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THE MATERIALS OF APOLOGETICS.

HAVING explained the three-fold office of Christian apologetics, —defence, vindication, refutation—a rapid survey of the wide domain in which the materials of discussion chiefly lie must now be made. That domain may be divided into three great sections: First, there is what may be called fundamental or philosophical apologetics, where the great debate is between the theistic and anti-theistic theories of the universe; secondly, there is what may be termed historical or evidential apologetics, where the gist of the controversy is between the supernatural and anti-supernatural views of the Bible and Christianity; and thirdly, we have what, for want of a better term, we may designate polemical or irenic apologetics, where the main topics of discussion relate to the bearing of modern scientific research upon a divine revelation such as the Bible sets forth, and upon a supernatural system such as Christianity is. A very brief sketch of each of these sections of apologetic discussions may give some idea of the *materials* which must engage the attention of the apologete in the discharge of his high office.

Prof. Beattie, in his inaugural lecture, delivered at the close of last session, discussed the question of "Christian Apologetics—its function, scope and spirit." The discussion of the materials of apologetics is complete in itself, and is the most important part of the lecture.—ED. K.C.M.

Entering the first section—that of fundamental or philosophical apologetics—we find ourselves at once upon the field of the older natural theology, as it has been enlarged by recent theistic discussions, and by expositions in the philosophy of religion.

At the very outset the attention of the apologete is arrested by a preliminary question of vital importance. That question concerns the reality of human knowledge and the office of faith in matters of religion. This may by some be regarded as but a distant outpost of the Christian system, still a moment's reflection will show that this question is one of the keys which hold secure the citadel of Christianity. An erroneous theory of knowledge or a false view as to the office of belief will be dangerous, if not disastrous, to the interests of the Christian system. A true psychology, carrying with it a sound ethical theory, and a valid philosophy of belief, are like great pillars resting on the rock, and upon these the apologete may build a bridge that will afford a pathway of intelligent commerce between the creature and the Creator. There are warnings all along the history of philosophy and religion which cannot be ignored in this connection. As we see Locke's moderate empiricism bearing the bitter fruit of atheistic materialism in France, and producing nothing but the blighted leaves of scepticism in Britain; as we notice Kant's critical rationalism running on through Fichte and Schelling into absolute idealism in the system of Hegel; and as we observe Hamilton's Philosophy of the Infinite pressed into the service of agnosticism by Spencer, the importance of a true theory of knowledge is strongly emphasized. In like manner, when we notice how the faith philosophy of Jacobi was unfairly used by Schleiermacher in the interests of subjectivism, and by the pietists on behalf of mysticism; and when we find the fundamental beliefs of our nature exalted above the moral and religious truths of divine revelation as they are by modern rationalism, the demand for a sound philosophy of belief becomes imperative.

On the field of psychology the apologete must reject all purely empirical theories of human knowledge. Whether it be a crude sensationalism, which denies altogether the *a priori* element and explains all knowledge from the contents of sensation; or whether it be those more refined associational theories which admit a modified *a priori* factor, but explain as the *product*, not as the

condition of experience ; or whether again, it be those recent evolutionary systems which allow a certain *quasi* reality to the *a priori* conditions of cognition, but account for these by the law of heredity, which first gathers up and then hands down as an accumulating legacy the results of habit or experience, till in due time these results assume the qualities of necessity and simplicity, empiricism must be carefully guarded against. The great facts and transcendent truths of Christianity pertain to the supersensible world, and the door of cognition must be left open so as to give the human mind access to that region. Any theory of knowledge which shuts that door leaves us out in the bleak, trackless wilds of nescience touching the high truths of religion, and the result will surely be that, even though an irrational and unintelligent faith may hold on to these truths for awhile, that faith may first be perverted, but will finally pass away.

The apologete must also guard against purely idealistic theories of knowledge. Whether it be a thorough-going subjectivism, which admits no sort of knowledge of anything outside of the mind and its various states ; or whether it be a pure phenomenalism, which allows the mind a knowledge of external objects, but asserts that these objects are purely relative and phenomenal, not real and abiding ; or whether, again, it be a constructive idealism, which gives to the objects of knowledge only such objective reality as the act of knowledge itself endows them with, all such theories must be carefully canvassed by the apologete. Any theory which shuts cognition up within the barriers of the subject, or blocks the avenues of objective knowledge, binds consciousness as a helpless prisoner in the castle of solipsism, in whose dreary silent depths he can know neither the world, nor other men, nor God.

The apologete is thus no idle spectator of, but must be an active participant in, the debates now going on in regard to the theory of knowledge. If he capitulates to the empiricist or idealist on the field of psychology, he will be compelled, sooner or later, to surrender to the skeptic or the agnostic in the realm of religion. His first care, therefore, should be to take his stand securely on a sound psychology, which gives a place to the *a priori* element in human knowledge, and regards experience merely as the *occasion*, but not as the *source* of cognition. Such a theory will give abiding reality to the fundamental laws of thought and to

the essential conditions of existence in the external world, and will find these correlated in cognition in such a way that the reality of neither is destroyed, and yet the knowledge of both is assured.

So on the side of the philosophy of belief equal care must be taken. Any theory which sets faith in antagonism over against reason, and tells us that we must believe what absolutely contradicts reason in its fundamental principles cannot be admitted. Any view which separates the sphere of faith from that of knowledge in such a way as to shut them off entirely from each other, and which says that we may believe what reason can give no evidence for must not be adopted. And any doctrine which so exalts faith above knowledge as to make it the sole instrument in matter of religion must be carefully guarded against. A true doctrine here will hold that faith and knowledge are supplementary to each in every sphere, but especially in that of religion. As all knowledge has at its roots an element of faith, so all true belief is rational, and rests on evidence. Knowledge and belief may follow different pathways, but they move in parallel lines, and both lead to certitude.

Having taken good ground in regard to these questions, the apologete is prepared to enter upon the wide field of theistic discussion. Theism may be treated either as a theory of the universe or as a doctrine of the divine existence. The former will lead to a theistic cosmology and the latter will result in a natural theology. Embracing both, theism may be defined as the doctrine which affirms the existence and continued operation of one infinite personal God, and presents this affirmation as the only adequate solution of the origin and constitution of the universe.

Theism on its positive side has to face two great questions. The one may be termed the psychology of theism and the other its ontology. The former will unfold the nature and origin of the idea of God in the human mind, and the latter will announce the reasons for believing in the existence of a Being corresponding to that idea. In dealing with the first of these questions, the apologete must make a careful analysis of the theistic elements of the human constitution, when such facts as these will be unfolded: A cognition of diety as the intellectual element, a belief in the existence of God as the faith factor, a sense of natural dependence and finiteness, a

feeling of moral responsibility, and an instinct or sentiment of worship. He will then be able to show how it comes to pass that men can apply theistic predicates to natural objects, can frame the theistic hypothesis regarding the universe, and are capable of learning of God by means of a divine revelation.

When the apologete turns to the question of the *origin* of the idea of God in the mind of man, he has a delicate and difficult task to perform. Able and persistent efforts are made at this point by evolutionary psychologists and ethnologists to explain the origin and growth of the religious constitution and theistic endowment of man in a purely empirical way and from elements which are not at first theistic or religious, and the apologete must be prepared to combat intelligently all such theories. He must show that the view which originates belief in deity in the craft of priests or cunning of kings really takes for granted the thing to be proved. Then the positivist who discovers the origin of theistic belief in fetichism must be refuted by showing that, before savage man can call a stone or a carved image his God, he must have the notion of deity already in his mind. Then Herbert Spencer, who seeks to explain existing theistic belief by means of ancestor worship, growing out of a peculiar ghost theory, must receive some careful attention, as representing a great school of sociologists. The apologist, with equal care, must examine those subtle, idealistic, evolutionary theories of the Hegelian and Neo-Hegelian philosophy, which attempt to explain the origin of man's knowledge of God as a sort of God-consciousness, wherein man's knowledge of God is virtually God's knowledge of himself. At this point special care is needed, for while the apologete may admit that man knows God because he is made in His image and likeness, he must be careful not to leave the door open for the entrance of a latent pantheism, which would surely reduce the numerical distinction between man and God to zero. The influence of primitive divine revelation in generating and perpetuating theistic belief and the knowledge of God must be carefully estimated. While the apologete must most cheerfully admit that supernatural revelation does much to give the well-defined knowledge of God which is found in Christian lands, and does everything to acquaint us with the provisions and conditions of the gospel, still he must distinguish carefully between the genesis of a

belief and its perpetuation, and he must specially avoid taking any position which seems to assume that the consciousness of man was, prior even to primitive revelation, atheistic and non-religious. He must maintain that man, made in the image of God, was theistic by creation; and, because theistic in his very constitution, he was capable of receiving and being instructed by objective revelation whenever given. So, in regard to the part that education, tradition, reasoning or reflection has played in producing and developing the idea of God among men, the apologete must exercise great care. That tradition and education have much to do with perpetuating and purifying the theistic idea must be acknowledged freely by the apologete; yet as he traces the tradition back, or reflects upon the conditions of education and reasoning concerning God, the query always arises: How did the tradition itself at first arise, and how is education or reasoning possible if men were originally devoid of the theistic capacity or of any knowledge of God? This is a delicate and difficult point of much interest.

The true view as to the *origin* of the theistic belief must distinguish between the way in which men in Christian lands *now* come to believe in God, and the way in which the belief arose in the mind of the *first* man; and it will assert that the idea of God is not innate in the sense that it is at first a fully formed idea or knowledge of God, but rather that theistic belief springs up naturally as the *a priori* constituents of the human mind are developed under the conditions of religious experience. Thus by a native constitutional impulse from within the soul, rather than by any non-theistic influences from without, is the genesis of the idea of God to be explained. This view will further maintain that on the metaphysical side the final explanation of the origin of the idea of God is to be found, as Descartes hints, in the postulate of the *existence* of God. The native theistic belief of the human soul thus constitutes an abiding witness within, to the actual existence of God without the soul; and in the last analysis this belief may be regarded as God's testimony in the psychological sphere, to the reality of his being in the ontological realm.*

Turning to the *ontology* of theism, the apologete has to do with arguments for the existence of God, or the reasons for believing in

*President Patton: *Syllabus on Theism.*

God. At the outset he must grasp clearly what his task is at this point. What is meant by the proof of the divine existence, and in what sense can the existence of God be proved? Are those right who, following the Kantian criticism, say that the divine existence cannot be proved? If they are not right, wherein is their error? Here the apologete will be wise to take strong middle ground, showing that he does not undertake to prove the existence of God by a strict deductive or demonstrative mode of reasoning, and yet asserting that the theistic proofs are of real logical value in establishing the objective validity of the native belief in God. The apologete will not undertake to prove the existence of a God of whom he is entirely ignorant, or in whom he has no simple belief, but he will show that the native constitutional belief in the divine existence is a logical and rational belief, which rests on good reasons and is supported by strong evidence. The apologete will also show that the theistic proof consists of many branches, and that these must be viewed cumulatively. It is a cable with numerous strands, and not a chain made up of many links. Its argumentative force does not depend on the strength of its weakest proof, but on the combined result of all its lines of proof bound together in one complex inductive process, which may be termed the theistic inference.

The apologete will find it difficult to classify the theistic proofs in a satisfactory way. The old division into *a priori* and *a posteriori* is good only so far, for many of the proofs embrace both factors. The following classification, though not free from defects, may serve his purpose: First, Those arguments wherein the materials of proof are drawn from the nature and contents of the human mind, and which may therefore be termed *psychical*. Here the argument from the native theistic belief, as the bridge between the psychology and ontology of theism, ought to be first considered; and then the proofs from the nature of truth and the conditions of certitude, from the notion of a necessary or all perfect being and from the idea of the infinite, would naturally follow in order. A second general class of theistic proofs would include those which are based on the principal of *causality*. Here the apologete must hold by a true doctrine of causation, which gives a place to the elements of sufficient reason and efficiency; and then he may proceed to unfold the causal arguments, setting

forth the arguments for a first cause of the universe in its totality, from the facts of order, system and law in the universe, and from the instances of adaptation and design observed everywhere. The third general class of proofs may be termed the *moral* arguments, where the elements of reasoning are drawn from man's moral nature and the conditions of the moral government under which he is placed. Here a sound ethical theory, in harmony with the theory of knowledge already insisted on, must be secured ; and the notion of *right*, the fact of *obligation*, and the idea of the *highest good*, will give the lines of proof. In connection with these proofs, those from human history, and from the universal prevalence of religious belief in some form, may also be unfolded. As these many strands of proof are bound together in one they form a strong cable, which the force of unbelief cannot break, nor the logic of atheism ever hope to untwine or destroy.

