work in a settled charge, and they have done what has been permitted them to do, not in virtue of, but in spite of their educational defects. "To everything there is a season, and a time to every purpose under the heaven."

Toronto.

G. M. MILLIGAN.

Editorial.

OUR PROGRAMME FOR VOLUME VII.

THIS issue of *THE MONTHLY* begins Volume VII. Our programme for the winter months is being arranged, and already we are warranted in promising a more interesting magazine than ever before. The policy of the past will, in the main, be followed, the aim being to develop latent talent, and give the Church a magazine of solid merit.

Among the general articles will appear, as in the past, contributions from some of the ripest scholars and most widely known writers in the Church in Canada and the United States. To these leading writers space will be granted adequate to the discussion of important questions. Besides these heavy articles, a number of shorter and lighter ones will be published in each number. The article by Rev. Dr. Mōment, of Brooklyn, in this issue is the first of a number from leading Canadians now resident in the United States, Britain and elsewhere, who have promised to contribute to *THE MONTHLY*.

The Missionary department, to which less space than usual is devoted this month because of the delay of several articles, will, in subsequent issues, be stronger than ever. Arrangements are being made for regular contributions from missionaries in the foreign fields. Reports of work done by the Missionary Society, during the summer, will be given by the students. Besides these articles may be expected from students and ministers, discussing different fields of labor and different methods of work. The Missionary department will be kept full.

The other departments will be conducted as before. Editorials dealing with questions of living interest, especially educational matters, strongly contending for a high standard of ministerial education. Book reviews, written by competent critics, without fear or favor, aiming only at giving readers a just estimate of the latest and best books published. Here and Away will be made as interesting as possible.

Several new features will be introduced in this volume. The Unpublished Correspondence of the Colonial Committee, referred to elsewhere, is of such historical value, that it will be eagerly awaited. Edited by Rev. Dr. Gregg, the first instalment will appear in December.

Another important new feature is a department of Biblical Studies and Research. This will be edited by Principal Caven, and is intended

specially for Bible students. Important questions in Biblical Science, difficult passages of Scripture, etc., will be discussed by the editor and several specialists associated with him. Ministers and other Bible students are invited to suggest subjects for discussion in this department.

The foregoing is but an outline of our programme. Month by month we hope to send out a magazine of real worth. Articles from students, ministers and others, are always welcome, provided only that the subject is interesting, the discussion satisfactory, and the style good. Our greatest concern is that the circulation be increased this year by at least six hundred. We have a right to look to all our friends for assistance in this matter.

“BRING UP YOUR MEN!”

IN a certain military engagement the flag of one regiment was borne far in advance of the lagging troops. The general seeing this and wishing, of course, to keep flag and men together, shouted to the standard-bearer, “Bring back the flag!” Quick as thought he planted the flag, and called back to the general, “Bring up your men, sir!”

The blue flag of Presbyterianism has followed every settler's blaze and emigrant's trail from Labrador to Vancouver. It is welcomed by the scattered hamlets of Muskoka, Algoma and the great North-West, because they know it means liberty, and comes to stay. But the troops have been lagging. The day has not been hot nor hard; there have been few losses and no retreats; every citadel stormed has been taken; and now, with the enemy turning, and the flag pressing on to the last stronghold, which, if taken, means victory, the men begin to slacken pace, and the order is given, “Bring back the flag!”

Is not this the position of our Church? Is it not worse than this? Any one who reads “The Home Mission Outlook,” by Rev. Dr. Cochrane, convener of the H. M. Committee, in this issue will see. That careful and earnest article shows that a “crisis” has come in Home Mission work—“an hour when the chance of glorious success and the risk of awful failure confront each other.” No one knows better than Dr. Cochrane does that mistake now will be disastrous, nor does any one fear retrenchment more. But the Committee's expressed determination is to retrench. Must we retrench? Is there no other means by which expenditure and receipts may be made to correspond? Cannot the receipts be brought up to the expenditure? Cannot the men be brought up to the flag? If not, the “crisis” will issue in failure, in ecclesiastical suicide.

To call a halt now, to recall men and retreat from our position now, would be a disgrace to Presbyterianism, a dishonor to our Church; and from the loss of power and prestige sustained, we would never recover. The Presbyterian Church in Canada will not retreat. Let Dr. Cochrane's article be seriously considered by every minister; let its plain statement of facts be placed before the people; let the Church papers repeat it again and again; let the people know that inaction means retreat, inglorious retreat, and the last man will advance. If not, let us never call ours a noble Church. Further, let the people see their duty, not simply to their country and their Church, but their duty to God, and if they are Christians they will respond.

