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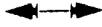
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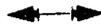
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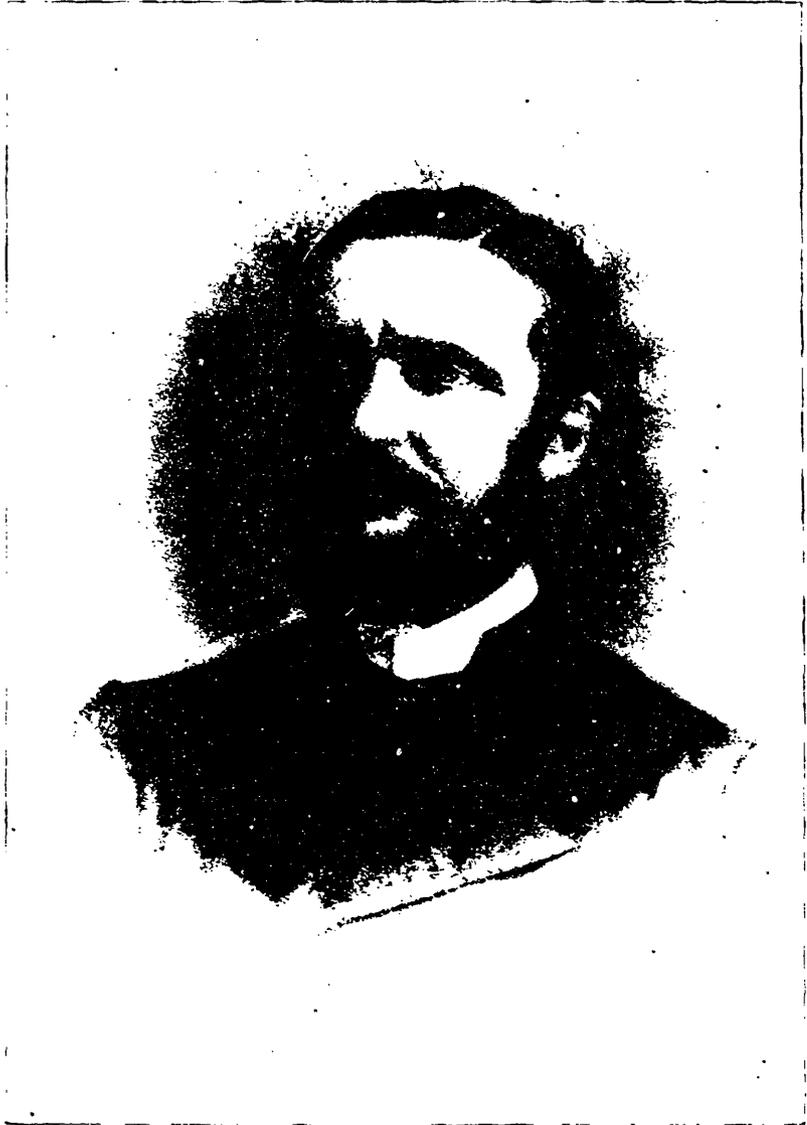
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TORONTO, APRIL, 1896.

GENERAL.

REV. D. J. MACDONNELL AS A PREACHER.

IT is not necessary in this brief sketch to lay special stress on the fact that Mr. Macdonnell was a great preacher. It will be more profitable to try to set forth some of the qualities which gave him a pulpit influence quite unique among preachers, and in range and power probably never surpassed in Canada. It very rarely happens that such a combination of qualities that make the preacher is found in any one man. Mr. Macdonnell had scholarship, style, passion, judgment, self-restraint, tact, sympathy. All of these played their part aptly and readily under control of the higher spiritual faculties, which quickened and irradiated them with life and light drawn from those divine fountains which were the habitual haunts of his soul. Mr. Macdonnell's sermons are difficult to criticize. He himself used to say that he had no plan for preparing his discourses. But it is possible to set forth some of their most striking features.

Mr. Macdonnell's preaching was *exegetical*. This was, perhaps, its most marked and essential characteristic. A discourse purely theological, or philosophical, or historical, he could not compose or deliver. His reverence for the Bible was so great, and his study of it so profound and habitual, that he invariably made it, directly or indirectly, the foundation of his pulpit utter-

ances. This was true not simply of what we may call, strictly speaking, his expository sermons, but also of those which dealt with themes of the moral and spiritual life, and any one of the manifold practical issues of the kingdom of God among men. Most striking and suggestive of all was his exceptional familiarity with Scripture. His aptness and correctness in quotation were not merely an unsought ornament to his discourse; they let us also into the secret of the cogency and force and the majestic authority of his presentations of the truth. His notable preference for the Revised Version* and his perfect mastery of its language showed much more than the mere instinct of a scholar for the accurate reproduction of his original text. It was the outcome of his intense desire to give as nearly as possible to his hearers the very sense of the Word of God. I have said that he had scholarship. By this I simply mean that he was competent in the department of thought and the field of literature of which he was a professional exponent. A good scholar is nothing more. The ideal of every true preacher is to be nothing less.

Mr. Macdonnell had not the time, amid the multiplicity and pressure of the claims upon his attention, to give himself to special inquiry in regions of Biblical or theological investigation. But early in life he had learned the true method of scriptural study, and had acquired a sure grasp of the principles of hermeneutics, as well as a thorough acquaintance with the languages of the Old and New Testaments. It may surprise many to hear that he was pronounced by his professors to be the best Hebrew scholar of his year in the University of Glasgow. True, he never made languages a specialty. His passion was for living, fruitful ideas. Yet he knew that the primary thought of the Bible is the only sense that can honestly be given as authoritative, and hence he recognized the value of the instrument which affords

*Mr. Macdonnell seemed to have the language of the whole of the Revised New Testament at ready command, and he almost invariably used it in quotations. A very touching instance of its effective employment was once afforded at one of those memorable Sunday morning references to members of the congregation who had died during the preceding week. An old woman, slightly weakened in intellect, and in very reduced circumstances, had long attended the St. Andrew's services with great regularity. She was always conspicuous by her peculiar dress and bowed figure. She died in her lodgings with no one beside her. In speaking of her death, her minister referred with deep feeling to the hardness of her isolated lot, and the simplicity and confidence of her trust in her Saviour, who, he added, "shall fashion anew the *body of our humiliation*, that it may be conformed to the body of his glory."

access to this first intention of the sacred writers. But so justly did he regard the original language of Scripture as being essentially an instrument that he seldom directly referred, even by way of appeal, to the Greek or the Hebrew text. A trained student sitting under him would soon, however, come to feel that the passages explained were being treated with adequate knowledge and skill. Whether he gave an opinion on a disputed sense, or whether he studiously refrained from giving any, as he so often did, one felt that there was reason with the expounder, and that it would be hazardous to question the soundness of his position. But, beyond this, in the running comment or the casual allusion, anyone who had gone over the ground appreciated the fact that the speaker had traversed it also, and was familiar with its heights and depths, its broad expanses, its unsure and rugged places also, where the unwary are apt to stumble. Hence he was a great expository preacher, dealing with his theme as a whole, and its parts, all with largeness and comprehensiveness of survey, and yet with a sure and delicate touch; like the great organist to whom the use or misuse of the stops, or the finer adjustments of the harmony, are as much a matter of conscience, care, and sensibility as the underlying motive of the piece, or the general effect of the performance.

Connected discourses on the Book of Job in the Old Testament, and on the Beatitudes and on the First Epistle of John in the New, are good specimens of his power in Bible exposition.

And yet it was not as an expository preacher, in the ordinary sense of the term, that Mr. Macdonnell wielded his greatest power. His supreme faculty was that of applying to the needs and problems of daily life the truth of God as he found it revealed in the written Word. The Bible to him was a storehouse of *principles* for the guidance of the whole of our *undivided* life. On the one hand, the Bible was not treated as a dead letter, or a collection of objective formulæ, but as a living, quickening spirit. On the other hand, the individual man was not thought of as a bundle of faculties or habits, but as a unitary system, controlled by a dominating purpose and acting under a single will. To save men meant practically to have their purpose and will inclined towards what is high and worthy; and they must be so inclined reasonably and intelligently, as befits those who are informed alike with a mind and a spirit. Hence he played upon the reason and will of his hearers with the energy

and persistency that sprang from absolute devotion to men and truth, and from the intensest conviction of the reality of the one sure way of salvation. The written Word must be the norm of thought and the guide of conduct, and the Christ himself must furnish the motive and the example. Hence all duty was to him sacred, and all life itself became holy when it was made in its very essence Christly. Therefore it was that he was so clear and strong in proclaiming the need of whole-hearted consecration, of bringing every thought into captivity to the obedience of Christ, of making all our thinking, doing, and acting not only a test, but an expression of our Christianity.