Having established theism on the positive side, the apologete must next enter on an active campaign against anti-theistic theories. In doing so he will take with him the armour and weapons gained in previous discussions. He may engage his opponents in the following order, commencing with the weakest : First, he may go forth against atheism in its various forms. So far as reasoned or dogmatic atheism is concerned he will have little difficulty, as it is a purely negative system, asserting nothing, explaining nothing, proving nothing, and satisfying nothing. In dealing with the practical atheist the apologete had better turn missionary and preach the plain gospel to him. Next, positivism, as one of the allies or retainers of atheism, must be combatted, alike in the form of pretentious Comtism, and in its more refined phases in England and America. Then modern agnosticism, which is often only atheism in fine clothes and called by a lordly name, must be confronted. It must be attacked at two points : first, its theory of knowledge must be impugned ; and secondly, its anti-theistic claims must be rebutted. Then materialism with its heavy artillery and earthworks must be assaulted. At three points must the conflict be waged : first, against certain subtle forms of semi-materialism, that would first put everything into its conception of matter in order to bring everything out of it ; secondly, against psychological materialism, which leaves God, perhaps, but blots out the human soul, and construes thought, emotion and volition

under the categories of matter and mechanism; and thirdly against pure or scientific materialism, which announces the double verdict, no soul and no God, and reduces all forms of existence and activity to the terms of matter and force, the apologete must wage an uncompromising warfare which knows no defeat. Next, the forces of deism, which admits the existence of God, but regards Him as the absentee landlord of the universe, must be encountered, and both its naturalistic and rationalistic wings must be routed. Then that great monistic system which has always been set in strong battle array against true theistic belief, and which is known as pantheism, must engage the undivided attention of the apologete, as it seeks either to lose the identity of the universe in God or to hide God away in the universe. Its four legions—Hindoo, Eleatic, Spinozistic and Hegelian—must be in turn attacked and overthrown. Then, finally, the scattering hosts of pessimism, secularism and socialism are to be warded off, while the flying mercenaries of spiritualism, who love good pay and do their fighting in the dark, are to be driven away by the weapons of truth.

Returning victorious from this long campaign, the apologete will be ready to enter the second section of the wide field in which his great work lies, that of historical or evidential apologetics. Here the great conflict is between the supernatural and anti-supernatural views of the Scriptures, of Christ, and of Christianity; and the Christian apologete must take his place as a leader on the side of supernaturalism.

Useful preparatory work may be here done by the apologete in the field of comparative religion, or, as it is sometimes called, the science of religions. Much that is new and useful to apologetics will be found here, and not a little of value to mission work will be learned regarding these false systems with which the Christian missionary has to deal. It must be kept in mind also that many anti-Christian scholars are working in this field, and covertly seeking by a flank movement to take the royal crown from the head of Christianity, to break it in pieces and distribute its fragments among all religions, leaving the Christian with perhaps the brightest jewel in her hand, but without a crown upon her head. The apologete must defend Christianity as the only religion worthy to wear a crown. In a critical and comparative way he will study the religions of Islam and Egypt, of Phœnicia and Canaan, of

Greece and Rome, of Assyria and Babylon, of Persia and India, of China and Japan, of Western Europe and America, and of Africa and the Isles of the Sea. By a comparison of the results of investigation in this wide field with Christianity, many valuable conclusions may be reached. Thus it will be discovered that the earlier religious beliefs are more monotheistic and purer than the later in every one of the great ethnic religions. It will also appear that the further back religious beliefs and practices in different systems can be traced, the more are they found to resemble each other, a fact which points to a common origin and to a primeval revelation. The study of comparative religion will also reveal the fact that the law of development in merely human or natural religions is *steady deterioration*. The light of primeval revelation grows fainter and fainter until whole races become shrouded in darkness. But with Christianity it is otherwise. The Christian system, together with antecedent Judaism, reveals a line of continual expansion and growth till the light became the noon-tide brightness of the gospel day. The only reasonable explanation of the facts is that all onward religious movement is the result of special divine interposition, and that the divine causality in the form of the supernatural has ever operated in the line of Judaism and Christianity. Hence the Christian system has gone on from one degree of strength unto another, while other religions are like streams which have wandered away from the channel of the supernatural until lost in the deserts of religious ignorance.

The apologete having discovered the supernatural as the peculiar possession of the Christian system, must explain its nature and manifestations. As to its nature, he will show that the supernatural is more than the merely supersensible or superhuman; that it is more than the hypermaterial, and other than God's ordinary modes of working in nature and of ruling in human history. The apologete must vindicate the reality of the supernatural as involving certain unusual or extraordinary modes of God's operation in relation to nature and human history which have religious ends in view. Then the great fourfold manifestation of the supernatural in the sphere of human history must be unfolded at length. First, the supernatural as manifested in *word*, which gives revelation as we have it in the Scriptures; secondly, the supernatural as manifested in *act*, which presents the miracle;

thirdly, the supernatural in a *person*, which exhibits the Christ of history as the divine Redeemer ; and fourthly, the supernatural as manifested in a *kingdom*, which sets forth the Church as a spiritual commonwealth.

Discussing the first of these, the precise nature of revelation must be explained. The supernatural communications which the apologete must defend and vindicate are those contained in the Scriptures ; and thus the Bible and supernatural revelation are to be regarded as synonymous from this view-point. Then the real historical character of this revelation and of its written record must be held fast, against all opposing or minimizing views. Critical and reconstructive theories of the religion and literature of the Old Testament, which makes Mosaism only a natural national growth among the Jews must be carefully scrutinized. Advanced Higher Criticism, with all its pretensions to high scholarship, must be met with equal and more reverent learning ; and no view which destroys the historical integrity of the Old Testament Scriptures as the inspired record of a real supernatural revelation, and regards these Scriptures as merely the product of the natural development of Jehovism among the Israelites, can be allowed to stand. So in the New Testament, those legendary, mythical, and tendency theories of the narratives which [rationalistic criticism advances must be driven entirely from the field by sober criticism.

Connected with revelation, the modern apologete will find a difficult question, which demands his serious consideration and vigorous defence. That question is the fact of *inspiration*. The complete discussion of this question belongs to the systematic theologian ; still the apologete has his work to do defending the true doctrine and refuting some false views. The apologete must maintain that inspiration is more than natural genius or lofty intuition, and more than the mere effect of the Spirit of God upon the persons who received the revelation. He must also hold that inspiration is more than mere divine guidance in regard to the moral and spiritual elements of the Scriptures ; and he cannot be content with any theory which gives us merely inspired *men*, but not an inspired *Bible*, or which professes to give us an inspired *Bible*, but not from inspired *men*. A true doctrine will argue in favour of the inspiration of the men as authors of the books, and of the Bible as the production of inspired men, so that the Scrip-

tures constitute a perpetual revelation from God to men of successive generations. Then, further, the apologete must defend a doctrine of inspiration which is plenary, though not purely mechanical; which is dynamical, though not of degrees; and which is verbal so far as the autographs of the inspired book are concerned. This gives us from God, by the agency of the Holy Spirit, a revelation which is permanent, infallible, and authoritative.

Dealing with the second form in which the supernatural is manifested, the apologete must consider the Miracle in certain aspects. The true character of the miracle, as an event in the course of nature, not effected by the ordinary causes operating in nature, but produced by direct divine agency, in order to attest the supernatural mission and message of him who works it, must be vindicated. The relation of the miracle to the uniformity of nature and to the divine agency must be explained in accordance with this idea of its nature. Above all, the position that the great purpose of the miracle is to attest or witness to the divine commission and communication of the person who performs it must be held fast, especially against the view which maintains that before the miracle can attest any doctrine to be of divine origin that doctrine must first have commended itself to human reason and conscience as good. Then objections against the doctrine of miracles must be answered. These will come from three main quarters—first from the scientific, where certain false views of the uniformity of nature prevail; secondly, from the philosophical, where wrong opinions in regard to God's relation to the universe are held; and thirdly, from the critical or historical quarter, where erroneous positions are maintained in reference to the nature and office of reliable human testimony. The apologete will have some hard battles to fight on this field; but, as in the case of inspiration, he must hold his ground and defend the true nature and function of the miracle in the Christian system.

Discussing the third branch of the historical manifestation of the supernatural the apologete passes to a study of the Christ of history as the divine Redeemer. Here the field of apologetical inquiry is very wide, but our present sketch can be but brief. The real historical character of the Christ of history must be made good against all mythical and non-historical theories. Then the

fact of His resurrection must be established in opposition to those who claim that His body was stolen, or that He did not really die on the cross, and of those who regard His appearances during the forty days as visionary. Then not only the historicity of Christ, but also His divinity, must be firmly settled against all naturalistic views. From prophecy fulfilled in Him, from His miracles and teaching, from His moral perfection and exalted claims and corresponding character, an overwhelming cumulative argument may be framed. The character of Jesus could not have been invented, and the record of His life cannot be fiction. The only explanation of the facts is the reality of the life, the teaching, the miracles, and the resurrection of Jesus of Nazareth. This may be made the Gibraltar of the Christian system.

The apologete will in the last place find the supernatural manifested in a kingdom, which is the Church. He may here describe God's three kingdoms. First, His natural kingdom in the material universe; secondly, His moral kingdom in His moral government; and, thirdly, His spiritual kingdom connected, so far as man is concerned, with redemption, and embracing in a certain way God's moral kingdom. This spiritual kingdom is that which Christ claimed as His, and which He said was not of this world. The complete discussion of this fruitful theme belongs to another department, yet the apologete can render useful service by showing that the Church is not a mere human institution, but is one of the forms in which the supernatural is manifested age after age. The apologete has a noble theme at this point. He may show that the Church is supernatural in its origin, for God is its author; that it is supernatural in its Mediatorial King and Head, who is Jesus Christ; that it is supernatural in its constitution and laws, which are found in the sacred Scriptures; that it is supernatural in its executive, who is the Holy Spirit; that it is supernatural in its conditions of citizenship, which all root in regeneration; and that it is supernatural in its culmination in the kingdom of glory.

The result of the work of the apologete in this second great section of the field will be the defence and vindication of the supernatural, and the refutation of all anti-supernatural views of the Scriptures, of Christ, and of Christianity.

A REMINISCENCE.

ON a Sabbath forenoon in the year 18—, the congregation of Renfield Free Church, Glasgow, saw entering the pulpit to conduct the services for that day, a tall thin stranger, his black hair falling over a low broad forehead. He was there in the character of a candidate for the pastorate of the congregation then vacant. The opening services were conducted in a very quiet unostentatious manner. The text announced as the subject of discourse was Genesis iii. 21, one not often preached from, and naturally exciting our attention. The heads of the discourse, which I noted at the time in my Bible, now lying before me, were these, in substance : first, Shame follows sin ; second, Man cannot hide his shame ; third, God hides it ; and fourth, God hides it at the expense of life.

The sermon, very quietly delivered, was to every intelligent hearer most interesting and instructive, so much so indeed, as to make one quite overlook the unpretentious and somewhat monotonous style in which it was delivered. The impression made upon the hearer was, that the preacher relied wholly for effect upon the message, that the manner of delivery was secondary altogether to the importance of the truth taught. And yet the truth was spoken with a plainness of speech and with a clearness and eloquence quite unique.