There is no need for serious alarm because of this crisis. We need something to rouse us. Dr. Cochrane's article will surely do it. The choice between victory and defeat, success and failure, honor and disgrace, is put before the Church. This is her opportunity. What will she do with it? The voice from the flag says, "Bring up your men, sir!"

THE BAPTISTS AND HIGHER EDUCATION.

THE present decade will mark an important onward step in the development of the higher educational system of Ontario. The College Federation Scheme proposed several years ago, brought up, in the most general way, the whole question of higher education in the Province. The earnest discussion of that scheme in so many quarters, has already done much good in arousing a widespread and intelligent interest in university education generally.

The able debate on this subject in the General Conference of the Methodist Church a year ago, and the decision resulting therefrom cannot fail to have an important bearing on the future educational policy of that Church, and on the destiny of Victoria University in particular. In our opinion the decision to remove Victoria to Toronto, and to enter the Federation is an eminently wise one, from every point of view. The removal will, no doubt, be a great loss to the town of Cobourg, but we firmly believe that coming to Toronto will be a great gain to the Methodist denomination, to Victoria University, and above all to the higher education of the Province.

In like manner the discussion of this subject, and the various questions raised by the McMaster bequest at the recent Baptist convention held in Toronto, was of immense import alike to the Baptist denomination and to the general interests of university education in

Ontario. Those in the convention who counselled caution and delay no doubt acted wisely, for it was evident that the questions were not ripe for decision. The whole question will come up again ere long for further discussion and decision, and we will await that decision with no little interest.

The discussion in the convention seemed at times to have been quite spirited. Both clerical and lay members showed that they cherished a healthy independence of opinion, and at the same time it was evident they had deep and earnest convictions. The speaking was good, but it was of the nature of general discussion rather than of debate, and it was sometimes marred a little by failure to observe the ordinary rules of debate. The solid earnestness, however, which prevailed in the discussion indicated that as Christian men, dealing with a great trust, the members of the convention had resolved to consider all the perplexing and momentous questions involved in a reverent and becoming spirit.

Three opinions on the general question of the future constitution and location of the Arts Faculty of McMaster University prevailed. These found expression directly and indirectly in the course of the debate. First, there were those who desired to set up an entirely independent university, and locate its Arts Faculty at Woodstock. Those who advocated this policy had a strong point in their favor, in the fact that the people of Woodstock had subscribed a large amount to the scheme on the understanding that the Arts Faculty was to be located in their town. There may have been other tacit understandings looking in the same direction, and Mr. McMaster was evidently willing that the college should be located at Woodstock, if the denomination thought this the best policy. On moral ground the advocates of Woodstock had strong footing, for there were clearly certain pledges that could not be lightly disregarded.

A second opinion broached involved the removal of the Arts Faculty to Toronto, and the setting up on an independent footing there as a separate University. The supporters of this policy had a strong argument in favor of their position in the fact that the two branches of the university could be consolidated, and the Arts and Divinity Faculties utilized to better advantage than if they were seventy miles apart. The advantages to the students in a large centre, and in mixing with many other students were also urged in favor of this policy of independency in Toronto.

The third view advocated was that of Federation with the Provincial University, in accordance with the terms of the University Federation

Bill passed at the last session of the Legislature. Those who held this view had much in their favor when they contended that, even with Mr. McMaster's magnificent bequest, they were not in a position to set up an entirely independent and fully equipped University in Toronto beside the Provincial University. It was contended also that they would require extensive buildings, and the McMaster bequest was not available for this purpose, as it was for endowment alone. The whole income for Arts alone would be only about \$30,000, while the Provincial University will soon have nearly \$100,000; and this fact alone, it was held, made the success of an independent institution in Toronto at least doubtful. It was further urged with effect that Federation would give the Baptist students full advantage of the Arts and Science equipment of the Professoriate of the Provincial University without any charge whatever. Several eminent laymen urged these and other considerations in favor of Federation.

It is not our purpose at this stage to express any strong conviction in regard to a subject which chiefly concerns the Baptist denomination. But so far as the general interests of our university system are concerned, we are free to say now, as we have said before, that if the Baptists and the Methodists, along with the Presbyterians represented by Knox College, and the Episcopalians who support Wycliffe College, unite, in accordance with the provisions of the Federation Scheme, in strengthening the Provincial University, there will never be any danger that it shall become godless in its management, or irreligious in its teaching.