Naturally he had much to say on matters of fashion or custom, upon whose propriety differences of opinion prevail among professing Christian people. It was in dealing with such questions that his influence as a public teacher was, perhaps, most deep and lasting. In denouncing particular sins or meannesses he was, it is true, more vehement and thrilling; and our ears still ring with the tones in which he inveighed against national and personal dishonor or injustice, especially to the poor and friendless. But among the many boons which Toronto as a community owes to its loved and trusted friend and servant, probably none is so valuable as that which was conferred by him in showing by precept and example how a man might be an active citizen and at the same time a devoted Christian, the best of companions and withal a saint of God. Of his treatment of what may be called more particularly "burning questions" of public interest, there is here neither space nor need to speak. In dealing with these and the whole class of related subjects, his judgment, tact, and intellectual and moral sympathy were conspicuously manifest. What he has said and done in this sphere of his manifold activity is on record in many a heart and conscience. In much of the home life of the city, and, we may trust, in its public spirit and policy as well, his words and deeds are having their way, not merely as a sweetening influence, but also as a wholesome corrective force.

Scarcely less distinguished was Mr. Macdonnell in his treatment of the great themes of the Christian religion. Here, again, the practical bent of his nature strongly asserted itself. A strict Calvinist in his theology, and devoted to the study of the historical confessions of the Christian Church, he carefully and scrupulously weighed the dogmas of our faith, and deliberately

determined to give greatest, though not exclusive, prominence to those which brought God nearest to the affections and sympathies of men. He especially labored with intense earnestness to vindicate and commend the great things of God; and his motto was his oft-expressed saying, "The simple things are the great things." And thus, as he strove to cultivate in his hearers a love and devotion to the true and simple graces and virtues of life, so he loved to dwell upon the "simplicity of Christ," His human helpfulness, His compassion and sympathy for the suffering and the sinning, and the effect of these in winning and ennobling men. His favorite theological theme was the atonement. In the many discourses which he delivered, wholly or in part, upon this topic, he never failed to emphasize the divine love as the central impulse and governing motive of the great sacrifice. "But," he argued, "how can divine love be understood or felt, except upon the analogies and through the suggestions of human love? Great love gives much; divine love gives all. Hence," he added, applying the sentiment of I. John iv. 8, "no one who does not love some one can understand the atonement."

Another favorite and kindred theme was that of the great possibilities of human nature renewed by the divine love and forgiveness. Here, also, he naturally dealt most with the simple and obvious gifts and faculties of man; but in what a broad, philosophic, lofty, idealizing style! The greatest sermon which the writer has ever heard from any preacher was one delivered three years ago in a course of Sunday evening discussions on the teaching of Christ. The special topic was "Christ's teaching concerning man." I mention it here partly because it suggests a very remarkable quality of Mr. Macdonnell's mind. It was a familiar observation that in the statement of commonplace matters, in descriptive or narrative passages, he often exhibited a peculiar hesitancy and apparent difficulty of utterance. Upon such great themes as these he was never at a loss for the most appropriate language. The more abstract and difficult the theme, the more ease and freedom he displayed in his mastery of thought and speech.

Mr. Macdonnell's style of composition was, like the man, clear, simple, and strong. He was extremely fastidious in the choice of language, so that during the first half of his ministerial life he carefully wrote out nearly everything that was to be orally

delivered. During the last fifteen years, however, he spoke mostly from very brief notes, though it was often not easy for the listener to realize the fact, so ready, adequate, and precise were the spontaneous expressions of his thoughts. But whether fully written or largely improvised his discourses were always complete, and, as literary productions, satisfying to the most exacting taste. They were, in short, perfect works of art. Yet there was little of the ornamental in them. He had really too much respect for his work, regarded it as too sacred a thing, to decorate it with a wealth of rhetorical embellishment. Similes he employed but rarely. There was much of imagination in his discourses, vivid, large, and stately, but very little fancy. Yet his figures, when he did employ them, were striking and beautiful. Such, for example, was his remark upon the climax of Christian graces presented in II. Peter i. 5-7, to the effect that the ascent was not that of a ladder, but of a spiral staircase; or the figure he once employed in descanting upon the leading attributes of the "kingdom of heaven" in the Christian soul, when he compared them to the parts in music—righteousness being the bass, peace the alto, joy the tenor, and love the treble.

Perhaps there is no stronger evidence of the real greatness of the man than the fact that he strenuously resisted all temptations to intellectual display, gifted though he was so far beyond the measure of common men. The glittering iceberg had no charm for him except upon the barren sea. He knew that light without warmth could bring no plant to flower and fruit in the garden of the Lord. Just as in his own noble personality the qualities of mind and heart were exquisitely adjusted and harmonized, so his discourses exhibited in due and perfect proportion the intellectual and the spiritual, logic and morality, reason and love. And as in the man, so in all his utterances, in the pulpit or on the street, in the sick-room or at the festal board, love was the controlling force and the crowning grace. And so he drew men to himself, and made them the better men, for the love he perforce awakened in them. Thousands in Toronto and throughout our land must feel towards him as does a neighbor of mine, not of his congregation, who said to me on the day when we laid him to rest: "I have never spoken to him in my life, but I have always loved him since first I heard him speak."

J. F. McCURDY.

MR. MACDONNELL AS A CHURCHMAN.

TO know Mr. Macdonnell as a churchman we shall first think of him as a member of Presbytery, Synod, and General Assembly. For the last twenty-one years he was rarely, if ever, absent from the meetings of the supreme court of the church. If it was not his turn to go by rotation, his brethren in the presbytery delighted always to send him by election. He ever showed himself worthy of the honor thus bestowed upon him. Most marked was the interest he took in all parts of Assembly work. How earnestly he would seek to master the various aspects and details of the measures which came before the court! How patiently and fairly he would weigh all elements entering into the consideration of each important subject! With splendid power did he plead when once his judgment was formed. His courage along the line of conviction was most inspiring and admirable, even to those who did not always sympathize with his views. Seldom, if ever, was he tedious. When he spoke he went straight to the mark. At times the vigor and momentum of his addresses were tremendous, like the waves of the sea. If injury was inflicted in the heat of argument upon any brother, Mr. Macdonnell was too large and generous a man not to render all possible compensation. An honest and honorable antagonist he ever was.

His power to analyze complicated and delicate questions, and present the salient points in a clear and convincing manner, was most conspicuous. He made himself familiar with all the important movements within the church. Scarcely was there a leading committee of which he was not a member. How he did the work involved in the different departments that fell to his hand must remain a mystery, even when credit is given for an immense capacity of mind; for it must be remembered he did his work well—yes, too well for his strength!

A subject which lay very near his heart was the proper equipment and maintenance of our theological colleges. Not only did he give time and means in liberal measure to Queen's College, his *alma mater*, but when the college in Winnipeg was in need of a wise and able principal none did more, perhaps, to place the right man there than Mr. Macdonnell. And he did not cease

till the last to be a loyal and loving friend to the young and hopeful college, now doing such noble work to meet the wants of the great Northwest mission field.

Much, however, of his best work was done in connection with the Augmentation and Home Mission Committees. What pains he took that he might thoroughly understand the situation and needs of each, and all the mission stations and aid-receiving charges from Quebec to the Pacific coast! What a worker he was as a member of committee!

On one of the most intensely vital questions which came before the church courts each year Mr. Macdonnell stood opposed to a large majority of his brethren. He never was able to see eye to eye with many regarding the methods of advancing the cause of temperance. He ever stood out for what he believed to be the freedom of the individual as against the total abstinence pledge. He could not see that his Lord had laid this down as a condition of communion of church membership. Practically he was an abstainer, and not a few did he help to become total abstainers from the great evil. He held that the Gospel was the only true and final remedy against drunkenness. One thing can be said: if Mr. Macdonnell seemed to many not so strongly opposed to intemperance when he spoke in presbytery or General Assembly as they could have desired, we hesitate not to say that few men were stronger to help than he when dealing hand to hand with the poor drunkard. He did his work in his own way, and it may come to pass that in practical results he will not be far behind the most pronounced temperance workers.

Upon another question, relating to the admission of persons into the membership of the church, he held a different view from the mode which now obtains. To him it seemed a pity to keep persons out of communion because of certain doctrinal difficulties. This change he advocated in a sermon which gave rise to adverse criticisms.

Union of all the branches of the church of Christ was the burning desire of Mr. Macdonnell's heart. Though a loyal Presbyterian, he earnestly longed for a common basis on which all who believed in the Saviour could meet, and by means of this basis of union carry on foreign and home mission work to an immense advantage as compared with present methods. "Let us begin and do it ourselves," was his idea. If, for instance,

there was a small congregation of Presbyterians and a small congregation of Methodists in a town, each too weak to support a minister, he would say, "Let them unite and save men and means," for more needy religions beyond. For this end he pleaded with thrilling eloquence.

The crisis through which Mr. Macdonnell passed in the earlier part of his ministry, whilst it brought severe trial upon himself and many of his friends, who felt deep and tender solicitude for him as he sought to make certain and clear what he believed to be a larger hope for humanity, it is believed there is good ground to hold that the great conflict left him as loyal to his church and more devoted to his Saviour than before, as the fruits of his abundant labors for twenty years amply attest.