We had been hearing many excellent preachers of different styles of eloquence. To me this stranger appeared at once superior to the best we had heard. I was then a divinity student, and felt that it would be a great privilege to have such a teacher to listen to. In going out of church I remarked, perhaps with too much enthusiasm, to one of the elders, now deceased, that if the congregation were not satisfied with that minister, they did not deserve to have a minister. The elder and many others were equally favourably impressed. Some hearers, however, were not so well pleased. Some did not like his uncommon plainness of speech concerning sin and the shame that follows it. Some thought his

sermon dry, and his manner very unpopular. To me he seemed, like our former noble pastor, his immediate predecessor, to be one who was quite indifferent to popular applause, and above seeking it, while he appeared to be superior to him in this, that while his teaching was equally profound, it was set forth so clearly and simply that no listener could fail to be instructed, and no heart seeking the truth could fail to be impressed. We came back in the afternoon to hear him again. His text was from Galatians ii. 16, "If I build again the things which I have cast down I make myself a transgressor," and on this text we listened to the clearest and most interesting statement of the doctrine of justification by faith I had ever heard. So far as I was concerned my mind was made up to work and to vote for Mr. Marcus Dods as our pastor. I was happy to find that the same effect had been produced upon a majority of the congregation.

It soon appeared, however, that there was a strong minority, who were determined to oppose his election. Those of us who were not acquainted with Mr. Dods found, on inquiry, that he was already eminent as a scholar. He had edited a translation of Lange's "Life of Christ," a voluminous and learned work, and in addition to other literary labours, had published his matchless little book on the Lord's Prayer, entitled "The prayer that teaches to pray," and yet while so well-known in theological circles as a scholar, and a man of high ability, he had been for several years, six if I am not mistaken, on the probationer's list, and had been rejected by a considerable number of vacant congregations, such a fate being we know no criterion whatever of a preacher's worth or ability. Our moderator of session, the late Professor Gibson, then of the Free College, Glasgow, was a man noted for what he considered his unimpeachable orthodoxy, and was a very keen-scented watchman upon the walls of Zion, a most amiable man in private life, but ecclesiastically a man of war from his youth. If one could find his book on the question of marriage with a deceased wife's sister, it would be a perfect armoury for those who stand in the old paths on that question. His largest and last book in two volumes, entitled "Present truths in Theology," written in his own involved polemical style, is singularly worthless, and is only of use as a monument of a darkness that is passing away. Probably few of the readers of this magazine ever heard of it. I

remember after Mr. (now Dr.) Dods was settled, asking him, shortly after it appeared, if he had read it. His answer was characteristic and summed up the situation correctly, "Has anybody read it?"

There were among us warm friends of the worthy professor, some who had sat under his ministry when he ministered to a small flock on the South Side in Glasgow. These, with him, did all they could to oppose the election of Dr. Dods. There are always some who are willing to make a man an offender for a word, and some also who are willing to invent or pervert the word. These are prepared to ignore years of faithful teaching, years of labourious and eloquent defence of the great verities of the Gospel, and fix upon one or two statements, torn from their context, and build upon them, false and cruel accusations. Of such defenders of the orthodoxy of the Church it is often true, as Dr. Dods recently stated of some of them, that "their strong point is their ignorance." On the night of his election there were two motions placed before the meeting, which was protracted till midnight by the efforts of the chairman to defeat the friends of Dr. Dods. The one motion was for delay, the other for Dr. Dods' name to be placed in the call. The latter carried. The call was sustained. Several of the elders resigned and left the congregation. But the call went forward and was accepted. On the evening of the ordination, Dr. Dods in his remarks at the social meeting held to welcome him, told us how long he had been a probationer, and in how many vacancies he had preached without having received a call. This call, however, opened a door for him, and for the next twenty-five years he ministered to as intelligent and attached a congregation as ever surrounded a minister. He was paid a generous salary, and was throughout sustained by the sympathy and affection of his people. The character of his ministrations may be judged by the fact, that during his ministry in Renfield church, he was invited to be assistant and successor to Dr. Candlish, was twice invited to be a Professor, and was finally appointed to that position in the New College, Edinburgh. It may also be judged from the books which he has published, and in which, so far as I have seen, no critic, worthy of notice, has found any heretical poison. These books, so far as known to me, are "The Parables of our Lord," "The Seven Churches in Asia," "Israel's Iron Age," "Mohammed, Buddha,

and Christ," "Isaac, Jacob, and Joseph," "The Prayer that teaches to Pray," "The Book of Genesis," "The Epistle to Corinthians," and "An Introduction to the New Testament." All these writings are highly instructive.

It was impossible to sit under such teaching and not be benefited. Our professors in college in that day were capable of being supplemented by the learning and breadth of such a teacher. The privilege of enjoying the ministry of Dr. Dods was some compensation for time lost in listening to the dreary time-worn, unprofitable lectures in college. Under his ministry the congregation grew in life and strength. A most successful mission, in the Sabbath school of which I taught for some years, was conducted by it, in one of the worst localities in the city, and had the unremitting care and sympathy of our pastor.

Of Dr. Dods as a man, I would like to say that he at once won all hearts, old and young alike, by his noble qualities. In his own home he was kind and sympathetic to a degree which, as a student, I had never experienced before from any minister, and I had met with many. I had found, though, perhaps, my experience was singular, that a divinity student not enjoying the patronage of any person of note in the social or theological world, was not regarded with much interest by the ministers who had found their high calling amid the luxuries and cares of some prominent and wealthy congregation. Therefore I appreciated the consideration of one in the position of Dr. Dods. In the homes of his people his unassuming gentle spirit, his genuineness, his thorough sympathy in trouble, and his fidelity to every detail of duty, gave him a high and honoured place in the affections of his people. His manner on every occasion was simple and kind, and his conversation was always instructive. I remember one remark that has been of use to me in connection with the preparation of sermons. In speaking of his method in preparing his discourses, he remarked, that the best method was simply to consider whether what one wanted to say was worth saying, and then to say it in as simple a manner as possible, so that it might be understood by the hearers. His predecessor, the Rev. Duncan McNab, formerly of Campbeltown, was also a man who gave great attention to the preparation of his sermons. I remember him showing me in the vestry the manuscript of a lecture just delivered, and from the first line to the last

it was written with an accuracy and care, which would have been a model to any student. To write with this care was his constant practice, and the sublime thoughts he uttered were worthy of the care with which he transcribed them. But his style was very different from that of Dr. Dods. The effect of the preaching of the former was to fill the mind with high and sublime thoughts of the greatness and majesty of Almighty God, and his outburst of poetic eloquence, his burning sarcasm, poured out upon whatever was spurious and base in religious life, his reverent spirit in setting forth the glory of the great Redeemer, so remote from the familiarity of style assumed in the present day, drew forth our admiration, and made his teaching deeply impressive and valuable. I mention this in regard to Mr. McNab to contrast with his style the pulpit teaching of Dr. Dods. The former left one in the clouds, amid the mysteries and sublimities of spiritual truth, impressed and humbled but in perplexity of mind. Dr. Dods, while exhibiting the same profound reverence of spirit, seemed to me to make the truth and doctrine he expounded so clear and intelligible, that it was like a revelation. It was bringing the "divine philosophy down from heaven to earth." Much as I loved Mr. McNab, and had reason to do, I sat at the feet of Dr. Dods with an interest and with a delight, which never permitted me to be absent from my place to listen to any other preacher. And it was because the man was so worthy, so beloved, and his teaching so helpful, so educative, that his quiet and uninteresting delivery was not noticed by his people as a defect.

This man, for twenty-five years a faithful pastor such as I have described, and during the same time a voluminous writer, expounding and defending the Word of God, is now assailed as one who has departed from the faith, and become an enemy of what we deem the orthodox Gospel; and this, although he has in the most distinct and unmistakable terms expressed his adherence to the system of doctrine contained in the Confession of Faith. Into this dispute I will not enter. I would only say that to represent Dr. Dods as in the habit of teaching what is unsound on the doctrines of the Atonement, the Divinity of Christ, and the Resurrection, is to exhibit, in my judgment, an entire ignorance of his teaching, and to charge him with that of which he is not guilty. It seems to me a very discouraging feature of our Church life, that

what calls itself orthodoxy should so often manifest its zeal rather in attacking a faithful servant of God, than in deeds of charity and self-denial, and I will only say for myself that I believe, notwithstanding the expressions used by Dr. Dods which have given offence, that the faith of Jesus Christ has no more sincere disciple, no more competent defender, at this hour, in the Presbyterian Church, than Dr. Marcus Dods.

D. D. MCLEOD.

Barrie.

A VOICE FROM AFAR.

Weep not for me ;—
 Be blithe as wont, nor tinge with gloom
 The stream of love that circles home,
 Light hearts and free
 Joy is the gifts Heaven's bounty lends ;
 Nor miss my face, dear friends.

I still am near ;—
 Watching the smiles I prized on earth ;
 Your converse mild, your blameless worth ;
 Now, too, I hear
 Of whispered sounds the tale complete,
 Low prayers and music sweet.

A sea before
 The Throne is spread :—its pure still glass
 Pictures all earth-scenes as they pass.
 We, on its shore,
 Share, in the bosom of our rest,
 God's knowledge, and are blessed.

—JOHN HENRY NEWMAN.

BIBLE STUDY IN CONNECTION WITH THE AMERICAN INSTITUTE OF SACRED LITERATURE.

ONE of the characteristics of the present day is an increasing interest in the Word of God. The age is an age of Bible study. Never was the Bible so intelligently read and studied by so many people. The fact arises largely from the adoption of the International Series of Sunday-school Lessons, and the better education of the masses in general knowledge. This study has proven the Book to be an inexhaustible mine, yielding more wealth the more it is worked—an exhaustless treasury of truth. All Christians should hail with delight, and practically encourage every effort to induce a systematic study of the Word of God. Not only should it be thoroughly and scientifically studied by preachers and teachers because of their work, and by the young because scholars, but by parents and adults, that they too “need not to be ashamed, rightly dividing the the word of truth.” As the Spirit’s instrument of conviction, of regeneration, and of sanctification, the Bible should be experimentally studied by all, by old and young, by persons in all conditions of life, as the best means of a practical application of Divine truth to daily living.

Are Christians pre-eminently distinguished as a Bible-studying people? Are they characterized for a personal knowledge of Scripture? Should not each Church be a school of earnest Bible students?

Is there any book that should be studied more, both spiritually and intellectually? Many do a good deal of desultory reading of the Bible, but how many systematically, independently and comprehensively study, with the definite purpose of finding out the mind of the Spirit, for spiritual results? How much Scripture do we know *verbatim et literatim*? Of how many books of the Bible have we a definite idea as to their aim and their relation to the whole? How many of us could pass a creditable examination on the life of Christ? Such a knowledge of God’s Word as is here indicated ought not to be confined to theological students or Bible

class teachers, but be sought by all, both men and women, and each one could, in some degree, attain such a standard without a very great expenditure of time, means or strength.

Every Christian should feel that the systematic study, not mere reading, of the Bible is never completed. We should begin a course of Bible study that will only be stopped by death; undertake a curriculum the completion of which means matriculation into the celestial university, the graduation diploma of which is the crown of life. Availing ourselves of the ripest scholarship and best helps of the day, we should pour the electric light of modern learning upon the old Book, so that we may arrive at the most correct knowledge possible concerning the "mind of the Spirit," in revealing the Divine will. How many are there in the congregations and schools of the Christian Churches in Canada and Newfoundland, who, with such a purpose, will enter a "Peoples' University" for the systematic study of the Bible? How many boys and girls, young people, adults, old people, will try to give a portion of each day to definite Bible work under enrolment and direction, with a view to an annual examination? If a few in every church would heartily enter into such a scheme, the results to Christian life and work would be incalculable. There are none too old, too busy, or too unlearned to undertake it. The ability to read the English Bible with persistent application is the only requirement for entering this Biblical college. Every church, station, and mission should have its students.

CORRESPONDENCE SCHOOL.