Reviews.

JOB AND SOLOMON; OR, THE WISDOM OF THE OLD TESTAMENT. By
REV. T. K. CHEYNE, M.A., D.D. Pp. 309. London: Kegan
Paul, French & Co. 1887.

This work consists of four essays on the books of Job, Proverbs and Ecclesiastes, and the apocryphal book of Ecclesiasticus; the latter being briefly yet carefully treated as an appendix and counterpart to the canonical book of Proverbs.

Each book is dealt with separately. The author first makes a careful examination of the substance of the book, and then follows the discussion of critical questions connected therewith, together with estimates of the religious value of the several books.

The essay on Proverbs commences with two chapters on *Hebrew Wisdom* and *The Form and Origin of the Proverbs*, the first of which (and indeed both) might well stand as an introduction to the whole work.

The contents of each book, though not formally analysed, are discussed at considerable length, so many as fifty pages being devoted to those of Job. This is a particularly valuable part of the work. Throughout is made manifest that we have the matured results of a close exegetical study of every verse, and there is steadily kept in view the contribution of each particular portion to the general idea of the whole book.

Throughout this discussion the author has occasion at times to refer to the critical questions afterwards dealt with; and the grounds relied on for determining these are very largely the data brought to light in this examination, such as the social pictures given, the state of advancement in theological truth, the mental acquirements manifested, the linguistic peculiarities, etc.

Each of the three canonical books is decided to be more or less composite in structure, and late in origin, Ecclesiastes being relegated to the postexilic period, Job to the time of the exile, while of the three main parts of Proverbs, the earliest is placed a considerable way back into the eighth century, and the latest (chaps. 1-9) towards the close of the kingdom of Judah, chaps. 30 and 31 being added after the exile. Probably the date assigned to Ecclesiastes, though later than the others, will most readily be assented to. The linguistic argument must here be particularly strong, when such careful and scholarly theologians as Drs. Green and Delitzsch admit, that if the book be Solomonic we must give up anything like a history of the Hebrew language.

No doubt the internal characteristics of the special books must be largely used in examining critically the historic foundations of the Canon of Scripture. It is quite possible, however, to press the argument from these internal data to an unwarranted extreme, and also concerning the periods with which comparison is made, views may be adopted which are themselves the result of doubtful criticism. We seem to have

an instance of the former when it is deemed conclusive against the Solomonic authorship of Proverbs, that they inculcate too pure a morality to be the work of the Solomon of the Book of Kings, as if the practice of life could never sink lower than the precepts inculcated. An instance of the latter is seen in the assertion that the pure monotheism of Job makes an earlier date than the period between Isaiah and Jeremiah hardly conceivable on historical principles.

It will be well in every case to follow the cautious advice Dr. Cheyne gives with regard to Job, that while the student ought from the outset to be aware of the existence of discussions as to the unity of the book, he ought not to adopt any critical results before he has thoroughly studied the poem itself. This production readily lends itself to such a spirit of study, for the author throughout is much more assiduous to present those principles and data which are fitted to guide the student in personal investigation than to make prominent any conclusions of his own. When the work is thus used it will be found a valuable contribution towards the settlement of some perplexing questions, in what are confessedly among the more difficult books of the Old Testament.

Hensall.

R. Y. THOMSON.

HISTORY OF MATERIALISM. By FREDERICK ALBERT LANGE, late Professor of Philosophy in the Universities of Zurich and Marburg. Translated by Ernest Chester Thomas, late Scholar of Trinity College, Oxford. In Three Volumes. London: Trübner & Co., Ludgate Hill. 1879.

This is an able work; and though not really a recent publication, yet it merits much more careful and extended review than is possible here. The author was son of the well-known Biblical scholar, Dr. J. P. Lange, Professor in Bonn University, who rose from the position of a common laborer to be one of the leading theologians of Europe. The author's life and labors are full of interest in many ways, and in his early death, in 1875, aged 47 years, there went to the grave, as one has said, "A light of science, a standard bearer of freedom and progress, and a character of spotless purity."

The translator has done his work well, judging from the fine clear English into which the difficult philosophical German original has been transformed. The mechanical "make up" of the volumes is excellent, and they form the first three numbers of that admirable "English and Foreign Philosophical Library," issued by that well-known publishing house, Trübner & Co., Ludgate Hill, London. A carefully compiled "Table of Contents" is of much value in aiding the reader to pursue the work intelligently.