Toronto.

A. GILRAY.

IN MEMORIAM—REV. D. J. MACDONNELL.

BESIDE Macdonnell's grave we stand and mourn,
So rare a soul in him has passed away ;
Yet 'twas alone for this, his climax day,
That, in his own accounting, he was born.

The day foreset of God when he should die
And stand immortal at the judgment bar,
That day shone on him like the northern star ;
It was the point of light he helmed by.

And so he bravely sailed life's changeful sea,
And kept his prow due north in foul or fair ;
In all his course he had one only care :
To compass man's chief end and destiny.

Ambition's kingdom spread before his eyes—
His gifts made tempting offer of wide fame,
And earthly honor and far-sounding name ;
But he had seen the Christ, and he was wise.

His soul arose and said : " My days are few,
But past the bourne of yon approaching grave,
Eternal powers and glories I shall have—
How much of useful labor can I do ?

" Give me, O God, some noble task for Thee
To fill my eager hands, and heart, and mind ;
Grant me some worthy sphere of work to find,
That on the earth Thy servant I may be.

" These powers of mine, set them on fire with love,
And let me spend them for my fellow-men ;
Give me the spirit of the Nazarene,
And keep Thou me, that I may faithful prove.

" Men's souls are strangled in the market-place,
Thy poor ones cry for help and sympathy ;
Give me, O God, to set the captives free,
Make me the almoner of Thy heavenly grace !"

He that shall lose his life shall find it. So,
Spurning the prizes of the earthly marts,
He won the dearer prizes of our hearts,
And found the fame he had not sought to know.

—*J. W. Bengough, in The Globe.*

BIBLICAL THEOLOGY.*

I. What is Biblical Theology? What are its aims and objects? There is now general agreement as to the answer.

(1) Biblical Theology seeks to ascertain and set forth the doctrinal and ethical teachings of the Bible, or of any particular division of it. Thus, we have the Biblical theology of the Old Testament, or of the New Testament, or of the books of any one period, or class, or writer in either Testament. (Some add Religion, as it appears in the lives, events, institutions, etc., with which revelation is so closely connected.)

Biblical Theology seeks to present the teachings of Scripture, or of the part of Scripture under consideration, precisely as they lie in the record. Its object is not (in the first place, if at all) to exhibit the ideas of Scripture in systematic relations. What does Scripture actually teach on this or that particular subject? is the question to be answered. ("It does not set forth the ideas which it exhibits as true in themselves, but only as truly in the Bible." —*Flint.*)

Biblical theology recognizes the existence of different types of teaching within the compass of either Testament. These are not necessarily regarded as inconsistent with each other, but as having characteristic differences. Each of these types is presented just as it is found; and no attempt is made to reduce them to a common type or standard. In the New Testament, *e.g.*, James, Paul, and John represent distinct types. James treats of religion in its practical aspects: it is right doing which God requires. Paul discusses the problems of sin, the law, atonement, justification, sanctification. John is the apostle of love. Biblical theology does not proceed forthwith to harmonize the teachings of these writers, but endeavors to appreciate each writer from his own point of view, and to place the emphasis where he places it. Each writer's ideas must retain their distinctive tone and color.

*Brief notes of part of a series of lectures delivered at the Conference of the Alumni of Knox College. A second article, dealing with the origin, advantages, and dangers of Biblical Theology, will appear in the next number of THE MONTHLY.

(2) But the task of Biblical theology is not finished in merely setting forth what is contained in Scripture. Its survey of Scripture in historical sequence has prepared it to trace the development of doctrines in the Bible. For in doctrine there has been "first the blade, then the ear, then the full corn in the ear." It is evident that the New Testament clearly unfolds many things which are found only in germ—or even in enigma—in the Old Testament. The development, moreover, is seen to proceed within the limits of each Testament as God more and more fully reveals Himself. In the Old Testament, *e.g.*, we may thus follow from stage to stage—from Genesis to Malachi—the doctrine of the Messiah. His person and His work receive successive illuminations until the Old Testament closes. In the New Testament, also, we have successive stages of teaching. It is far clearer than the Old Testament (speaking generally) regarding the Trinity, the Person of the Messiah, justification, resurrection, functions of the church, etc.; but also apostolic teaching develops doctrine only partially unfolded by the personal ministry of the Lord. This is not to place the servant above the Master; for He himself said that He had "many things to say which his disciples could not then bear"; and, moreover, apostolic teaching was really His teaching. The sermon on the mount does not supersede, and is not opposed to, the epistles of Paul. Progress in the delivery of doctrine is doubtless found in the successive apostolic writings. (Cf. Bernard, *Progress of Doctrine in the New Testament*.)

(3) To gather up into unity the entire teaching of the Old Testament, or of the New Testament, or of both, is still another process; which some regard as the crown of Biblical theology, but which others prefer to regard as a distinct discipline, under the name of Biblical dogmatics. Whichever view is logically correct, the work cannot stop till this is done. It must be done either by Biblical theology, Biblical dogmatics, or systematic theology.

II. From what has been said, the relation of Biblical Theology to Exegesis, on the one hand, and to Systematic Theology, on the other, will be readily apprehended.

(1) Exegesis must precede Biblical Theology. The true and full meaning of the text of Scripture must be first determined. Words, phrases, sentences, paragraphs, must be carefully ex-

amined by the only authentic method—the grammatico-historical. Thus the material is provided for the construction of Biblical theology. The stones and the timber are thus supplied to the builder. Exegesis, or exegetical theology, does not always limit itself to determining the meaning of words, phrases, and single propositions. It often takes a larger view. It deals with the scope of a passage, or even with the teaching of an entire book on a particular subject. It attempts more than a series of verbal criticisms or annotations of texts. It grasps the teachings of a section or a book. Even for elucidation of words and phrases and removal of local difficulties, the analogy of Scripture, and also the analogy of the Faith, are invoked as legitimate and valuable principles of interpretation. Exposition thus seems naturally to run into Biblical theology, and a hard and fast line cannot be drawn between the former and some part—the primary part—of the work of the latter. The interest of exegetical study would be greatly reduced were it forbidden to raise its eyes beyond the few words immediately under consideration.

Still, there is an obvious distinction between the two studies. Exegesis is not called to gather up into unity the teaching of a book, or series of books. It is not required to trace the historical development of doctrines in the Old Testament, or the New, or both. It is not unusual, perhaps, for the teacher of exegesis to attempt, to some extent, this larger work; but, so far as he does so, he is dealing with Biblical theology.

The main business of exegesis, as already said, is to precede Biblical theology, and provide material for it. Its importance is great; for if improper or defective material is supplied, Biblical theology is either led astray or impoverished.

A question of importance (especially in relation to the Old Testament) must be here adverted to, viz., whether the meaning of Scripture as comprehended by the writer and his contemporaries, or the meaning as in the intention of the Spirit, and as attested by later Scripture, is that which Biblical theology is concerned with? This question equally concerns exegesis and Biblical theology, and has much importance for both studies. The fact that exegesis is grammatico-historical does not necessarily imply that regard should be had only to the meaning as embraced by the writer and contemporaries; for the term historical points to all sources of exegesis other than grammatical; and surely the sense

put upon an earlier Scripture by a later should be taken into account in determining the true signification of the earlier. At the same time, if progress in the delivery of doctrine is to be traced by Biblical theology, the meaning as understood by the best instructed and most spiritual of those who first received Scripture (as far as this can be ascertained) would appear to be the meaning which Biblical theology should use in constructing the theology of a book or an era.

Biblical theology is deeply concerned in the question, *when* this or that part of Scripture was written. Otherwise historical progress cannot be properly traced. If, *e.g.*, the Grafian theory of the Pentateuch is true, it fundamentally affects all investigation of the progress of Old Testament revelation. In this case we should expect to find the more developed conceptions of the later prophets in the post-exilic elements of the Pentateuch, not the conceptions of Israel at the Exodus or previously; or, at least, an intermingling of later conceptions in the attempt—only partially successful—to reproduce those of a period many centuries earlier.

We cannot, however, conclude that Biblical theology stands in as intimate relation to Introduction as to Exegesis. All Biblical studies have, indeed, a measure of interdependence; nay, all knowledge is related in its several parts. Exposition, of course, must take account of the time and circumstances in which any part of Scripture was written; and so far as Introduction affects exegesis it will necessarily affect Biblical theology also. Still, as branches of study, Biblical theology and Introduction are not in immediate contact. Exegesis lies between.

(2) Relation of Biblical Theology to Systematic Theology. This is common—that both deal with Biblical facts; both rest on Scripture as their authority. “The office of systematic theology is to take these facts, determine their relation to each other and to other cognate truths, as well as to vindicate them and show their harmony and consistency” (Cf. Hodge). Systematic theology seeks by induction of Scripture to ascertain what these facts are, and then it arranges them in such order as that their logical relations may be clearly seen. It seeks the best point of view from which to give systematic unity to the whole. It vindicates its positions by all available arguments. It compares with antagonistic views and endeavors to meet all objections.