To accomplish such a desired end, most thorough, systematic organization is required. Such organization is found in the "American Institute of Sacred Literature," which "has been organized with the single purpose of furnishing aid toward a more general and a more accurate knowledge of the sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included within the scope of its work. Its aim will be to encourage and promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as shall be found practicable. In accordance with this aim, the work of the Institute will include the study of (1) Biblical Hebrew, Aramaic,

and Greek ; (2) languages cognate with the Hebrew ; *e.g.*, Syriac, Assyrian, Arabic ; (3) the Bible in the original tongues ; (4) the Bible in the ancient versions ; *e.g.*, the Septuagint, the Vulgate ; (5) the Bible—both Old and New Testament—in English ; (6) Biblical Literature, Biblical History, and Biblical Theology."

The Institute curriculum of instruction covers seven courses in Biblical Hebrew and the Old Testament, seven in Biblical Greek and the New Testament, and in the English Bible, seven each in the old and New Testaments, besides courses in Aramaic, Arabic, and Assyrian, and in the Septuagint and the Vulgate. These courses are carried on under the direction of the instructors of the Institute and regular written examinations held at the completion of each course, for which a "course certificate" will be granted by the Principal of the Institute-schools. When three courses in any department have been passed, an "Elementary Certificate" will be issued ; for six courses in any department or departments an "Intermediate Certificate" ; for nine courses a "Progressive Certificate" ; for twelve courses a "First Advanced" ; for fifteen a "Second Advanced" ; etc.

It is an out-of-college course, designed for home-college work, and may be taken up by anyone who desires a systematic study of the English Bible according to the inductive method, or seeks a knowledge of the Scriptures in their original languages. Any one, more, or all of the courses may be taken until finished. Almost any person will be able to complete a single course in Hebrew, Greek or English, without interference with other regular work, in a year, and any two of the courses may easily be completed in the year. Only a fair education is required to begin ; the recitations and examinations are conducted in writing at home, and helpful criticism and progressive assistance is given by experienced instructors as required. Each student is furnished with an Instruction Sheet on each recitation, which contains full directions as to the work to be done, the order to be followed, etc., together with assistance and suggestions for the student as though he were in the recitation-room. An examination paper accompanies each Instruction Sheet, which the student fills out and forwards to the Instructor for correction, criticism, and suggestion.

The tuition fee is \$8 per course for the Hebrew, the cognate languages, Greek, or the ancient versions, which covers forty lessons,

and \$5 for each course in English, Old or New Testament, which covers twenty-four lessons, and pays for the instruction sheets in each case. Students may enroll at any time and progress as rapidly as they desire, provided they do satisfactory work and pay the fee for each course. The courses do not necessarily run concurrently with the calendar year, but may begin or end at any time. All fees must be paid to the undersigned, from whom applications for enrolment, also prospectus, detailing methods, books used, etc., may be obtained on application.

BIBLE CLUBS.

As a further means of promoting the systematic reading and study of the Bible in connection with the regular duties of daily life ; of securing for students at home the advantages of collegiate instruction ; and of developing the power of methodical thought, of mental application, and of orderly plan for the ordinary teacher of the Scriptures, "Institute Bible Clubs" may be formed. A club consists of six or more persons who unite in pursuing one or more of the above courses. Clubs may be organized in connection with one or more local churches, Sunday-schools, young people's societies, or kindred associations ; or in a college, an academy, or any institution of learning ; or independently of any such organizations. Each club shall have a leader who may through the instruction furnished by the institute guide the study of the club. His appointment must be approved by the Principal of Schools, Prof. W. R. Harper, Ph.D., of Yale College. The clubs may be either corresponding or non-corresponding. The corresponding clubs work under the direct supervision of the Institute, and are entitled to the advice and assistance of an Instructor.

Each member receives a Direction Sheet which furnishes minute directions for general, individual, and concerted work upon each "study" of the course taken up. The Club as a whole receives an examination sheet, through its leader, and through him forwards to the Principal of Schools for criticism the result of each "study," answers to examination and unsolved questions, and will receive from the Principal, criticisms, answers, suggestions, and advance examination sheets. Non-Corresponding Clubs work independently under the Leader, receive Direction Sheets, but maintain no regular communication with the Institute. Correspondence

Clubs pay to the Institute a fee of one dollar per member for each course taken, and Non-Correspondence an annual fee of one dollar per member.

EXAMINATION ON LUKE'S GOSPEL.

The Institute, for the purpose of encouraging Bible study, has also arranged to conduct an examination on the life of Christ according to the gospel of Luke, for all who will take it, whether they are reading the other courses or not. Examinations will be held for individuals, classes, schools, or groups on four grades of examination papers: "Advanced," for those who have done close and critical work; "Progressive," for members of adult Bible-classes; "Intermediate," for Junior Bible-classes; and "Elementary," for those under fifteen years of age. First-class certificates will be granted in each grade for all who obtain a minimum of eighty-five per cent., and second-class to those securing seventy per cent. A complete list of all who pass and obtain certificates will be printed and mailed to each person who takes the examination. Local examinations will be held under the supervision of "special examiners" on Tuesday, December 30th, to last for two hours, the answers to be in writing. The careful study of the International Sunday-school Lessons for the year ought to be sufficient preparation for the Elementary, Intermediate, and Progressive grades, and the course on Luke in the Correspondence School Department for the advanced grade. Thorough study, however, by any method will prepare a student for the examination. To cover the great expense of conducting these examinations, the following schedule of fees have been adopted, which covers all cost to the student:

- (1) For individual examinations, \$2.
- (2) For groups of two to five, \$1 each.
- (3) For groups of six to ten, seventy-five cents each.
- (4) For groups of eleven to fifty, sixty cents each.
- (5) For groups of fifty and above, fifty cents each.

Each student will receive an Examination Direction Sheet, giving the subjects for examination, methods of work and helps to study, and also specimen examination papers for each grade.

What we want is to get all ministers and every Sunday-school superintendent interested in this work, and voluntarily to under-

take to form groups of two or more who will prepare themselves for examination, and also to consent to act as "special examiners" to be present during the examination, collect the papers at its close, and forward them to the undersigned. The "special examiner" does not read and pass judgment on the papers, but will receive the certificates of those who have passed, and report to the individuals of his group; and also receive the enrolment fees of students and forward as above. If an examiner cannot attend to the details of working up a group and supervising the examinations, it will be sufficient to assume the general responsibility and appoint some person to do the work. The institute is undertaking to secure 100,000 examinations. Why should not Canada and Newfoundland, in the interests of Bible study, obtain 10,000 of these? It seems a very large number, but it is less than an average of one for every local church in our Protestantism. We want at once 1,000 who will act as "special examiners." If you approve of the scheme, do not wait, but send in your name as an examiner, and receive specimen examination papers and other information. We desire to have at least one examiner for every station, circuit, church or mission in Canada and Newfoundland by Oct. 1st. Help us, brethren, to reach the grand results that would follow from such an examination. Individuals or groups who desire to take the examination, will forward to the undersigned, at the earliest possible date, either directly or through the "special examiner" of the locality, their names, addresses, and grade of examination desired, also fees, not later than December 1st. Do not wait until December before enrolment, but decide and begin work at once.

The American Institute of Sacred Literature seeks to stimulate not mere systematic Bible reading, but thorough Biblical study. It is a "university extension" scheme, by which the advantages of college attendance are secured to busy people by correspondence. It is a "Home College" by which ex-students may pursue a post-graduate course in the Bible, or review, under improved methods, their former studies. It is a "Correspondence Academy," by which those desiring a systematic course in Bible instruction may secure the assistance of specialists in their departments. It is a "Preparatory Seminary," in which those who have never pursued any methodical English Bible study, nor studied the

Scriptures in either of the original languages, may begin with the very elements under the direction of experienced college professors. All the instructors of the institute are scholarly educators, representative men from the faculties of Yale and similar institutions, and the Directors represent the principal theological colleges of all the leading Protestant denominations in the United States, and we expect soon to see Canada represented upon the staff of Instructors, and on the Board of Directors. The Principal is seeking a thorough organization for Canada and Newfoundland, under the supervision of a representative Canadian Advisory Board, which we hope soon to be able to announce, and of which the undersigned has been asked to act as secretary. The hearty cooperation of ministers is expected and of others solicited.

It would be a grand thing to have 10,000 certificates from the American Institute of Sacred Literature held by our Canadian young people, to have 2,000 Bible Clubs in active operation, and at least 1,000 ministers and laymen students in the Correspondence School. As an incentive to definiteness of aim in Bible study, and as a means to thoroughness and the husbanding of results, these schemes must have the hearty support of all lovers of the Word. We should be glad to know how many commend them. By arrangement of the Institute all students for the schools or clubs, and candidates for the examination in Canada and Newfoundland, must enter through the Canadian Secretary,

A. M. PHILLIPS.

11 Avenue Place, Toronto.

ITINERATING IN CENTRAL INDIA.

II.

Two marches more brought us to Partabgarh, the royal city of an Indian Raja. Here we were fortunate in getting for our camping ground near the city walls, a delightful spot, partly grove and partly garden. It suited our purpose admirably, as our tents were well sheltered from the sun, and we found desired opportunities of meeting some of the better classes who were wont to resort there.

This city with its 20,000 inhabitants had never been visited by any missionary. On the evening of the day of our arrival I rode through the city preparatory to making an attack on it. As I passed through the crowds thronging the streets, I felt that I was being surveyed by unfriendly eyes, and saw none disposed to offer a kindly salutation, my own being stiffly and coldly returned. The city had an air of prosperity, trade seemed brisk, and the people were well dressed and abundantly adorned with jewels of gold and silver. My spirits grew depressed as I passed through this hostile atmosphere, and I realized with new force the insufficiency of the human agency. The next day was the Sabbath and we rested. Our evening service at the tent was not well attended although invitations had been freely given in the city. The few who did come suddenly rose up and angrily went away because we refused to discuss with them.

Next morning we went up in force to the city, and having selected a wide open space, so as not to obstruct the traffic, or give any ground of complaint, we took our stand and began to speak. An immense crowd soon gathered. We were listened to for a little, but when it became evident that we were setters forth of strange doctrines, one and another began to ask questions and raise objections, and soon a general tumult arose in which only a few near the speaker could hear. It was quickly noised abroad that the "Sahib log" had come to spoil the Hindu religion. A Mohamedan official engaged the catechist in a discussion regarding the Divinity of our Lord. I moved to another place and began to

speaking. Scarcely had I opened my lips when a conceited young man elbowed his way up and, planting himself before me, demanded an answer to his question, "Where is God? Show us God." When told that God is a spirit and invisible, he shouted derisively, saying, "That is no answer." Then another shouted, "Come to the temple and we will show you our God. Show us your God." Next a Mohamedan cried from the outskirts, "Who is Jesus Christ? Whose Son is He?" Finding it impossible to make much impression then, we quietly ended our discourse, inviting the people to come to our tent and ask as many questions as they chose, and we would gladly discuss with them. In the afternoon we returned and were listened to without disturbance. During the following days of our stay we went from ward to ward, preaching in all parts of the city. In some quarters we were well received, in others there was no disposition to hear, but rather to give trouble. One morning as we were speaking in a retired spot near the main bazar, a great crowd of lewd fellows of the baser sort gathered about us. Insolent questions were asked, abuse and taunts were hurled at us with a view to make us angry. On a signal given the air was rent with hoots and piercing yells, and dust and gravel cast about. Several times the scenes of that morning were repeated in that and other places. One needs to hear the cry of an Indian mob but once never to forget it. Every afternoon quiet and, we trust, profitable discussions, were held at the tent with a number who came to visit us. Some professed to believe that the Christian religion is true, but they said, "How can we leave our caste and friends?"