In general, without approving of all the positions or agreeing with all the conclusions set forth in the work, we may approve of one expressive sentence in the notice of these volumes given in the *Edinburgh Scotsman* when it said: "The book is marked throughout with singular ability, abounds in striking and suggestive reflections, subtle and profound discussions, felicitous and graphic descriptions of mental and social movements, both in themselves, and in their mutual relations."

Turning to the volumes before us, we find that the first treats of Materialism in Antiquity, during what is known as the Transition period, and in the seventeenth century respectively. We cannot enter into detailed exposition of the masterly review of the extended period covered in the discussions of this volume. Ancient Materialism is treated of in five chapters. In these we find prominence given to Democritus, Epicurus and Lucretius. Those who are familiar with the estimate made by Zeller of Socrates, Plato and Aristotle, will be perhaps a little shocked to find their work shorn of much of its renown. The Materialism which really underlies the atomic doctrines of antiquity is exalted, and its share in the development of scientific enquiry amongst the Greeks is certainly estimated more highly than by most writers. The chapter on the poem of Lucretius on *Nature* is most interesting.

In the Transition period we have three chapters. In these the progress of materialistic speculation in relation to the monotheistic religions, and as it appears over against Scholasticism, is traced out. During this period Materialism did not thrive, and it was only with the regeneration of the sciences under Bruno, Copernicus, Bacon and Descartes that materialistic theories again asserted themselves. The general purport of the discussion of this period is that both the Platonic idealism and the Aristotelian metaphysic were inimical to the interests of science, while materialistic speculation has always been helpful to science.

In the seventeenth-century Materialism we have the ground covered in three chapters. One deals with Gassendi, another with Hobbes, and a third with English Materialism. Here, too, Lange thinks he finds scientific Materialism in some cases united with religious faith; hence one is a little surprised to find that Newton, in his mathematical and physical speculations, as well as Locke in his psychology, are ranked with those who are on the side of materialistic speculation. This result, however, is only reached by giving a new definition to Materialism, on the one hand; and, on the other, by leaving out of account the spiritual elements in the speculations of men like Newton and Locke.

In the second volume we have eighteenth-century and modern Materialism sketched with remarkable ability. The discussion here is divided very properly into two parts. The first covers the time before Kant, and the latter the period since. Four chapters deal with the former. The field of view is now transferred from England to France and Germany, and the influence of English Materialism upon that of the continent is unfolded in a very exhaustive manner. The work of Hartley, Priestley and such men is enlarged upon in this connection, and the negative effect of the speculation of Descartes and Spinoza is emphasized. In dealing with French Materialism Lange seeks to shield it as far as possible from the unpopularity, to say no more, which the "System of Nature" and the doctrines it involves have so generally lain under. He makes the best of a difficult task, but his success is not at all equal to the ability displayed in the discussion. The closing chapter of this part of the volume deals in a somewhat satisfactory way with Leibnitz, and the work he did in bringing about a reaction against Materialism leading up to the era of Kant.

In dealing with Materialism since Kant, Lange divides the ground into two sections, with two chapters under each. In the one he deals with Philosophy and in the other with Science. It is apparent that Lange is arrayed against the Kantian philosophy, and while his whole work is controversial in its nature, his treatment of Kant in relation to Materialism is decidedly polemical. It is impossible to enter into the elaborate criticism which Lange here presents. While admiring the analytical power of our author, one can hardly fail to decline accepting many of his conclusions. With greater favor does Lange deal with the Natural Sciences in relation to Materialism, and throughout an elaborate discussion he brings out more and more prominently what he had often hinted at before, viz. : that materialistic speculation has done more to aid scientific research than speculative philosophy. The chapter on "Force and Matter" sets forth the most matured views of scientific materialists. We find traces here and there of what we find oftener in works of much less ability, in the attempt to clothe Matter with those attributes which alone make the modern materialist to surmount the difficulties of his theories. These attributes are purloined from the spiritualist, however.

The third volume continues the treatment of the subject from the time of Kant, and divides the ground into three parts. The first continues the discussion of the Natural Sciences; the second deals with "Man and the Soul," and the third discusses "Morality and Religion." In the treatment of man and the soul, the relations of physiology and psychology are discussed with very great learning and power, and in dealing with morality Lange sets forth what he terms Ethical Materialism—a somewhat vague term. For further details we must refer the reader to the work itself, which possesses marked ability.