The epithets connected with *Theologia* are instructive as to its form and methods. It is didactica, dogmatica, elenctica, polemica, irenica, etc. But though the point of view and method of treatment be modified according to the special type, it seeks in all cases to prove its several doctrines from Scripture, and to place them in their relations as parts of a whole. This is the case whether theology is Theocentric or Christocentric. In nearly all treatises of systematic theology there are topics discussed which hardly enter into the system—which are rather addenda; but whether this is of necessity, or arises from imperfect construction, it does not forbid the conception of systematic theology now presented.

Consult any work of systematic theology, and the manner of procedure is evident. A doctrine is stated; scriptural proof is adduced; further support is sought in mental or moral science, in physical science, in history, etc.; objections are answered; antagonistic views are refuted; if irenic, points of contact with other systems are made prominent. "Laws and facts, fundamental and derivative principles, have to be exhibited in their natural organic connection." Otherwise systematic theology would not be a science.

Biblical theology is a *historical* discipline, and therefore not strictly a science as systematic theology is. It ascertains the facts of Scripture as presented in their primary form, and traces them through their various stages of development till they reach their final form. It takes account of the varying points of view from which doctrines are presented by Biblical writers—even of the same period—in order that the entire range of Scripture teaching may be surveyed, irrespective of any difficulties which may thus await the systematic theologian. It keeps its eye fixed on the Bible, and does not go beyond. It does not attempt to exhibit theology as a reasoned whole, to show the logical relations of one truth to another, to defend doctrine against error, to bring theology into the unity of human thought or knowledge.

While Biblical theology does not construct the entire Bible doctrine into a system, the investigator will, nevertheless, endeavor to ascertain the central ideas of a book or writer, that he may the better comprehend the several doctrines enunciated. The dominant positions will necessarily shed light on the whole circle of teaching. It is not possible to appreciate any production

which deals with various topics without taking account of the unity of thought.

Since Gabler, in 1787, wrote his work "De Justo Discrimine Theologiæ Biblicæ et Dogmaticæ," Biblical theology has been steadfastly regarded as an historical discipline, and thus the line between it and systematic theology has been distinctly drawn. Biblical theology is the history of doctrine during the period of the production of the canonical books.

Inspection of any good work of Biblical theology, especially of the New Testament (as in the case of dogmatics), will show its form and method. Subjects—such as Son of man, Son of God, kingdom of God, Holy Spirit, justification, sanctification, righteousness, death, judgment, resurrection, church—are taken up and followed through the New Testament, or some one writer in it, in order clearly to set forth the form of a doctrine in a certain stage of development or in its completed development.

III. The origin of Biblical Theology. What led to the formation of this new discipline? Not a general survey of theological encyclopædia showing a vacancy in it.

The following causes for its appearance may be enumerated :

(1) A conviction on the part of many that dogmatics, as ordinarily treated, was unduly influenced by the church symbols. Dogmatics was largely exposition and confirmation of the creeds, and seemed to be governed by them rather than the Scriptures. Not rationalists only so thought; for while rationalism soon took hold of the new study, Biblical theology is not its child. It was inevitable that the creeds should strongly influence dogmatics. The most upright minds, finding satisfaction in the creeds—sincerely believing them—were certain to develop systematic theology in harmony with their contents, and much on their lines. If the creeds were correct, their contents—their positions—must be those of a true system of doctrine. And yet it might be argued that systematic theology lost its scientific value when its character and results were a foregone conclusion. This argument, we know, is still used against the *bona fides* of systematic theology as cultivated in confessional churches.

(2) It also appeared that Philosophy too much determined both the matter and form of dogmatics. Philosophical presuppositions presided over dogmatic construction. Nominalism or realism, *e.g.*, would decide how the theologian should regard

the relation of Adam to the race, and probably, by consequence, the relation of Christ to the redeemed. History shows that the Leibnitzian philosophy laid, for a considerable period, a strong hand on dogmatics. Theology was thus subordinated to philosophy, and some of its main doctrines became little more than philosophical corollaries. Philosophy, of course, should have no such supremacy. No doubt one must have unity in his whole thinking, but true unity cannot result from applying constraint to any department of thought, or making one department govern another. Theology is dishonored and vitiated when so used.

(3) In many works on systematic theology, proof texts were carelessly and improperly used. They were sometimes adduced without respect to their Scripture context. Little pains were taken to ascertain how these texts would be regarded by those to whom Scripture was first given. Perspective and the historical development of doctrine were not taken into account. This, indeed, was, in the first place, an error in exegesis, and might have been remedied as such; but it necessarily raised into prominence the whole question of historical development in doctrine, and demanded a branch of study that should explicitly treat of this matter.

IV. Advantages of Biblical Theology. These may be inferred from what has been said respecting its origin.

(1) It keeps the eye always on Scripture. Its aim is to present the teaching of Scripture just as it is presented in the inspired Word. It does not attempt to harmonize doctrines, nor to exhibit them in their logical relations as constituents of a system, nor to state them in the form most easily vindicated, nor to shape them for either polemic or irenic uses. It thus, if true to itself, escapes certain temptations to modify Biblical teaching and to put doctrines on the Procrustean bed.

It is not forgotten that the necessity of viewing a doctrine in relation to other doctrines is in some respects helpful toward getting a full and just conception of it. Systematizing has its advantages as well as its snares; but the special advantage of Biblical theology is that it has to consider only what Scripture teaches.

(2) Theological truth is enriched in recognizing the various types of doctrinal statement found in Scripture, especially in the New Testament. James, Paul, and John are allowed to speak

each his own language : thus truth is seen in its various aspects, and our own conceptions of its greatness enlarged—the result being, not dissonance, but completed harmony. That there should be contradictory views and tendencies among the apostles (Baur) is quite another thing. Biblical theology comes to its task with no presupposition of this kind, nor do its labors establish any such contrariety. But the fact that Biblical theology fully takes account of the varieties of doctrinal and ethical tone, and endeavors to present each variety as found in Scripture—striving to combine all at last in a larger unity—is no inconsiderable part of its merit.

(3) Biblical theology seeks carefully to trace the development of doctrine in Scripture. In ascribing doctrinal development to Scripture, it is not meant that each writer, in chronological succession, gives a fuller or clearer statement of doctrinal or moral truth than all preceding writers who have enunciated that truth. But, in looking along the line of history, it will be apparent that the body of revealed truth diminishes and becomes dimmer when the eye is directed backwards, and increases in volume and clearness when the eye is directed forwards. Compare the Old Testament with the New, and progress is manifest. Jesus Christ “hath brought life and immortality to light,” etc. Within the limits of either Testament the light grows. The prophets make advance on the law; the epistles declare many things which the disciples during the Lord’s ministry could not “bear.”

The title of Biblical theology, to be ranked as a historical discipline, is thus evident.

The imperfect conception of Biblical theology found in its early cultivators, and its aberrations, should not blind us to its value and the service which it has already rendered to theology. It has vindicated a place for itself in theological encyclopædia; nay, has shown itself essentially useful. It has contributed material for systematic theology, and has helped to correct certain unhealthful tendencies sometimes manifested in that great science.

V. Dangers connected with the study of Biblical Theology. These are not inevitable; and they are mentioned here that we may avoid them.

(1) The claims of Biblical theology as to its ability to present

doctrine in its precise scriptural form have often been too high. In this respect it has sometimes arrogated little less than infallibility. It would set forth the teaching of Scripture precisely as it is, not swayed by any prejudice, nor turning aside either to the right hand or to the left. It has compared itself with systematic theology, greatly to the disadvantage of the latter. Nay, it has sometimes assumed a hostile attitude toward systematic theology, and threatened to dispossess it as the Israelites dispossessed the Canaanites. Systematic theology, it has been asserted, with its deductive mediæval methods, has had its day, and now a strictly inductive discipline will take its place and give us the pure truth of the Bible, and that alone.

- Now, it is obvious both from the nature of the case and from the history of Biblical theology that its claim to possess a method which will give Bible truth, without alloy, without defect, cannot be sustained. Biblical theology has presented itself as evangelical and unevangelical, believing and rationalistic, with a divine Christ and with a merely human Christ. You cannot keep out of theology, in any branch of it, presuppositions and mental and spiritual tendencies. The personal equation will be recognized in all thinking on moral and religious subjects.

To assault systematic theology *per se* is foolish. The human mind must have system in its knowledge. It must seek to determine the relation between truths, and to view all separate truths as parts of a whole. There is intellectual satisfaction in the unification of knowledge; but in regard to moral and spiritual truth to attempt unification is a moral necessity.