We next moved our camp eighteen miles to Mandesaur. This is a large city of 31,000, situated on the railway, and only thirty-one miles from Neemuch. During the time of the mutiny a large body went from this place to attack the Europeans at Neemuch, who were compelled to take refuge in the fort, where they were besieged for seventeen days. But in time vengeance was taken, and the ruined walls of the city still bear the marks of the cannonading. This city has long borne a bad reputation. Before the suppression of Thugism many a traveller, relieved of his possessions, found his last resting place near its walls in a hastily scooped grave, and wife and children in some far-off village looked in vain for him who would never return.

It is always with difficulty that we can preach in this city. It is literally full of idols, and its inhabitants are mad upon them. On a former occasion the helpers were stoned, and we were prepared to expect rough treatment. However, on two evenings we were permitted to preach without much opposition, and the people afterwards dispersed quietly, but on the third evening, being in a Mohamedan quarter, we were given to understand that we would not be allowed to speak there. We were soon interrupted; angry disputants insisted on being heard; the excitement increased, and a Mohamedan, seizing the occasion, stepped up beside us and began to harangue the people, urging the Hindus to stick to their religion, and the Mohamedans to theirs. Then someone assuming authority began to drive the people away, shouting, "To your homes O Hindus and Mussalmans." Dust and gravel now filled the air, and we were compelled to leave amid deafening shouts and cries, followed by the mocking crowd.

We had told them of the holiness of God, and of the Mediator, and of the Divine offer of salvation. But they did not want to be disturbed in their religion or their sin. The great mass of the people seem perfectly content with their religion, and only want to be let alone. "Your religion may be good enough for you" they say, "but ours is good for us. Go to your own people and preach." An old man, the highest official in a large city, said to me, "Your morality is good; teach it if you like, but don't tell the people to forsake their ancestral faiths. Even if a man should forsake a bad religion for a good one he must perish in hell." The Hindu is taught that to forsake the religion of his fathers, however unsatisfactory that may be, is an unpardonable sin. Again and again I have been told that all religions are divinely appointed; that, as many roads lead into a city, so by many ways we can reach salvation, and so, however hard the lot of the Hindu may be, he is persuaded that it is the best way for him. He must reap the fruits of his sins committed in a previous birth, and struggle along, hoping that by feeding the Brahmans and performing the duty of his caste he may attain emancipation. The orthodox Hindu will listen to our preaching, and show a certain interest in the new religion; even commend it as most excellent and true, but in his heart he has not the slightest intention of exchanging his own for it. It is the religion of a people beyond the pale of caste, of an

alien race, and what has he to do with it. Were not cows, camels, horses, monkeys, etc., all created by one Creator, and their food, habits, manner of life and work, assigned to them ; and would it not be disastrous for the horse to become assimilated to the camel. So God has appointed for each race its religion, and it must cleave to it. This belief makes it extremely difficult to get near the conscience of a Hindu, or to make him weigh seriously the claims of Christianity. However true and good it may be it is not his, so what has he to do with it. When a single individual here and there is detached from the mass of Hinduism, his friends regard him as utterly ruined for time and eternity. He becomes as lost to his family as if he had been reduced to ashes on the burning ghat. Terrible are the obstacles in the way of a man of respectable family and caste who may be disposed to accept the Christian religion. He has literally to give up all for Christ. A process of disintegration, which may turn out, however, to be only a readjustment or reconstruction of old materials, is going on in those parts of India where Christian agencies have long been employed. But while here in Central India many of the objectionable features of caste are not found, yet such as it is it has its original and deadly grip on the people.

It is easy to talk in eloquent strains of India's hoary system of superstition, caste and idolatry being ready to fall into crumbling ruins. But one should beware of underrating the forces that are still active, and of awakening false hopes in the Church in Christian lands. There is danger lest baseless hopes of a speedy conversion of India's millions, through the force of a reaction, give way to a despairing inactivity. While we rejoice that there are great changes going on in those centres where education and Christianity have exercised their influence for scores of years, yet we must not close our eyes to the fact that the stronghold of Hinduism, though being undermined, is yet defiant, and the mass of the people, Hindus and Mohamedans, are still in the darkness of death. Satan has had his seat here in India for long centuries. He has skilfully woven his net, and bound the millions of its people hand and foot in its meshes.

We see rents in the net here and there, but not without a mighty struggle can India's people be set free. The Prince of this world will not flee before a mere handful of skirmishers sent out

from the ranks of the hosts of the army of the Lord. Let the Church realize the nature and magnitude of the contest that must be waged, and gird on its armour, and arise in the might of its Lord to do battle with deep-rooted error and inveterate superstition. An unclean spirit has for long had possession of India. Let us remember that "this kind goeth not out but by prayer and fasting."

It is lamentable to see the utter want of a conviction of sin, and of a hungering after righteousness, and the unconcern as to the future manifested by the people. They appear to be but little troubled with doubt as to the efficacy of the expedients resorted to, to secure future bliss. Let one example out of multitudes suffice. One day I accosted a man diseased from head to foot as the result of his vice. I spoke to him of the evil of sin, and the painful deserts he was already receiving, and warned him to flee from the wrath to come. With the utmost unconcern he said he was reaping the fruit of his vice now, and as for other sins, he was calling on Ram and feeding the Brahmans, and it would come all right at death. Truly "the heart is deceitful above all things and desperately wicked."

While full of confidence in the power of the gospel and in its perfect adaptability to human needs, let us squarely face the difficulties, and put forth the needed efforts to spread the Truth which alone makes free.

W. A. WILSON.

Nemuch, Central India,

CAWNPORE.

DOES any one ever forget the impression made on him by the first recital of the story of Cawnpore ; of the gallant defence for three weeks of an exposed and ill-protected entrenchment ; of the treachery that drew the little band of Europeans away from such protection as they had, and the murder of the men, many of them wounded, and all weak for the want of food, by the Sepoys, who had attached themselves to Nana Sahib ; of the cruel confinement of two hundred and six women and children, already exhausted by the sufferings they had endured, in a small house of two rooms near the terrible well, which on the approach of the English army was made the grave of the whole company, who were brutally massacred by the orders of a man who had but lately been most servile in his attentions to his English " friends," whom he entertained in princely fashion, and in whose society he professed the greatest delight !

And here we were standing on the very ground where all this happened ; and where the most awful of tragedies took place one sees now only fair monuments suggestive of Christ-like peace, a stately church, a simple cross, and an Angel of Peace keeping watch over the remains of those " which came out of great tribulation."

The first open expression of the discontent and suspicions of the Indian Sepoy army took place at Berhampore, where a regiment broke into mutiny, refusing to obey the commands of their officers. This regiment was disarmed, but the men marched to Barrackpore, a military station near Calcutta. Here on the 29th of March, 1857, a Sepoy, called Mangal Pandey, when on parade, fired at one of his officers, and shouted to his comrades that " From biting these cartridges we shall all become infidels," rousing the latent hatred of their English masters, and the religious prejudices of the native troops.

How long it had been working, or in what way the agitation, which led up to mutiny, had begun, no one can certainly say. During a number of years discipline had not been well maintainde

in the Bengal army, and when occasional cases of insubordination occurred, old officers who had served for years with their regiments, and who believed their Sepoys incapable of the treachery they afterwards displayed, were unwilling to punish severely, and so things went on, the men becoming more and more unruly, the officers less able to control them.

Many reasons are given for the outbreak of the mutiny, and while probably the annexation policy of Lord Dalhousie may have excited the patriotic feelings of some, and the very small number of British troops in the country, have given a hope of success in the event of a general rising, it seems certain that the famous "greased cartridge" business, touching as it did the religious prejudices of both Hindus and Mahomedans, caused the final explosion. There can be little doubt that the majority of the Sepoys were ignorant enough to believe in the lies told them by the designing and disloyal among them, that their caste was to be broken by order of the Queen of England, and that for this purpose cartridges greased with hog's fat were to be used in future.

A current prophecy, that on the hundredth anniversary of the battle of Plassey (1757) the British *raj* should come to an end, was generally circulated, and the fulfilment confidently relied on by a credulous people, among whom were few so wise as the Sikh gunner, who after assisting in a repulse of rebel Sepoys was overheard saying, that "If these fools of Pandies had ever been at Battses Hotel, Vere Street, Oxford Street, they would not have come on so boldly." It is amazing that so general an impression of the scanty population of the British Isles should have been entertained, that it was supposed that if all the Englishmen in India were to be destroyed, the supply of fighting men would be done—that the teeth of the nation would be broken. Exaggerated reports, too, of reverses in the Crimea were industriously spread by agents of the ex-King of Delhi, who hoped to build again his throne on the ruins of the English rule.

Early in March a present of two chapatties (native cakes) was passed from village to village signifying in a general way that something was about to happen, and warning people to be on the watch.

These rumours and tokens acting on an already discontented and unruly army brought matters to a head, and after the trouble

at Barrackpore, first at one camp and then at another, the Sepoys broke into open mutiny, and so inadequate were our means of defence that had it not been that in the providence of God the design of a simultaneous rising was frustrated, India must have been for a time snatched from the English, and the entire Christian population have been sacrificed.

The town of Cawnpore at the time of the mutiny contained about sixty thousand inhabitants. The cantonments extended along the southern bank of the Ganges in a straggling line about six miles in length, the civilians' houses, church, and assembly rooms lying to the north-west of the Ganges canal which intersected the camp near the middle, the native lines and officers' bungalows lying to the south-east. In the extreme north-west corner, and close to the river's bank, was the magazine.

The situation of Cawnpore, now as then, is flat and uninteresting in the extreme, and the dust and glare unusually trying even for an Indian military station. About the middle of May, when the scorching winds of the hot season, even with all possible appliances to mitigate the intensity of the heat, made life to Europeans a languid existence, news came of the rising of the Sepoys at Meerut, Delhi, and other stations. With more than three thousand native troops and only a handful of European soldiers, many of them invalids, and a Christian population of less than a thousand people, the larger number of whom were women and children, there was reason for apprehension. A request for reinforcements was sent to Sir Henry Lawrence, who could ill spare from his little garrison at Lucknow a single European soldier, but who promptly responded and gave what help he could.

However, things began to look brighter, and General Wheeler, who was commanding at Cawnpore, knowing the straits that they were in at Lucknow, sent forward to the assistance of Lawrence, along with the men whom he had asked from him, a detachment of British soldiers that had come from Benares after disarming the native troops there. This was on the third of July.

General Wheeler had, with a blindness that seems inexplicable, asked Dhoondoo Punth, better known as Nana Sahib, for help at this crisis, and at once, and we can fancy with what alacrity, a guard of two hundred of the Nana's retainers was sent to watch the treasury.

Nana Sahib was the adopted son of Bajee Rao, Peishwa of Poona, the last of the great Mahratta family, whose kingdom and power of plunder were taken from him by the British at Mehidpore, and who had retired to Bithoor, a sacred Hindu town about twenty-one miles from Cawnpore, where receiving a liberal allowance from his conquerors he quietly passed the last days of his life. At Bajee Rao's death, in 1851, this adopted son insisted on the continuance of the pension that had been granted to the father. This he failed to obtain, though on the refusal of the East India Company to grant it, he had instituted a law-suit against the Company, employing as his agent in the case a Mahomedan named Azimoolah, a man who by his address had risen from being a domestic servant to be the trusted adviser of the Nana, and a favourite in English society in London, where he had gone to prosecute his master's cause.

Both Nana and Azimoolah were on the most friendly footing with the English residents at Cawnpore, and though Nana refused to accept of English hospitality, because his position as Bajee Rao's heir, was not officially recognized, and he was not allowed the number of "guns" he considered his due, yet he himself entertained in the most lavish way, and showered attentions on his European guests. There was apparently the most friendly feeling between the wily Mahratta and the military and civilian residents, and it would have been strange if the straight-forward, outspoken Englishmen had suspected the hatred of the race, and the thirst for revenge on account of his lost law-suit, that burned in the breast of the smiling, gracious Dhoondoo Punth.