Brantford.

F. R. BEATTIE.

LETTERS FROM HEAVEN. Translated from the Fourth German Edition.
London: Hodder & Stoughton. Toronto: Williamson & Co.

This book is gracefully written and has many good things in it. One defect is that its information is unreliable. It has no more authority than the companion volume, "Letters from Hell," evidently by the same author.

The letters purport to have been written in Heaven by a mother to her son, a preacher, on earth, and are quite minute in their descriptions. The writer talks somewhat familiarly about celestial beings, and has none of Paul's compunction about speaking of unutterable things.

The one thing to be said about this book, and about all others of its class, whether the rhapsodies of Elizabeth Stuart Phelps or the visions and speculations of Swedenborg and Mahomet, is, that being wise above what is written, they do more harm than good. Nay, they are not wise. The book before us is full of the vainest and most absurd imaginings, and of the most vivid and realistic descriptions of that which eye has not seen nor ear heard; such as are not only without foundation in Scripture, but are positively denied and forbidden.

There are many books of this sort to be found in Sabbath School libraries, which should be positively forbidden. "The Gates Ajar" series belongs to this class. Their influence on the mind of the young is nearly always injurious. They convey false impressions which cannot easily be eradicated. The Bible gives us not only all the reliable information we require here, but all we can obtain. What is outside and beyond the Scripture is speculation, often foolish and false, repugnant to the spiritual sense of every believer.

THE CONCISE IMPERIAL DICTIONARY OF THE ENGLISH LANGUAGE.
By Charles Annandale, M.A., LL.D. Toronto: J. E. Bryant & Co. London, Glasgow, Edinburgh and Dublin: Blackie & Son.
Pp. 816. Price \$4. 1887.

The great "Imperial Dictionary," first published in 1850, the latest edition of which appeared four years ago, re-written and re-arranged by Dr. Annandale, is, without doubt, by far the best dictionary of the English language, and is the recognized standard authority, especially in all etymological matters. But its size—four large volumes—makes it unwieldy, except for reference, and its cost keeps it out of the reach of the great majority of students.

The "Concise Imperial," published last year, and based upon the new "Imperial," is in every respect the best dictionary for general use we have ever seen. It is no mere abridgment of the larger work, as Dr. Annandale states in the Preface, but by the same editor much of the matter has been condensed, re-written, or re-arranged, and considerable new matter added. Obsolete words, never currently used, and never found in the Bible, Shakespeare, Milton or other eminent writers, are omitted; but nothing of great value is left out, the size being diminished by condensation, re-arrangement and economizing of space, rather than by omission. We can heartily recommend this dictionary, especially to ministers and students, for the following reasons:—

The *vocabulary*, to which 784 three-column pages are devoted, is most ample, being in this particular distinctly superior for general use to either Worcester or Webster. We have, on examination, found in it several important scientific and philosophic terms, and also many words of recent coinage, colloquialisms certain to become classical, and constantly used in present-day journalism, which are not included in the great American dictionaries, not even in their supplements. No word of any importance is omitted. The definitions seem at once full, concise and clear, the encyclopedic character of the larger "Imperial" being retained as much as possible.

The *etymological* part, in which most English dictionaries are weak, is full and trustworthy, having been prepared according to the highest standards of philology. The editor acknowledges assistance in this department, derived from the specialized works of Professor Skeat and other recent authorities. The etymologies are brief, but full and clear.

The "make-up" of the book is all that could be desired. It is of convenient size, not too large to be kept on the writing table. The

binding is excellent, neat and strong. The print, though small—the type used being that known to printers as “pearl”—is beautifully clear. The paper is of the best quality.

The *price* places this indispensable book within the reach of all. For a work of this sort it is certainly wonderfully cheap.

To ministers and students we have no hesitation in recommending this dictionary as the best and handiest published. The best English authorities—*The Academy, Spectator, Athenæum, Quarterly*, and many others—agree in pronouncing “The Concise Imperial” the “first—and by a long interval—among all the one-volume English dictionaries hitherto published.”

Here and Away.

YOUNG BLOOD !

J. M. GARDINER, '85, has been called to Eramosa, and to Teeswater.

REV. STUART ACHESON, Clover Hill, brought best wishes to our sanctum this week.