There is, moreover, no reason why systematic theology should not found on the Bible as fully and faithfully as Biblical theology claims to do. It may have the same knowledge of the contents of Scripture which Biblical theology has. If systems constructed when interpretation was not critical often cite proof-texts inaccurately, there is no reason why this should be done now. Good exegesis has opened the way equally for the one discipline and the other. Each study, indeed, has its special advantages and its special hindrances as regards the ascertainment of pure Bible truth.

(2) Another danger which besets Biblical theology is that of exaggerating differences in types of Bible doctrine. Some of its cultivators, rejoicing in their freedom from system, have too

readily given a construction to these types which makes them antagonistic and irreconcilable. Baur has not been alone in this matter. The result is subversive of the authority of Scripture. Patience and humility would have discovered that these types were complementary, not antagonistic. But here the human element in Scripture has been so conceived by some as to admit of real contradiction among writers of Scripture—as, indeed, to destroy the divine element.

(3) The writers of Biblical theology who are governed by the theory of evolution exaggerate the degree of doctrinal and ethical development in Scripture. The earlier parts of the Old Testament, we are told, are hardly ethical at all. Ethical monotheism represents a second or third stage in the evolution of religion. Jehovah is a local deity, and has a local habitation. Immortality is not found in earlier Scripture. To sustain all this, an extreme literalism of interpretation is followed. (Warburton, W. R. Smith, etc.) The whole question of the relation of the Old Testament to the New is put on false ground.

It is unnecessary again to say that development is fully recognized.

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THE ACTS OF THE APOSTLES.

THE question touching the composition of the books of Scripture is chiefly a modern one. In ancient times the written volume stood nearer to speech than does the printed book of to-day, and accordingly the learned scribe did not scruple in certain cases to alter it, just as the story-teller may change in the transmission of the tale that has been poured into his ear. Yet for many centuries it did not seem to occur to scholars that such variations might have taken place, and it is only in recent times that earnest enquiry has been made into the origin, the authorship, the date, and the meaning of the several books that comprise the Holy Scriptures. During the middle ages criticism can hardly be said to have existed; but with the revival of learning the Scriptures, in common with other books, began to be examined in a scholarly way. Then followed the Reformation, successfully disputing the right of the Pope and the church to determine the meaning of the Word of God, and giving a fresh impetus and a new direction to such study. At first the discussions revolved mainly about doctrinal questions. It was not until the eighteenth century that the composition of the books of the New Testament was seriously questioned, and in this respect the Book of Acts remained intact until the latter part of that century.

Some reference to the critical theories that have been advanced to account for the composition of the Acts is necessary in the treatment of this subject. The Acts has been a favorite laboratory to which those have gone who sought to originate and develop a new conception of the documents of the early Christian church. And this brings us at once to that influential school known as the Tübingen school of criticism.

While others prepared the way, F. C. Baur has been regarded as its founder. He was Professor of Theology in Tübingen from 1826 to 1860, and succeeded in training up a large number of followers, who defended and propagated his peculiar views. The fundamental idea of their teaching is that from the seed of truth planted by Christ there sprang two opposite types of doctrine, of which Paul was the representative of the one and Peter

of the other. Into two opposite factions, therefore, the early church was divided, each rallying around its favorite apostle. It is at once evident that the Book of Acts must have a vital interest for the supporters of this theory, especially when it is remembered that the first twelve chapters are concerned chiefly with Peter, and the last sixteen relate almost exclusively to the words and deeds of Paul. It becomes necessary that in some way the Acts should be fitted into the scheme adopted by the Tübingen critics. What, then, is their method, and what the nature of the product?

They start out with the belief that the early Christian church was divided into two antagonistic parties. They profess to extract this faith from the Pauline epistles, and by this conception they test the Acts, sifting its facts, and recasting its statements whenever it appears good to them to do so.

Accordingly, in 1838, Baur declared that the Book of Acts was the apologetic effort of a Pauline Christian, eager to maintain the authority of the great apostle's teaching; that this unknown writer endeavored to harmonize the two parties then existing in the church by making Paul as much like Peter and Peter as much like Paul as possible, and by minimizing the differences that the Epistle to the Galatians portrays. Baur and his disciples concluded that the book was probably written between 110 and 130, thus intimating that the church at that time was the scene of the same kind of strife as appears from Paul's letters to have existed in his time. As yet it was held that this theory did not exclude, but only modified, the credibility of the history given in Acts.

Later disciples of this school did not hesitate to carry the theory to its logical conclusion. In 1850 Bruno Baur discarded the notion that the credibility of the history was not affected. To him it seemed that the writer had based the book upon a few facts and a few names, and that he had worked up the material to suit his peculiar purpose. That purpose, however, he conceived to be quite different from the aim that F. C. Baur found in the writer's mind. He held that the strife had long since disappeared, and had been forgotten before the Acts was written; that, instead of being a peace-offering, the book was the expression of peace after the parties had become united, and that it was composed for the purpose of putting Judaism in the ascend-

ency, Paul himself being claimed as a servant of this Judaism. Between these extremes—the one declaring that the church was in a state of discord, and the other asserting that it was peaceful and harmonious; the one finding in it an apology for Paul, and the other an attempt to reinstate Judaism—are many shades and differences of opinion. No settled results have rewarded the investigations of the Tübingen school, although it must be admitted that their labors have tended to a much clearer apprehension of the great principles that operated in the Christian church during the first two centuries. In the presence of such diversity, we are justified in refusing to accept their conclusions, at least until something founded upon greater certainty can be established.

(1) To the question, "Who is the writer of the Book of Acts?" tradition answers Luke. But Luke does not mention himself by name, and it is not until more than a hundred years after the events recorded in the Acts that any trustworthy writer declares him to have been the author.

In the search for internal evidence we discover in the latter part of the book the "we" passages, a clear intimation that the pen was in the hand of a companion of the Apostle Paul. The opening words of the book, in which it is dedicated to Theophilus, allude to a former treatise by the same writer, and the suggestion is offered that as in that treatise he had utilized material furnished by those who had been eye-witnesses of the facts related, so was it his purpose to do in this which he was about to write. It seems clear that the writer did make use of facts gathered from others, that from a large mass of material he selected what suited his purpose, and cast it into a shape in harmony with that purpose. Now, it is very difficult to believe that one who could, with rare literary insight, fashion the communications of other men during fifteen chapters of his work would, in five of the later chapters, forget to do what must have become almost a habit, and leave standing the "we" in which the communications had been made to him.

That Luke was a companion, in one instance the only companion, of Paul is confirmed by the letters of the latter. If it be objected to the traditional account of the authorship that a companion would have fuller and more marvellous things to tell of his hero, it is sufficient to answer that he wrote with a purpose, and rigidly excluded everything that was not essential to its ful-

filment. Further, a minute examination of the phraseology discloses a use of medical terms and of other words peculiar to the Gospel of Luke, which serve to strengthen the faith that the author was none other than "Luke the beloved physician." Perhaps the chain of evidence is not complete; yet nothing better has been suggested, and nothing positively forbids that he should have composed this book.

(2) As to the time when the Acts was written, the following quotation from Lightfoot indicates how clear and indelible are the marks of age: "No ancient work affords so many tests of veracity as the Acts of the Apostles, for no other has such numerous points of contact in all directions with contemporary history, politics, and topography, whether Jewish, Greek, or Roman." The most cunning hand would not have been equal to the task of carrying a deception through such events as this book deals with. It was a time when Palestine was rife with tumult and disorder, when the Roman power had ramified in so many directions as to make it impossible for one living several generations later to follow them without falling into error; yet the writer moves easily among the events of that age, with the confidence of one who is sure of his footing, and does not stumble where the keenest-witted man practising deceit would have been certain to fall. Illustrations of his minute fidelity to the facts, as gleaned from contemporary sources, lie in every reference to individuals of note, and to forms of government that prevailed in different provinces, references that a dishonest writer of another time would not have ventured upon.

The close of Paul's first imprisonment in Rome, with which the Acts concludes, fixes one limit, 63 or 64 A.D. How shall the other be ascertained? The destruction of Jerusalem is the great historical event from which we carry out our line of measurement. But in the entire book there is nothing that can be construed, even faintly, to refer to it. Surely if the Holy City did not exist his words would unconsciously betray the fact. On the contrary, to him Jerusalem is still the centre of that people's national and religious life. Beautiful and grand is the temple, solemn are its feasts and numerous the worshippers that frequent the sacred place. We are unable, therefore, to conceive that it could have been composed later than the year 70, the date of the destruction of Jerusalem. As opposed, then, to the supposi-

tions of the Tübingen school, who variously assign it to a period between 100 and 170, we find strong reasons for placing it between the years 63 and 70, perhaps midway between.