When it had seemed to the officers in the station that the revolt of the troops was only a question of time, they had insisted on a place of refuge being prepared for the Europeans, and General Wheeler had, reluctantly (for he had perfect faith in his Sepoys) given orders to throw up a mud wall around a couple of hospital buildings, near some barracks in course of erection, and near the native lines. One of the houses was well-built, but small; the other and larger building had a thatch roof. The entrenchment was exposed on all sides to attack, and a mud wall only about eighteen inches wide at the crest promised but little protection to the defenders of the position in case they were obliged to retire to it. A number of light guns were placed in position, and abundance

of small arms and ammunition. Orders were given to lay in provisions for twenty-five days.

Azimoolah one day said to an officer, "What do you call that place you are making out in the plain?" "I am sure I don't know," was the reply. Azimoolah suggested that it should be called "The Fort of Despair." "No, no," answered the Englishman, "we will call it the Fort of Victory."

On the 4th of June, the day after the troops had been sent on to Lucknow, because it was thought that danger to Cawnpore was passed, the blow fell. The cavalry first, followed by the infantry, broke into open mutiny, setting fire to the camp bungalows, and plundering the treasury, sparing, however, the lives of their officers, hardly a mercy considering the terrible trial before them.

When all the Government rupees had been taken possession of (patriotism and religion never caused them to forget the rupees) the men marched out of Cawnpore towards Delhi, the centre to which all the mutineers were hastening. But Nana Sahib had other work for them to do. At first the Sepoys were very unwilling to return to Cawnpore, and it was only by offering large bribes, and the promise of unlimited plunder, that Nana prevailed on them to follow him.

Nana had other ambitions than to help to build up the power of the king of Delhi, a power which would probably assign to him, whatever his efforts in the cause, a very inferior position. His first aim was to exterminate the hated conquering race, a congenial work for one of his calibre, but he also cherished the hope of making a kingdom for himself, and therefore wished to attach to his person the Sepoys who were hastening to put themselves under the command of the deposed king of Delhi. Unstable as water, and never able to resist the clink of gold, the whole force came back to the abandoned camp.

At the first alarm the Europeans had fled to the entrenchments, but all hoped that as the rebels had gone danger to life was over, and some of the military had returned to their bungalows, congratulating themselves on a danger happily passed.

Nana had kept himself well informed of the progress of events in the land, and knew better than our countrymen the hazardous position of the English, and feeling that now was the time for him to strike, he threw away his mask and appeared in his true

character, the revengeful and cruel foe of those who, relying on his friendship, had appealed to him for protection. On Saturday, the 6th of June, a letter was received by General Wheeler from him, in which he announced his intention of bombarding the entrenchment.

We can imagine the confusion that followed the reception of this hostile message. Some of the officers were at breakfast in their own bungalows when summoned to the entrenchment, and all hurried to their poor little city of refuge, not taking time to gather together any of their household possessions. Many went without even a change of clothing. Now was seen the folly of having left to the last moment what ought to have been done weeks before. In spite of such warning as had been given in the mutiny of the Sepoys in other places, an Englishman's inborn contempt for an Oriental foe had prevented them seriously considering the situation.

About noon of the same day on which the challenge was received, Saturday, the 6th of June, the first shot was fired by the rebel troops, and from then till the fatal 27th day of the month the cannonade was almost continuous. Very soon every door and window in the two houses had been demolished, and when, at the end of the first week, the thatch roof of the larger building used as a hospital took fire and was totally destroyed, the plight of the wretched company was terrible indeed. Ladies who had never known a hardship were forced to spend day and night without the shelter of a roof, in such heat as one living in a temperate climate can scarcely imagine. Sheets stretched over rifles set up as poles to shield them from the direct rays of the sun were only a mark for the enemy—an enemy who respected neither helpless women nor tender children, and who were bent on exterminating every white face and every Christian in the country.

But for the more awful tragedy that followed the story of this three weeks siege would seem to us the saddest in history. In this short time two hundred and fifty of the little company of one thousand people were buried in a well near the entrenchment; buried silently and at night, that those who carried their comrades and friends to their last resting place might not be marks for an ever-watchful enemy. Some were stricken down by the sun; some by disease; many were killed by the bursting of shells and

by falling masonry. The protection afforded by the wall was so slight that in a very short time all the regular artillery men were killed, and a volunteer corps had to take their place.

One does not wonder at the contempt which the military authorities had shown for their Sepoys when we consider that during a period of three weeks so small a band, one thousand all told, and the majority women and children and invalided men, a band always decreasing in size and becoming weaker and weaker for want of proper nourishment (for the food supply was found to be miserably deficient both in quantity and quality), held this exposed and ill-protected entrenchment against an enemy numbering thousands, and almost daily receiving reinforcements, as company after company of mutineers reached Cawnpore on their march to Delhi. Held it, and held it, too, so well that at last the besiegers refused to again face the Sahib *log*, and treachery had to do what lead and steel in Sepoy hands could not do.

On the twenty-sixth day of June the following document was carried to the entrenchment by a messenger, and delivered to General Wheeler: "All who are in no way connected with the acts of Lord Dalhousie, and are willing to lay down their arms, shall receive a safe passage to Allahabad." The General, although most unwilling to do so, over-borne by a majority, sent an acceptance of the Nana's offer. The wet season was at hand, indeed every day the rains were expected to break, and one tropical shower would have completed the destruction of the walls and of the old barracks, rendered insecure by the long continued fire of the enemy, and the ditches in which the women and children had taken refuge would have become pools of water. The scanty supply of food, too, was done, so that even had the men not been bound to consider first the safety of the women and children, death by starvation was all they could hope for. All would probably have died rather than capitulate, had they been free to do so. But they had no choice.

The besieged, however, made their own terms of surrender, and when Nana sent an order for them to quit the entrenchment on that same night, gave him such an answer as might be looked for from the unconquerable spirits who had so bravely upheld the honour of British soldiers. So it was at last agreed that the garrison should march out next morning, June 27th, under arms, each man with

sixty rounds of ammunition, carriages were to be in readiness for the women and children, and for all unable to walk, to carry them to the ghat or landing place at the river's side, where boats should be in waiting to take them to Allahabad.

The fatal day dawned, and amid crowds of curious and mocking Sepoys, the sad procession of Europeans, among them some of the bravest men and noblest women whose names history records, haggard and weakened by the fearful trial through which they had passed, wended its way towards the ghat where they hoped to embark, and to quit the spot where they had endured such sufferings. On they go, wounded and weary, and faint for want of food, jeered at by the rebel soldiers, who had feared to face them as enemies, but who were now eager to triumph over them when they had been drawn out from their defences, and when they were helpless in the trap laid for them by traitors. On they go, slowly, painfully, till they reach a ravine leading from the main road down to the water's edge.

When the last Englishman had entered the narrow gorge the entrance to it was at once closed by a line of Sepoys, and no native was allowed to pass that sentry. The water's edge was reached, and the boatmen, looking on carelessly, watched the Sahibs help the women and children to embark. Then a bugle call rang out, and at once from all sides, bullets were poured in among the devoted band, and when an attempt was made to push the boats out into the stream the thatched roofs were fired and many burned to death.

Nana Sahib had laid his plans well. English courage had defeated him once, but he had so arranged matters that courage should be of no avail. With a steep bank behind them, and the Ganges in front, covered by guns in the hands of expert marksmen, with hundreds of cavalry and foot ready to rush down on them from every quarter, what could they do? For though so small and broken a company they had so borne themselves during the siege that Dhoondoo Punth felt it necessary to bring against them his best soldiers, and in overwhelming numbers.

The work was soon done. Two or three boats that had managed to pull out into the river were captured and their occupants massacred by troops lining the opposite shore. Four men only, two officers and two privates, survived, after desperate fighting and

marvellous escapes, to tell the dreadful story of what they and their countrymen had done and suffered during the fearful struggle of these weeks.

A little stone cross bearing the words "In memoriam, June 27th, 1857," has within the last year or two been erected on the fatal spot.

Nana had so far been very successful. No Englishman was left alive in Cawnpore, and the women who had escaped death were marched back to confinement in a house near his own. Some captives, nearly all women and children also, who had been seized near Cawnpore, while on their way from Frittegarth to Allahabad, swelled the number of prisoners, and two hundred and six people were crowded into a little house of two rooms. One of the vilest of native women was appointed to watch them, and to drive them, two and two at a time, to Nana's compound to grind corn for his household, the most menial service they could be put to. Only native food was allowed them, and this prepared and given them by the lowest and filthiest in their habits of Indian castes.

In the meantime English troops were nearing the scene of war. General Neill and "brave Havlock" were hurrying their men on as fast as the climate and flooded state of the roads would permit. Many were stricken down by the sun; many by cholera, that scourge of the rainy season in India. Carts and baggage animals were pressed into service, but the condition of the roads hindered terribly their progress. Still on they came by forced marches, overcoming every obstacle, intent on bringing relief to those who would never know that succour had been so near them—those to whom relief was to come in another way.

Nana had sent out troops to oppose the English, but now he had not weary, wounded men and women to contend with, but a well-ordered army hastening to a rescue of their own countrymen, and half maddened by reports of massacre which they still hoped might be false. What were thousands of Orientals against hundreds of British at a time like this! At one point where Nana's troopers were drawn up to prevent the passage of a narrow bridge, a post which a few brave men could have held against great odds, at the very first rush of Havelock's soldiers the Sepoys broke and fled without firing a shot. They saw in the Sahibs' faces the expression they "wear when they do not mean to turn back," and that was enough.

Nana now began to realize that vengeance was near, and took council with like-minded brothers and friends as to what was to be done with the English ladies. The matter was soon decided. About five o'clock, on the 15th day of July, five men who had been imprisoned with the women were ordered out of the house, and in presence of the Nana and a brilliant following were shot down.

We can scarcely speak of what followed. The Sepoys were ordered to advance to the Bibi Ghar (house of the ladies) and fire on them, too. They refused to do so. One Sepoy afterwards gave as a reason for his refusal, that in case the Sahibs were to come back into power again he wished to stand well with them. We may hope that some of these men were actuated by a nobler motive than this.

Five men, two of them butchers by trade, were hired to execute the Nana's orders.

"It was the short gloaming of Hindustan, the hour when ladies take their evening drive. * * All was concealed amidst the interior gloom. Shrieks and scuffling acquainted those without that the journeymen were earning their hire. Surzur Khan soon emerged with his sword broken off at the hilt. He procured another from the Nana's house, and a few minutes after appeared again on the same errand. The third blade was of better temper; or perhaps the thick of the work was already over. By the time darkness had closed in the men came forth and locked up the house for the night. Then the screams ceased, but the groans lasted till morning." On the morning of the 16th sweepers were employed to throw all the bodies, the "dying as well as the dead," into a well near the house of massacre.

Soon after sunrise on the morning of the 17th, Havelock and Neill, with their troops, entered the now panic-stricken city, and when we know what sights greeted them, can we wonder at the punishment meted out by them to the blood-stained offenders! We can not wonder; we can only lament that with the guilty many people, innocent of any active crime against the dead, suffered. The sight of the room "ankle-deep in blood," and the walls "scored with sword-cuts, not high up as where men have fought"; bits of torn garments, women's dresses and children's pinafores; tresses of hair; torn leaves of Bibles and Prayer-books—can we wonder that men should be maddened by these things to

do deeds that in quieter times they would shrink from! We may not judge them.

It is a terrible picture, and it is not good to gaze too long on it. Let us cover it reverently out of sight, and dwell only on the heroism of our countrymen when in such desperate straits, and of the brave trust in God shown by many among them at a time when there seemed no light to relieve the darkness.

And Nana? No one knows his fate. A fugitive and a vagabond he went forth from the face of the earth. He had hoped to build for himself a throne and a name, and at the same time gratify the cruelty of his nature by the murder of those whom he thought stood between him and the attainment of his desires. For a few days he received the homage of a half-servile, half-disdainful people. For ever his name shall be a synonym for blackest and cruellest treachery.

MARGARET CAVEN WILSON.

Nemuch, Central India.

SHANGHAI GENERAL MISSIONARY CONFERENCE,
1890.