C. A. WEBSTER, '88, is taking a medical course along with theology, preparing for foreign work.

D. G. MCQUEEN, '87, has been appointed Chaplain to the St. Andrew's Society, of Edmonton, N.W.T.

J. C. SMITH, '85, has, we understand, been invited to the pastorate of a leading church in San Francisco, Cal.

MESSRS. FORTUNE, SMITH and MCLACHLIN of the University years have gone to the North-West mission field. They will be away for a year.

THE theological classes are larger this year than ever before, having in all 54 regular, and several irregular students. The 54 regular students are classified as follows:—3rd year 13, 2nd year 19, 1st year 22.

BLANK forms are inserted in this issue for the use of all unpaid subscribers. These should be filled up and returned to the Managing Editor, or to G. E. Needham or W. A. J. Martin, Business Managers, Knox College.

THE Saturday Morning conferences are being found very profitable. The subjects discussed are the different books of the New Testament. Already the first three Gospels have been studied, and the questions of Authorship, Criticism, Doctrine, Purpose, etc., and passages difficult of exposition considered. The students generally confess to having derived great benefit from these conferences.

WE had a visit from one of our old students, W. D. Grant, recently. He has been in New York for three years, having been graduated at Union Seminary in '87, and has since been doing mission work in New

York city. He intends continuing in city mission work, in which he has had good success. He was married not long ago to Miss Phin, a Canadian lady. We were all glad to see him and to know of his success.

ARRANGEMENTS have been completed for the holding of Intercollegiate Debates between the literary societies of Wycliffe, McMaster, Osgoode, Trinity, Varsity and Knox. The first debate, Knox vs. Wycliffe, will take place in Convocation Hall, Knox College, on November 18th. The object is to bring the colleges more closely together. Apart from the debate the programme will be similar to that of ordinary "Publics."

THE Quintette Club, known to fame,—R. Haddow, R. C. Tibb, C. W. Gordon, R. M. Hamilton and Dr. G. Gordon—is now in Edinburgh, Scotland, "seeing the world," studying Medicine, dabbling in Theology and other things. The boys are all well and enjoying themselves exceedingly. THE MONTHLY is threatened with a deluge of accounts, thrilling and otherwise, of "trips," "scenes," "experiences," "hair-breadth escapes," and the like. When the editor gets his head above water some of the drift-wood may be gathered up to kindle the public's fire.

WE have frequently commended the work done in the Brantford Young Ladies' College and advised parents to give their daughters a full course in this one of the best of educational institutions. We know something of the thoroughness of the education provided. But what we are coming at just now is to notice "The Second Annual Shakespearean Course of Readings" to be given by Principal Macintyre in the College Drawing Room during the coming winter. The programme, so neatly got up, warrants the anticipation of six most enjoyable evenings in this series.

THE annual meeting of the Canadian Inter-Seminary Missionary Alliance will be held at Queen's College, Kingston, on November 10th. Papers will be read by representatives from the various colleges on important missionary subjects. Dr. A. F. Schaufler, of New York, and Rev. R. N. Beaudry, of Montreal, besides other missionary specialists will be present and take part. This meeting is likely to be a most interesting one. The delegates from Knox are, the President, A. J. McLeod, who reads a paper, and A. E. Mitchell. Besides these a number of others are arranging to attend.

If the students of Knox College remain ignorant of Elocution it will not be the fault of the Senate. Year after year instruction is provided in this most important department. For several years Prof. S. S. Neff, of Philadelphia, has had charge of this subject. The students will all be glad to know that he has been re-engaged and will give his first lecture on Monday, Nov. 28th. He proposes dividing the classes into three smaller classes, giving each one hour a day. By this means more practical work can be done, and more time given to individual students. The Senate has made an important change. Attendance on these classes will be required of all theological students, and an examination held, the results of which will be counted in with the results of the

regular examinations in the spring. Apart from this every student should, if necessary, strain a point in order to attend these classes. Prof. Neff is by far the best teacher of oratory we have ever had.

"I HAVE attended a great many 'Students' Parties,' said a Toronto lady, the other evening, "and I must say that I always enjoy them. Students have got over the idea that every would-be-agreeable young lady is in love with them, and one can talk to them for a whole evening with no indications of a 'scene.' The sentimental student does not come to Toronto now. There are so many students in Toronto during the winter they constitute an important element in society. The pity is so few are at home in good society. An occasional 'party' only reveals their deficiencies. Some can talk about nothing but college affairs. Others regard young ladies incapable of conversation beyond small-talk, the weather, etc. If students took more advantage of the social opportunities offered in the city they would not only as a class be more important in society, but would understand human nature better, and, being relieved of some peculiarities, they would be better fitted for their life's work."