(3) The name by which we know this book is, strictly speaking, inaccurate. The title is both too comprehensive and too limited. It is certainly not "the Acts of the Apostles," for only two, Peter and Paul, receive any lengthened notice. If, however, these two are considered to be representative of the Apostles and of the church, then we may not regard the ancient name of this book as entirely invalidated. In another sense the name does not represent the contents; for Stephen and Philip, Barnabas, Timothy, and Silas, as well as others who were not apostles, have considerable space devoted to their acts and words. The name is accounted for by the probability that it was found necessary to distinguish this from similar writings, and that in giving to it a mark of distinction its contents were noted only in the most superficial manner.

(4) As to the aim that the writer had in view, and the place of the book in the New Testament canon, the greatest possible diversity of opinions has existed. Perhaps no other book of Scripture has yielded a more bountiful crop of contradictory and irreconcilable theories in regard to what stands written.

In the absence of agreement on the part of the critics, the words with which the book begins are enough: "The former treatise have I made, O Theophilus, concerning all that Jesus began both to do and to teach." The Acts is thus linked to that past treatise. As that former treatise was concerned with all that Jesus began both to do and to teach until the day in which He was received up, so the following writing is concerned with what Jesus continued to do and to teach after He was taken up. The founding of the Christian church on earth is one continuous work; the authority and the labors of Jesus are as real and as efficient after His departure into the heavens as before. It is merely the cloud that conceals Him from the sight of the disciples; He is not withdrawn, but continually reappears to instruct, to guide, and to make their testimony powerful. The Lord is not now with His disciples in the ship; He is but dimly visible on the shore; nevertheless, He issues His directions, His Word is still mighty, and the disciples are scarcely able to drag in the net for the multitude of fishes. Into the very fibre of the

book this thought is wrought—His continued authoritative direction of the church after His ascension. In the choice of a successor for the faithless Judas, in the fulfilment of the promise of the Father, in the preparations for the preaching of the Gospel to the Gentiles, in the conversion and commission of a new apostle to bear the name of Jesus before the Gentiles, we have clear intimations of the personal administration of Christ.

The divine direction thus manifested in the Book of Acts is mainly of the movements of the Gospel. That last word uttered by Christ before He was taken up declares His plan, and the Book of Acts is the record of its execution. "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." This is no mere collection of personal anecdotes, of stories about the apostles that chanced to come into the possession of the writer. We cannot imagine that Luke's knowledge of the course of the Christian church at the time described is limited to what we have here. Indeed, the principle of selection is evident throughout. There is hardly a book on earth in which this is more apparent. To the superficial reader the narrative appears fragmentary and incomplete; beginnings are noted of movements that we know to have been momentous in their results, and then the history is suddenly dropped; obscurity is allowed to rest upon the later years, perhaps the most active years, of such men as Peter and John; and a number of the chosen twelve do not receive even a passing reference. But there is a reason for this method. Luke holds on his straight course, and will not be turned aside to discuss themes other than the one in hand. When one speech is reported at length and another only touched in bare outline, when we part company with Peter and again leave Paul in his Roman imprisonment, we are reading not personal history, but a higher history—the progress of the Gospel of Jesus Christ in the world. Whenever the words of Philip, or of Stephen, or of some other Christian of that time, are recorded, it is because they affected in some essential manner the Gospel's onward course. Luke has gathered his facts in the main around the names of the two apostles, Peter and Paul. We may not believe that the eleven were idle, or that their labors were fruitless; perhaps greater things than Luke mentions might have been told even of Peter and Paul. But we must insist upon one thing—that in this book we have

the essential factors in the extending and universalizing of the Gospel of Jesus Christ.

Following up the course indicated by Luke, the church begins at Jerusalem. Those who had been witnesses of the great facts to be proclaimed throughout the world—the life, the death, the resurrection, and the ascension of Jesus—exhibited such a dimness of apprehension, such a confusion and perplexity of thought, as made necessary a further special qualification for their work of witnessing. They were in possession of certain facts for which only a clear and faithful memory was needed, but they did not understand the full significance of these facts. On the day of Pentecost the Spirit descends, a new dispensation begins, and the apostolic church first publicly displays its essential character, for in all the church this Spirit exists, operating through all the ages. Thus equipped, the disciples enter at once upon the world-wide mission of the Gospel. Peter, preaching Christ as the fulfilment of prophecy and of the covenant made with the fathers, assures his hearers that the promise related to all believers without distinction, even to all in distant parts of the earth whom the Lord should call. Already is there the recognition that the Gentiles are not to be denied the benefits of salvation.

Another important step in the universalizing of the Gospel is traced in the beginning of the sixth chapter. This is the entering of the wedge between Judaism and Christianity in the church. A distinction was drawn between Jews of the dispersion, who, though now resident in Jerusalem, had been brought up in Greek communities, and the Jews who had never left Palestine. The latter considered themselves the only faithful and consistent children of Abraham. A difficulty arose in the hitherto peaceful Christian community as to the distribution of food or money among the poorer members; the widows of the Hellenistic section of the church did not receive their due share of assistance, and a remonstrance was presented to the apostles, who, by the establishment of the diaconate, brought the first recorded church quarrel to an end. The difficulty, though promptly settled, indicated the direction from which was to come the most bitter and prolonged strife in the church; and the decision of the apostles was significant of the spiritual and comprehensive character of the Gospel.

This Hellenistic element, now established in the church on a

basis of equality with all others, produced Stephen to reason, to confute the opponents of Christianity and to die. A large space is given to the speech in which he defended himself before the council, for it was a defence before the Jewish leaders of the universal aims of the Gospel. The large, spiritual view that he expresses is a distinct advance upon any teaching as yet heard. The gist of his speech is not, as some suppose, to charge upon the Jewish rulers the same spirit of persecution that their fathers manifested to the prophets of old time, but to prove that the former dispensation was temporary, and must give place to a larger and more spiritual one realized in Jesus Christ. Stephen's death was not a solitary martyrdom. It was a great crisis. It showed whither the current was carrying the church. It opened the doors of that church more completely to the Gentiles.

Stephen's martyrdom gave the signal for more violent persecution. and then the church at Jerusalem broke up and dispersed. Straightway the Gospel diffused itself. By the agency of Philip the new faith which had already been embraced by Palestinian and Hellenistic Jews became Samaritan. The reception and recognition of the Samaritans followed, and a long and significant step in the progress of the Gospel was taken.

But the agent through whom the fetters of Judaism were to be entirely struck off has yet to appear. The revelation of Jesus Christ to Saul is the most notable epoch in this history. When, at length, Peter's prejudices are disarmed, and he publicly declares that God is no respecter of persons, we pass from his side to that of the new apostle who carries out the catholic principle on a still broader basis. Antioch becomes our starting point; Paul and Barnabas are sent forth, and as we follow their steps in this first missionary tour we see that to the Gentiles also has been granted repentance unto life. Then an opposing power is felt within the church, for a multitude of the heathen are pressing in, and the question of their relationship to the law of Moses must come up. The matter is brought to an issue at a council held in Jerusalem, reported in the fifteenth chapter, and this forms one of the landmarks of the history we are considering. The decision was not a compromise between Pharisaic and Gentile Christianity; it was a victory for the latter, and it established once for all, by a formal decision, the spirituality and the universality of the Gospel. Then Europe is entered, and the great

centres of Greek culture and power are occupied. Lastly, Paul is carried to Rome, and then the author pauses in his work, for he has shown what Jesus continued to do and to teach after He was taken up, and he has followed the course of the Gospel in the fulfilment of the promise that His disciples should witness unto Him unto the uttermost parts of the earth.

The Book of Acts is the connecting link between the gospels and the epistles. Without it there would be an unbridged chasm between the two. The epistles present to us, not history, but doctrine—doctrine that has gone through a process of development since it came from the lips of our Lord. The Acts gives the providential circumstances through which this result has been reached—the conflict of the truth with error, its application to new circumstances, the individuals who embody it and represent it to the world. And if the doctrine of the epistles be considered an advancement upon the doctrine of the gospels, it is not a variation due to the peculiarity of Paul's mind, but a doctrine that has been formed under the immediate direction of the Lord Himself.

Ottawa.

JAMES BALLANTYNE.

THE MESSAGE OF MALACHI.*

I.

IT is disappointing that we know absolutely nothing about the personal history of the last of the Old Testament prophets, his very name being in doubt. For we know what force and piquancy it gives to many of Isaiah's ringing sentences against kings and rulers to bear in mind that he himself was of royal blood, and how the bold rural figures of Amos grow in coloring to remember him as once the herdsman of Tekoa. But, happily, we have fair compensation for this loss in being able to tell within a few years the period of Malachi's prophetic labors; and, furthermore, we have the unusual advantage of having side by side with his message contemporaneous history of considerable minuteness in the books of Ezra and Nehemiah.