THE first general Conference of Missionaries in China was held in 1877. Some 120 delegates attended from 19 societies. At the Conference recently held about 430 delegates attended from 40 societies. Hence the present Conference may be regarded as phenomenal in numbers, and epoch-making in results. Owing to pressure of business the proposed 10 days lengthened into 12 days. Papers to the number of about 60 were presented. It would be useless to attempt even a summary of any of these papers. It may be of interest to the readers of the MONTHLY to hear something on two points, viz., characteristics of the Conference, and its practical results. From these it will be seen that the Conference was a brilliant success, and it is safe to say that none of the criticism of the great London Centenary Conference will be launched against this gathering of 1890 in Shanghai.

Chief among the characteristics of this Conference were :—

(1). A desire for practical results. In 1877 it was felt that the time had not yet come for formulating opinions and enunciating them as opinions of the Missionary body in China. But the time has now come when *unanimity* is practically arrived at on all the subjects which come up in Mission work in China. This unanimity found expression in reports by committees on all the subjects of the papers.

(2). Hence papers were printed beforehand, and presented only in briefest resumé. No long speeches were tolerated. An efficient business committee scrutinised all resolutions before they came before the general body. Scores of irrelevant motions thus found an early grave, to the great saving of the time of the Conference.

(3). Union, so far as practicable, was the watchword of the meetings. Nothing was heard of "Baptist bombs, Methodistical torpedoes, and Presbyterian shot and shell." The Chinaman who understood English and attended the meetings, would go away as

his Hindu brother did from Allahabad exclaiming "I can't make out that they are different sects." Jeremiads in the strifes of denominations were discountenanced by those essayists who treated subjects bearing on the matter.

(4). A spirit of prayerfulness, in public and in private, for results, for blessing ; for absent missionaries toiling on, while we had withdrawn to rest awhile ; for bereaved missionaries, two or three of whom were afflicted during the sessions of the Conference. There was read a paper prepared by a lady missionary, prevented by mortal illness from being herself present.

(5). A spirit of thanksgiving, which on more than one occasion found expression in the singing of the Doxology. The happy conclusion of the Union Version question was a matter for which all were devoutly grateful to God. The miraculous escape of 300 missionaries, who might have met their death through the total and sudden collapse of the staging on which they were to be photographed, will be forever remembered by those who were present. Six or seven were injured slightly but not a life was lost.

It might be expected that a Conference with such characteristics would be fruitful in results, and so it proved. The question, Was it really worth while ? is abundantly answered by the following summary of actual results :—

(1.) An invaluable addition to literature of Chinese Missions, by experts in special departments, not only in the essays, but also in the discussions. The bound volume will prove indispensable not only to every missionary, but to every person or committee who desires to know the consensus of opinion on every subject of Chinese work.

(2.) *Absolute unanimity* in a plan for a new union version of the Bible, for all China, in three literary styles. It is felt that versions by individuals, however excellent, do not satisfy the Church at large. Several partly union versions, and as many individual versions, were represented by their respective advocates. The fact that a simple plan for the work was unanimously agreed on is simply astounding, considering the interests involved. This is the "crowning result" of the gatherings.

(3.) Steps were taken to secure a Bible in Chinese with summaries, chapter headings, and brief explanations, so as to render the book more intelligible to the heathen.

(4.) Arrangements were made for producing an annotated Bible prepared by missionaries of the different sects, and which is to be absolutely unanimous, so as to guard against unsuitable notes. This is a phenomenal result. Does it betoken "Civil War?"

(5.) With a view to secure harmonious working in literary effort, a committee has been permanently entrusted with the *unification*, classification, storage and sale of standard books at important centres.

(6.) A committee has been elected to present a statement to the Chinese Government making it clear what Christianity is and what it aims at, and while thanking the Government for protection in the past, asking for the immediate and effectual suppression of libellous charges against Christian missions.

(7.) Three separate appeals for more lady workers, more lay workers, and more ordained men, were melted into one trumpet-call for ONE THOUSAND WORKERS for China, in five years!

(8.) Statistics have been collected, more extended, more thorough and more careful than were ever before taken. The late Conference was attended by more missionaries than were to be found, in 1877, in all China. Now we have over 1,300 missionaries; communicants (1877), 13,035; 1890, 37,287; increase of 286 per cent. There are 520 organized churches, of which 94 are wholly self-supporting, and 49 others partly so.

(9.) A committee was appointed to report upon the difficult subject of division of the field, and upon comity between missions. Their report was unanimously adopted and the committee was made permanent.

(10.) A permanent committee of correspondence was elected to serve as a medium of communication on subjects of common interest.

(11.) All the previous results might have been attained without the presence of two Knoxites. But No. 11 relates especially to them and other young missionaries. To us there came the inspiration of such sights and sounds, and the benefit of private interrogation of veterans on every detail of pioneering in Honan. Many isolated and perhaps discouraged workers went home with the new knowledge and new zeal drawn from mingling for days with all sorts and conditions of missionaries. The young missionary who came with a docile mind and aggressive inquisitiveness, not only profited

by the public meetings, but by the many private gatherings, where youth and inexperience could sit cheek by jowl with age and sagacity, and hold free enquiry.

In conclusion, hear the words of an old missionary :—" We have spoken of the wide diversity of organization to be found in mission work in China, but that diversity gained very little prominence in the sessions of the Conference. The predominant and overwhelming impression was that of unity in variety. The ten companies do not more naturally make a regiment, and several regiments constitute a brigade, than do the forty societies of Protestant Missionaries in China, form against heathenism, one united army."

D. MACGILLIVRAY.

Honan.

THE EDITOR'S BOOK SHELF.

The Book Shelf is well stocked this month. Several valuable works have been added to its catalogue and are awaiting inspection. But book-reviewing is slow work. The critical spirit is irregular and not always subject to command. Like the divine afflatus, it observes times and seasons. September does not appear to be one of the favoured months. It may be that sympathy with decaying Nature has something to do with it. At all events, the fact remains that we could not coax or cudgel the spirit of the Shelf.

While we are waiting for the spirit's coming an announcement falls under our notice that will make every student's heart glad and his teeth water. The Clarks and the Scribners have combined their forces, representing the enterprise of Scotland and America, for the production of "The International Theological Library," a series of volumes upon great subjects, to be published under the editorship of Prof. S. D. F. Salmond, of Aberdeen, and Prof. C. A. Briggs, of New York. The first of the series is announced. It is by Canon Driver, and its subject is "The Literature of the Old Testament." Then will follow Apologetics by Prof. A. B. Bruce, of Glasgow; the History of Doctrine by Prof. Geo. P. Fisher, of Yale; Comparative Religion by Principal Fairbairn, of Oxford; the Theology of the Old Testament by Prof. A. B. Davidson, of Edinburgh; the Philosophy of Religion by Prof. Flint, of Edinburgh; Symbolics by Dr. Schaff, and the Literature of the New Testament by Prof. Salmond. It is safe to predict that there will not be one weak book in this series or one that any thorough-going student will not find indispensable.

Standing at one end of the Shelf are two books in the well-known style of Hodder and Stoughton. One is the latest edition to the Expositor's Bible, a commentary on St. Luke, by the Rev. Henry Burton, M.A. The other is a new expository and homiletical treatise on the Miracles, by Rev. Prof. Laidlaw, of the New College, Edinburgh. The subject is well-worn, but if our first reading was not entirely uncritical and superficial, students will find in this discussion much fresh thinking and careful exposition. Of course the aim is popular rather than critical, but we can see that sound exegesis is at the basis. Dr. Laidlaw is one of the most popular and, some

say, the best preacher in the Free Church. John McNeill, in giving us his opinions of the professors in New College, said :—"Laidlaw is our prince of preachers ; his appointment was a real loss to our pulpit power." The present volume is the result of years of study on the Miracles of our Lord. Next month we must give our readers the benefit of a competent scholar's criticism.

Abridgment of standard works is always difficult and usually unsatisfactory. Difficulty arises when omission becomes necessary and another hand is put to the task. Even the author himself may fail in an attempt to produce an abridged edition. To maintain the logical connection and preserve the proportions is well-nigh impossible. And if sharp-sighted students detect imperfections in the recently published abridged edition* of "The Life and Times of Jesus the Messiah." They will remember that under the circumstances loss was inevitable. In Edersheim's large work there is a profusion of detail, a wealth of illustration and a rich glow of colouring, and yet to the thorough-going student it is all necessary. Any extensive omission disturbs the proportions of the work and entails a real loss.

While all this is true and must be noted by the honest reviewer, it is also true that an abridged edition of Edersheim will be a boon to a very large number of readers. The original work is, in important respects, unequalled by any of the many Lives of Christ that during recent years have been published. It excels all others in its attempt to give to the life of Jesus its true historical setting. Dr. Edersheim knew too well the externals and surroundings, to err in matters of Jewish history, geography and archæology, had too sympathetic an insight into the distinctive characteristics of Jewish thought and feeling, and was too faithful an historian to blunder in matters of fact, or to subordinate history to artistic effect, painting the real life of Jesus in the delusive and changing colours of romanticism, as Farrar is ever prone to do.

But Edersheim's wealth of learning, and masterly reproduction of detail almost oppresses the ordinary student. He loses his way in the superabundance of materials. Hence the call for an abridged edition. Dr. Edersheim resolved on supplying this want, and a condensation would have been made by himself had not the pen dropped from his hand forever, and he left his great work, executed on so grand a scale, a monument

*Jesus the Messiah. Being an abridged edition of *The Life and Times of Jesus the Messiah*, by Alfred Edersheim, D.D. London: Longmans, Green & Co. Toronto: Presbyterian News Co.

to his memory, and a rich legacy to the universal Church of Jesus the Messiah.

During the eighteen months that have passed since the author's death, his plan of abridgment has been carried out under the oversight of Prof. Sanday, of Oxford, and is now given to the public in a convenient volume, in every way worthy of Edersheim's name. The name of Dr. Sanday is a sufficient guarantee that the work has been done with care and scholarly ability, and that students everywhere may accept the new edition as perfectly trustworthy and a faithful reproduction of the author's two-volume work. Its greatly reduced price will give it a circulation far beyond that of the unabridged.

Sermons are not usually interesting reading and some ministers, Elmslie, for instance, never read published sermons at all. Still, the wise gleaner may find in the field of sermonic literature handfuls of good grain that, in well cultivated soil, will germinate and yield an hundred-fold. The second volume of the "British Weekly Pulpit,"* is now before us. This penny weekly, edited by Dr. W. Robertson Nicoll, is really the best thing of the sort we see. Its sermons are carefully selected from recent discourses of the foremost living preachers, and are nearly always stimulating and suggestive. The outlines are sometimes too meagre to be of any use to other sermonizers, but the reports of services, sermons and prayers are always interesting. The weekly issue is quite a success in England, but is not known in Canada. Nor do we recommend it, because a far better thing for Canadian readers is the bound volume issued at the end of each year. In this form the weekly sheet may be preserved for future reference and, bound in good style, the volume is both valuable and attractive. In the volume now before us there is a great variety of matter by men whose names are known and honoured the world over.

Now that we are at sermons, suffer a few sentences about a volume of McNeill's. The stir made by this ready-witted Scotchman and his growing popularity was sufficient guarantee that his sermons would be read. Nisbet & Co., of London, did not venture much when they started the "Regent Square Pulpit," a penny weekly, giving one of John McNeill's Sunday sermons. Ten of these sermons have been collected and published by the Willard Tract Depository, Toronto. They were all preached in

*The British Weekly Pulpit, Vol. II. London: Hodder & Stoughton. Toronto: Willard Tract Depository, 1890.

Regent Square ; but several of them had done duty long before. One seems quite familiar ; it is about Benaiah and the lion that he slew in a pit on a snowy day. Even to-day we can hear the lion roar as we heard him one Wednesday evening in McCrie-Roxburgh, Edinburgh. There is a great deal that is fine and fresh and fiery in these sermons, but woe be to the man who plagiarizes from them.