THE *Mail* and *Globe* have each a valuable Missionary department, giving weekly the freshest news. But in neither were the following interesting items of missionary intelligence recorded:—GOFORTH-BELL-SMITH.—In Toronto, on the 25th Oct., by the Rev. H. M. Parsons, assisted by the Rev. W. Patterson, the Rev. Jonathan Goforth, missionary to China, to Florence Rosalind, youngest daughter of the late John Bell-Smith, Esq., artist. McLACHLIN-STEPHENS.—In Toronto, on the 19th Oct., by the Rev. P. McF. Macleod, assisted by the Rev. W. D. Grant, of New York, the Rev. A. McLachlan, B.A., missionary to Tarsus, Asia Minor, to Lizzie H., second daughter of Mr. Joseph Stephens. Cupid evidently has his innings with the young preachers "when the leaves begin to turn." He scored one against another '87 man:—DOBBIN-BROWN.—At the residence of the bride's father, Toronto, by the Rev. John Smith, Erskine church, the Rev. John Joseph Dobbin, of Caledon East, to Miss Annie Brown, of Toronto.

A "BRAIN-TWISTER," more perplexing than the difficulty between "A, B and C," in Sangster, or the *pons asinarum* in Euclid, or any algebraic sticker with which we wrestled for hours in school, has been handed to us for solution. We have tried it in every way, but the answer won't come. It won't add, nor subtract. Reduction won't get it, neither will vulgar fractions nor decimals. It is not a question of proportion, nor of stocks. We touched it with interest, and tried to get at the root, square or cube. We tried every rule of algebra, with x for the unknown quantity. So the thing went on until we got to the end of our mathematical tether. We are now convinced that no answer has ever been given, that the unknown quantity has never been found. We therefore give the problem to the public and offer a valuable prize for a correct solution. The problem is:—What is the minimum of brains, energy, common sense, speaking power and general fitness for the office, that a man must possess and yet be recommended by the average presbytery to a College Senate as a suitable candidate for the ministry?

If "special" Sundays and "special" sermons go on multiplying as in the past, before long there will be little room left for the regular, old-fashioned Sabbath services. Already few Sundays have not been red-lined as "special." Every church opening, induction, and Sabbath school must have its anniversary, with special services. The Schemes of the Church must each have one day. Important events in Church History must be commemorated. Societies, religious, quasi-religious, non-religious and irreligious, each want a chance for parade and airing of regalia, with an annual sermon and collection thrown in. Benevolent and charitable institutions of all sorts, "Homes," "Havens," "Hospitals," *et alia*, come in for their share. Political and social movements require "special" notice. "Temperance," "Prohibition," "White Cross," "Leagues," "Bands," "Ribbons," and such like clamor for a show. This kind of thing may be all right. But what we would suggest is that the Calendar be so constructed, with each of these "special" Sundays marked, that a man may know where and when he may reasonably expect a straight Gospel sermon unadulterated by anybody's "special" fad.

COLLEGE exchanges are beginning to put in an appearance again. We welcome them every one, after the long summer vacation during which their editors rested while we worried ourselves about "copy." Several exchanges have been greatly changed for the better. The most marked improvement has been made by the *Presbyterian College Journal*, Montreal, which has more than doubled in size, and in merit and "make-up" is not to be compared with its former self. It is now, what we always contended the organ of a theological college should be, something more than an undergraduate magazine. *Acta Victoriana*, one number of which has been received, mourns the death of the late President of Victoria College, Rev. Dr. Nelles. *The Portfolio*, evidently conducted by lighter hands than ours, comes, neat and newsy as ever, from Hamilton. Editorials on "Commercial Union," etc., original articles such as "Authorship of Shakespeare," poetry, book reviews, telling thrusts at offensive exchanges, and the like, disprove forever the oft repeated libel on ladies' colleges. *Coup d'Etat* is the organ of Knox College, Galesburg, Ill., and is a credit to our namesake across the lines. *The Varsity* has, we understand, been published, but has not come to hand. Considerations of space compel us to do but scant justice to these exchanges and to withhold mention of others until next issue. Although somewhat out of the line of purely college journalism we are interested in each of our college exchanges, and note with pleasure any editorial or mechanical improvement.