I. THE TIME OF THE MESSAGE.

Ezra began his reformation in 458 B.C. He was, however, so resisted by neighboring aliens that at the end of twelve years news was brought to Nehemiah in the king's palace at Shushan that his people in Jerusalem were "in great affliction and reproach." His touching appeal before the king is well known. It was granted. He was forthwith appointed governor of Judah, restored the walls of Jerusalem, and bound the people in solemn covenant to keep the law. But at the end of twelve years he was suddenly recalled to the Persian court. How long he was absent we are not expressly told. However, we have these data to guide us. He was recalled by the king in 432 B.C. King Artaxerxes died in 424, but Nehemiah tells us that he came back to Jerusalem during the king's life; consequently his return was in one of the eight years between 432 and 424. Even assuming that Nehemiah was absent nearly the whole of this period of eight years, it is plain that his reformation was short-lived. For the people had fallen back into their old sins, again intermarrying with aliens, again desecrating the Sabbath, and so neglecting the tithes that they had starved out the Levites, and all this declension, although they had recently "entered into a curse and into

*A paper read before the Montreal Ministerial Association, January 27th, 1896. The concluding portion of the paper will appear in the next number of THE MONTHLY.

an oath to walk in God's laws." But, nothing daunted, Nehemiah began at once a second reformation, vigorous, and even drastic, and in this reformation he had the invaluable assistance of Malachi as the messenger of God. Thus, we believe, his message was delivered between the years 432 and 424. It may be of interest to add that when Malachi was laboring to teach Israel, Socrates was struggling to enlighten the Athenians. When Malachi was facing the priests, Socrates as senator was braving single-handed the passions of the populace in their assembly.

II. THE FORM OF THE MESSAGE.

The style of Malachi is prosaic. We miss the sublimity and poetic flow of Habbakuk. Malachi has, however, a rugged, honest vigor often running into an abrupt, jerky style that indicates a spirit cramped for words. It has been said that his frequent use of the sacred name "Jehovah Sabbaoth" (twenty-four times in his fifty-five verses) shows his paucity of thought. I cannot think so. A more probable reason is that Malachi uses this name often as a protest against the prudish reverence that in his day dropped it altogether. Malachi's trouble was plurality, at least, intensity of thought burning and sputtering for suitable expression.

And yet his thoughts, for the most part, are couched in a set form, almost unknown to his predecessors. He used a dialectic method, reading the reflections of his hearers, and exposing them in cold, bare type, in order to meet them squarely on their own ground; *e.g.*, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." This method may be said to reveal two things: the intellectual activity of the people, quick for argumentation, and the not unusual concomitant, a moral insensibility that dulled them to a conscience of their own sins.

You will have observed, too, the studied way in which the prophet begins his remonstrances, by first laying down a principle, and then swiftly driving home its bearing upon the question at issue. This is finely shown in chapter i. 6: "A son knoweth his father, and a servant his master." A principle none can question. Now, mark, "If, then, I be a father, where is my honor? and, if I be a master, where is my fear? saith the Lord of hosts."

We mention one more characteristic of Malachi's style. He has the power of vivid contrast, one of the most effective instruments of expression. His book abounds in this; so much so, indeed, that an analysis of its contents could be given in this way alone. Here are some of these contrasts: The true and the false priest; the quiet worship of the fearers of Jehovah, and the boisterous clatter of the impious; the Sun of Righteousness consuming the wicked and healing the righteous; the guilty husbands piously offering their sacrifices on God's altar, and their divorced wives offering their tears on the same altar; and that picture of hidden contrast that for vividness is matchless—the priest coming out of the holiest with his face smeared with the dung of the sacrificial animals, his arm paralyzed, and his blessing a curse, instead of coming out from God's presence with his face shining like Moses', and hands uplifted, pronouncing the usual benediction, "The Lord bless and keep you," etc.

III. THE ORDER OF THE MESSAGE.

Properly, this is an attempt to give a brief analysis of the contents of the prophecy with a special view to exhibit the connecting links. It matters not for our purpose whether we hold the view that the message of Malachi was given "by divers portions and in divers manners," and afterwards compiled into its present form, or whether it was never delivered, only written, for, in any case, there would be order in its final form. There are broad lines that are distinct enough, perhaps nowhere better seen than in the paragraphs of the Revised Version; but, without the connecting joints, the progressive order of the message is unfelt. We need to see that Malachi's abrupt opening of paragraphs has method.

The prophecy begins with an introduction of five verses, whose burden is that God loves Israel still. But this is doubted. Whereupon Jehovah repeats His declaration, and offers proof in the sudden condition of Edom, now lying waste and desolate. After this insistence of God's law, there is exposed in contrast the insolent conduct of the priests as the chief sinners. No response to God's law, no reverence for God's name and services, worthless sacrifices received that should have been indignantly rejected, and the worship of God performed so perfunctorily that it became intolerably dull. Malachi seeks to stir them up to a

sense of their sin by threatenings of judgment, but moves on to a more tender method, presenting before them a picture of the ideal priest to shame them by the hideous contrast of their own unpriestly lives.

But such cold worship of the priests presupposes a colder godlessness in the people who would dare insult God by bringing such offensive sacrifices to His altar, when they had better to offer. Only hearts estranged from God would do such a thing—a people living in some grave sin; and so the next paragraph sharply exposes *the* sin. It is divorce. Israel had been putting away their wives and marrying heathen women, and thus destroying the possibility of maintaining Godly homes, the safeguard of any nation.

But what do you expect such broken homes to produce? What of the children of divorced mothers, and of fathers godlessly consorting with idolatrous women? What, but that they would grow up a race of skeptics, in revolt against religion, wearying God with their stout words. And then, too, doubt would begin to assail the faith of the godly when they saw wickedness, flagrant and haughty, escaping punishment, and in their hearts they would join with the wordy skeptics in asking, "Where is the God of judgment?" the question that opens the next paragraph. The prophet's reply is ready. He announces the swift coming of the Lord of judgment. He would come, however, not, as they doubtless expected, to better their temporal condition, but to test character, purifying as with fire and lye the true metal and separating the dross. Thus the prophet gives a straight answer to the two classes of questions—the godly and the wicked.

But the answer did not satisfy the wicked. They throw upon God the blame of their present wretched condition. This leads Malachi, in the next paragraph, to show them where the blame really lay—in their own rebellious hearts, signally proved by their futile efforts to rob God of His offerings. "Return unto me," cries Jehovah, "and your land shall once more become a delightful land."

But to this appeal there comes a response that discloses into what a condition of moral insensibility they had fallen. They hotly deny that the fault was theirs. They arrogantly insist that they had served God faithfully, even unto fasting, and yet God had not responded with blessings. That closed all further

appeal, and we understand how the prophet, with a sense of relief, should revert in memory to the seasons of communion he had often enjoyed with those who feared Jehovah and thought upon His name—the elect, who even now were set apart from the wicked before that great day of discernment and its Sun of Righteousness. The message then closes with a summation of what has been urged, “Remember the law of Moses.” Do as ye have been advised, lest there come a ban upon your land that will make it as the land of Sodom.

J. MACGILLIVRAY.

Westmount, Montreal.

MISSIONARY.

GOOD NEWS FROM HONAN.*

WE rejoice greatly at the manifest tokens of the Holy Spirit's presence in connection with the daily preaching of the Word. God has certainly made the people willing to seek. We have never seen anything like it before.

During the last sixty days preaching has been kept up daily from morning to night. Men have become so interested that they have tarried until evening, although they had to walk six or seven miles to their homes. Some listen half a day at a time, and almost every day men seem loath to leave when darkness comes on.

Interested ones return again and again, bringing others with them. Once we noticed a young man much interested. Next day he returned, bringing three companions. A few days later an old lady came to hear the Jesus doctrine from my wife. On the following day the same old lady returned, bringing her sister. Her son has also become interested. We find that they were all led here by the young man spoken of above.

There is an old gentleman, once a very bad man, but who for the last ten years has been trying to atone for the past by joining one of the religious sects. Some three weeks ago he came and was astonished at the wondrous compassion shown by Christ to the sinful woman as narrated in Luke vii. He took out his spectacles, and asked me to let him read it for himself. On that occasion he stayed about four hours, and when some of his acquaintances came in he openly declared that this was indeed the holy doctrine. He has brought different members of the sect, and now four besides himself say they believe.

A young man, collector for the salt firm in the city, has turned from idols. He prays to the true God, and asks a blessing before meals. His master threatened him for going to hear the foreigners, but has since told him that no objection would be made if he did not neglect business. The master has been

*A letter to the Alumni Association of Knox College.

struck with the change, and has asked him to explain the doctrine, saying, "You only charge me one-half the amount for expenses now. What is the reason?" The young man replied that, since he serves the true God, he can only charge the exact amount. Another man, in the same place, has also become interested. We heard the other day of a man who had lately believed, but his wife is desperately opposed. She says her husband has eaten some of our medicine, and has lost his senses. She thought to scare him out of his new-found hope by attempting to commit suicide, but he still holds firm, and the wife has decided to live a while longer.