Elsewhere in this issue readers will find an article by Rev. Prof. Beattie on "The Materials of Apologetics." That article is a part of Dr. Beattie's inaugural lecture which, in pamphlet form, is now before us. We have re-read the entire paper and admire greatly its strength and systematic arrangement. We are not surprised to learn from intelligent Southerners that Prof. Beattie has already won the confidence and respect of the Southern Church.

But readers may judge for themselves of the lecture. They will find it consistent with the traditional positions of the Church, and moving with more or less of independence and originality along traditional apologetic lines. But for this very reason, owing probably to our "total depravity," we are bound to confess a little dissatisfaction. We have been waiting for a new apologetic, and for Dr. Beattie to fail us is something of a disappointment, and while musing the fire burned.

This is not the place in which to discuss the methodology of Apologetics, and none but a specialist should deal with it. But will no specialist leave the time-honoured, hard-beaten road? Must we always open with the Theistic Argument, *a priori* and *a posteriori*, or, as Dr. Beattie puts it, *psychical, causal and moral*? Should not Christian Apologetics be, first of all, *Christian*—Christocentric, not theocentric? starting with a Christ historically known, not with a God supernaturally revealed or metaphysically indispensable? the man Christ Jesus, a revealer, not God, the unseen, revealed? We are Christians, not theists. We believe in the Christ and His doctrine. It is His Person and His Doctrine that we are to defend. Is not the apologete's stand, then, by the Christ of history, the records of whose life and teaching are preserved in the New Testament? And is he not required to study and defend Christ's doctrine of God, of man, of the universe, and its philosophical presuppositions.

It does seem that such a course would vitilize apologetic. Without assuming the inspiration of the Gospels, a thing the apologete is not at liberty to do, but regarding them as, in the fiercest light of criticism, credible and historically trustworthy, the apologist could surely construct an argument not only vital, but powerful. By concentrating the Christian

forces on this one fundamental doctrine, the theanthropic personality of Jesus, much useless skirmishing would be avoided. Dr. Beattie does, indeed, acknowledge this to be the "Gibralter of the Christian system." But, if Gibralter, why not here run up your flag and plant your cannon? If you hold Gibralter, you hold the Mediterranean; but if Gibralter be not impregnable, the defences of Malta will not save your system. So said Paul, and he took his stand on the resurrection of Christ as being the citadel which, if held, nothing can be lost, but past which, if unbelief forces its way, "then is our preaching vain, and your faith is also vain."

Nor will such a system be meagre. Philosophy, science, non-Christian religions, whatever is vital to the traditional system, will find its true place here. Here the decisive battles must be fought and won. Miracles are possible, are probable, if the one Miracle be historical. This suggestion may be impracticable, but it is surely worth considering. If practicable, it may not be inviting to traditionalism, to apologetic it would be life from the dead.

HERE AND AWAY.

This Department has been so long "away" that many old friends were beginning to feel anxious.

We are "here" again, still able to make a fair shew in the flesh, glad to know that our absence was noticed, and promising regular attendance in future.

During the summer months the college buildings were like "a lodge in some vast wilderness," the solemn stillness broken only by a few "birds of passage." But a new day is dawning. From the ground comes up "the sound of that advancing multitude which soon shall fill the desert." They come from Dakota, Manitoba and the Rockies, from the log shanties and pine forests of Algoma and Muskoka, and from down by the sounding sea.

But there are those who will not return. They said "Good-bye" in April last, and stepped out into the untried and uncertain. They have faced the presbyteries for license, and the vacant congregations for—oh! the humiliation of it—calls. A large number, however, found favour in the eyes of the people and have been given leave to toil.

Sitting here, on the eve of a new session, we recall the names of those, who, last year ruled the realm. Their word they thought was law—it is a common weakness in graduating classes so to think—but their reign over the societies and the College has come to an end. Another king will arise that knows not Joseph. The class of 1891 will, during the coming year, be as great heroes and demigods as were their predecessors, and so the apostolic succession moves on. The whirligig of time brings sure revenges. The freshman of yesterday will be a senior to-day and a graduate to-morrow. Each man and each class has a chance. Let those who come wear their honours blushing, and excel those who have gone in their efforts to play well their part, maintain the dignity of the College and hand on its good name unstained to those who follow.

But the men of '90, where are they? Bradley serves under the Stars and Stripes, in St. Thomas, North Dakota. Clark is "doing splendidly," so the *Advertiser* man says, in First Church, London. Crawford, the ex-president, divides public attention with Niagara's roar, and holds his own

with a little to spare. Drummond raised a perfect whirlwind in Carberry, and is within sight of happiness. One of the McLarens (J. M.) will find elbow room near Chatham; the other (P. J.) has been cultivating muscle and courting health by the Northern Lakes. McQuarrie is in a strait betwixt two calls, and Peace pipes for Madill in Concord Congregational Church, Toronto. Walter Muir, a decent Scotchman, succeeded the late lamented Doherty, in Carluke, and Esson Reid will teach the youths in Manitoba College a dozen different things, and perplex the unsophisticated with the conundrums of metaphysics. Shaw went back to an old love in Tilbury; Talling yielded to the new love of St. James', London, and Wilson is still receiving the attentions of the coy and fickle vacancies,

Probably by the time these lines see the light, the entire class of '90 will have settled. This is very gratifying indeed, and points the proverb: Always room on top. But it also suggests reflections on the not always wise preference given to young men. The calls come from the vacant congregations for young men, the younger the better, fresh from college, with a few well thumbed sermon-manuscripts and many untested theories. The average vacancy will prefer almost any untried man to one who has learned by experience some of the needed lessons of life. This discrimination is usually unwise and often prejudicial to the interests of the Church. But for this the young men are not to blame. The fault lies with the congregations, and with the men to whom the years have brought the inevitable yoke, whom time has soured and seeming failure turned into Ishmaelites. Congregations will always choose beardless boyhood in preference to crabbed age and haughty experience. When the spirit grows old and grim and cold, the sort of "horse sense" that belongs to a vacant congregation will turn away to the brightness and glow of youth. And yet it is so hard to keep the spirit young and the heart gay with the barren years of a probationer's life behind, and the same drear treadmill round before.

The opening of another session brings word from others besides the class of '90 who will not return this year. Some are compelled by hard unpoetic necessity to remain out; others yield to the seldom valid arguments of mission stations and their superintendents, and others seek a happy hunting ground abroad. A periodical craze for Union, Princeton or Edinburgh, seems to strike Canadian colleges. A restless feeling takes possession of one or two undergraduates; foreign birds have pretty feathers; and so they start out on a wild goose chase. Occasionally a man

of good parts is the victim of this fatal malady ; but years of observation shew that it is usually a second-rate man, one who has had more " stars " than medals, who fails to find his level in a Canadian college. We try to cherish the hope that American colleges do not accept, as fair samples of Canadian students, many of the men who could not find in Knox College a sphere for their peculiar abilities. If Kerswell will " bring up our end " at Princeton, his absence from Knox during the coming session, which we sincerely regret, will not be all loss. When Canadians develop self-respect Canadian institutions will not be undervalued by Canadian students.

We have no sympathy whatever with the foreign craze, and think it both unprofitable and ungrateful. But we are not blind to the weaknesses of Canadian colleges, and recognize the great responsibility resting on our Church in this matter. The Church should support the colleges more liberally, add to the teaching staff, and make the libraries more nearly adequate to the demands of modern times. The libraries of our theological colleges are not creditable to a Church like ours. The college senates, too, would be none the worse if a few modern ideas unsettled their use and wont. We have no glaring instances of professorial inefficiency to complain of as they have in Scotland. But unless a professor reads widely and revises his matter constantly, his lectures grow musty and lose interest. In Canada it is almost impossible for professors to keep abreast of modern thought, their time and strength are demanded so much by public duty and ecclesiastical routine ; hence students are sometimes fed on " dried tongue." Not only matter, but methods, may need revising. The time-honoured lecture system has had its day and has not been a brilliant success. Students object to dictation as a drudgery. Other methods less wearisome and more inspiring are called for. When matter and method are both satisfactory, some may still be restless ; but students worth holding will not be drained off to foreign institutions.

The programmes are out for the annual meeting of the Knox College Alumni Association, on Tuesday and Wednesday, Sept. 30th and Oct. 1st. A large amount of important business will be brought before the meeting on Tuesday evening, and an adjourned meeting will likely be held on Wednesday afternoon. The Honan Mission, the Library and the MONTHLY, nominations for the Senate, reports of committees, and a discussion on the B.D. course are some of the items specified. The Annual Supper, on Wednesday at six o'clock, at which the retiring president and others will give addresses, should be well patronized.

Several of the subjects should receive some previous consideration. The MONTHLY, its present position and future management will require careful and intelligent thought and action. A weak-kneed or an illiberal policy now would be disastrous. The place is made for a creditable magazine. If we are true to ourselves and our time and produce a periodical deserving of life, sustenance can be found and a sphere of usefulness. In any case the question should be carefully considered.

An interesting discussion is sure to arise on the proposal to rearrange the B.D. course with a view to specialization. It is felt by many that the interests of theological learning would be advanced if this post-graduate course were so arranged that, instead of attempting to cover the whole field of theology, a man were given options and required to pass very thorough examinations in one department. In this way, it is thought, substantial work would be done. Candidates, having concentrated their attention on one subject, would have a thorough grasp of it in all its bearings; and as an exhaustive study of any one department involves a knowledge of all the others, the result would not be abnormal. The Alumni might consider this question and, if thought advisable, memorialize the Senate.

Several propositions not mentioned on the published programme are to be made to the Association. One relates to an Alumni sermon similar to the Princeton custom; another to a theological lecture, as they have in Victoria and other colleges, and a third to the holding of a meeting of a more devotional nature in connection with the annual meeting of the Association. Not a few graduates have already expressed themselves as strongly in favour of devoting two full days to a series of meetings in connection with either the opening or closing of the college. Certainly the devotional meeting, with the observance of the Lord's Supper, would be a source of real refreshment. Two days of such mountain-top experiences would send us far on our way, more sympathetic, consecrated, united.

College opening will be of special interest this year. The announcement of the installation of the new professor and his inaugural lecture is all that is needed to crowd Convocation Hall to the doors. The opening exercises will take place on Wednesday evening, Oct. 1st, at 7.30 o'clock. Rev. Dr. Laing, Moderator of the General Assembly, will address the newly-inducted professor; Dr. Parsons will address the audience, and through them the Church, on the claims of the College, after which Professor Thomson will deliver his inaugural lecture.

It is unnecessary to urge the Alumni to send up a large representation. Every man will do his best to be present. Nor is it of interest to graduates of Knox alone. All our ministers and the Church at large are interested in this appointment and in knowing Professor Thomson's attitude towards questions of vital importance in Apologetics and Old Testament Literature. His lecture will appear in full in the October number of the MONTHLY.

Now that the summer vacation is over, the editor of the MONTHLY is arranging for a number of strong articles on subjects of interest. Already the new wheat is coming in and the mill will soon begin to grind. The MSS. of several good articles are in our pigeon-holes waiting their turn. Dr. Parsons has a strong one on "The Obligations of the Baptismal Covenant;" Prof. Panton, who gave us such an excellent descriptive article on the Mammoth Cave, has a better one on the Yellowstone Park. Rev. D. M. Ramsay has been studying New Testament theology for years, and now has an article ready on Weiss' theory of the Gospels. Prof. Thomson's lecture will appear in October. Besides these we have others equally good in sight.

Just to give *HERE AND AWAY* a good wind-up, here is a sample of the replies we sometimes get. One of our stand-by poets was asked for a fragment for a recent issue. Here is his answer :—

You asked me for a poem
 And I tried my best to rhyme ;
 I often got the poem,
 But got 'left' there every time.

Take these verses, tho' I know 'em
 That they aren't worth a dime ;
 But you asked me for a poem
 And I've done my best to rhyme.

If you wish it, you may show 'em
 Of a poet past his prime ;
 Or, if better, you may stow 'em
 In the basket. 'Tis no crime,
 Tho' you asked me for a poem
 And I've done my best to rhyme.