A spirit of enquiry quite unusual is abroad, and the people around us are ceasing to call us "foreign devils." During all these days I had a man named Wang-fu-lin to help me. He is a converted story-teller, gambler, and opium-smoker. You have heard me tell of his desperate struggle to break off opium upwards of two years ago. He is a splendid sample of what the grace of God can do, and in his speaking sticks close to the story of salvation. After about sixty days of steady preaching without a rest we are both almost tired out, but Mr. MacGillivray returns to-day, and will give us relief.

God has been leading us since our return to China to more definitely wait upon Him for the promised power of the Holy Ghost. He is now giving us days of blessing. To Him be all the glory! Oh, that His servants everywhere would only fulfil the conditions for them! He would fill the earth with pentecostal blessings.

J. GOFORTH.

Chang-te-fu, Honan, China, January 6th, 1896.

ANGLO-SAXON SUPREMACY AND FOREIGN MISSIONS.

TO read history intelligently, and to make its lessons as well a warning for the future as a record of the past, we must read it with a view not only to the ever-varying phenomena which it presents, but also to the real forces which underlie and which condition these phenomena. Without these we are like spectators who do not understand the plot of a drama; they may take an interest in the different characters who appear on the stage, but they fail to see the relation of these to one another and to the whole play, and, therefore, fail to understand even the isolated characters aright. And so in our study of the great drama of human action, unless we have some idea of the purpose which, amid all the seeming confusion of the world's history, is being surely, though slowly, wrought out, we cannot understand the history of the past, and, what is far more important, we cannot see as clearly as we should the duty of the present. It is this task of seeking to learn from the past what it seems to teach as the guiding principle of history, and of applying that principle to the present, if so it may give us a clearer view of the duty of the hour, that we propose to ourselves to-night.

Now the teaching of Scripture as to the character of God and His relation to the world leads us to regard it as certain that it is in the moral sphere that this principle must be sought. For if God is a God not merely of order, but of *moral* order, and if by Him the *time*-worlds were made (Heb. i. 2, *tous aionas*), and He shapes their history to His own ultimate purpose, which purpose must also be a moral one, then it clearly follows that the law of the world's progress must be a moral law, and that it is here we must seek for the principle which affords the key to the understanding of the history of the past. A very brief survey suffices to show that material progress, though important, is not all-important, and that high intellectual culture may subsist even in an era of national decline, but that, wherever we find moral progress there we invariably find national growth and increase of national greatness. In short, the law of advance may be stated

in the familiar words, "Righteousness exalteth a nation, but sin is a reproach to any people," which may be otherwise expressed in some such way as follows: That whenever a nation, given the opportunity of following a higher moral ideal, prefers a lower one, national decline, and perhaps destruction, is the invariable outcome. We shall, first of all, seek briefly to show, by a few illustrations, that this principle gives us a clear understanding of the history of the past.

The one period in the history of Greece when national union seemed possible was at the time of the Persian wars. All Greece united to resist the invader from the east, and the story of their successful struggle for liberty forms one of the noblest passages in the world's history. Athens, the moving spirit in that defence, leaped at a single bound to the hegemony of Greece, and for a time it seemed as though it would be possible to form a national federation of which she would be the head. But the old spirit of local autonomy was too deeply seated to be overcome, and so here we have the crisis of Greece history, the struggle of the higher ideal of national unity presented in the Athenian federation, which secured, as never before in Greece, justice to small and great cities alike, with the lower ideal of local independence. That struggle resulted in a victory for the latter, so that thenceforth the only supremacy possible for one Greek city over another was the supremacy of mere brute force, and the history of Greece degenerates into a tedious record of petty jealousies and rivalries, which ends only when all the cities alike are made subject to a foreign conqueror. The lower ideal triumphed and national decline and destruction was the result.

Not less emphatic is the lesson taught in the history of imperial Rome. The middle of the second century, B.C., saw her mistress of the whole civilized world. Up to almost the same period the heart of the nation was sound. But prosperity proved fatal to the greatness which adversity and struggle had won. Masters of the world, the Romans lost the mastery of themselves. With the opportunity afforded them of ruling the provinces with equity, they could not resist the temptation of regarding the world as a mere preserve for the enrichment of Rome and Roman senators. "Virtus post nummos" was the motto of the age, and so the history of the next century is the history, on the one hand, of the concentration of wealth among a few, and the use of that wealth

in bribery and debauchery, and, on the other hand, of the reduction of the sturdy Roman citizens of old time into a city mob, dependent on the largesses of the state and of individual plutocrats, and ready to follow the demagogue who was most profane in promising "panem et circenses." From this pit of degradation the empire lifted the state politically, but not morally. Probably the world has never seen such a picture of frightful abuse of wealth and depth of moral degradation as is attested by the writers of the first century, A.D. The military force of the emperors held the empire together, indeed, for some centuries longer, but it was dead at the heart, and decay and dismemberment were only a question of time. With the higher ideal before them of rule for the mutual benefit of Rome and her subjects alike, they turned away to the infinitely lower one of rule for the aggrandizement and enrichment of the rulers, and from that time forward, despite the material progress that found Rome brick and left her marble, and that built up a system of commerce such as the world never saw until the present century, despite the brilliant era of intellect marked by the great names of Roman literature, from that time forward Rome entered on a slow, but sure, decline, and the break-up of the empire was the logical issue of that retrogression in Roman moral character with which the contemporary writers make us so familiar.

The most notable illustration of this principle in the modern world is furnished us in the history of Spain. The beginning of the sixteenth century saw Spain on the highway to supremacy among the nations of Europe. The peninsula had just been brought under the sway of a single monarch, through the union of Aragon and Castile, by the marriage of Ferdinand and Isabella. The same year in which occurred the subjugation of the Moors in southern Spain witnessed also the opening of the new world of the west, and the appropriation of its treasures to the enrichment of that country. To crown all, Charles of Spain was, in 1519, elected emperor, and so was united under a single ruler a greater dominion than Europe had seen since the days of Charlemagne. We who look at Spain to-day can hardly realize the overmastering influence she wielded in Europe at the date of the Reformation. But again there came the crisis. The choice had to be made between the old faith, which, under the papacy had dominated Europe for centuries, and the new faith heralded by

Luther and the other Reformers, and marked by its acceptance of the Word of God as the sole rule of faith and life and the demand for the restoration of that Word to the common people in their own tongue. Spain chose against the Reformation. Although it had gained some hold there, the vigorous measures of the Inquisition soon stamped it out completely. Here we have the key to that rapid decline which marks her history during the next two centuries, and which has reduced her from a first rate to a second or third rate European power. The vigor of her moral and religious life was sapped by the policy she adopted of eliminating the new faith, and the forfeiture of national greatness has been the penalty of that unhappy choice.

Time would fail us to enumerate further instances in illustration of this principle, which we believe these examples, briefly and imperfectly though we have set them forth, are sufficient to establish. We have quoted them not for their own sakes, but in order to bring out the more clearly the law which they exemplify, and which is as true to-day as at any time in the past, that whenever a nation turns from a higher to a lower moral ideal decline and disaster follow quickly to avenge the wrong. Our interest in this principle is not so much in its demonstration from the record of the past as in its application to the problems of the present, and notably to the great question of foreign missions. But before we can so apply it there falls upon us the further task of examining our position to-day, that so we may, if possible, discover what the signs of the times would seem to indicate as the great duty which Providence has laid upon the Anglo-Saxon race, and in no small measure upon our own generation, to attempt, and, we trust, to accomplish.

The Anglo-Saxon has fallen heir to the leading place in the world's history. We stand to-day, as regards influence and possibilities, in a position similar to that of Spain at the beginning of the sixteenth century, A.D., or of Rome at the commencement of our era. And when we ask ourselves what is the cause which has produced this result, we think the answer of Mr. Benjamin Kidd the only adequate one—that cause is Christianity, and, in particular, Christianity as conceived by the leaders of the Reformation. "The Reformation," says Mr. Kidd (p. 154), "denoted the tendency of the movement (*i.e.*, Christianity) which had so far filled

the life of the western peoples to find its social expression. It liberated, as it were, into the practical life of the peoples affected by it that immense body of altruistic feeling which had been from the beginning the distinctive social product of the Christian religion, but which had hitherto been directed into other channels." And it is precisely because that movement has had the freest play among the Anglo-Saxon people that they stand, as they do to-day, in the vanguard of civilization (Cf. Kidd, p. 165).

But with high privilege comes great responsibility, and since it has been our privilege to work out the problems of religious and political freedom there falls primarily upon our race the duty of attempting those problems which still await solution. In the last resort these reduce themselves to two great questions, or rather two sides of one great question, viz., first, the application of Christian principles to social problems; and, second, the duty which we as a nation owe to the non-Christian nations of the world.

The problems of securing religious freedom for all and equal political rights for all have, in large measure, been successfully solved. "What we have, however, now to particularly note," says Mr. Kidd, "is that the movement which has carried us thus far shows no signs of staying or abating; the same feelings continue to supply an impelling force that threatens to drive us, and that actually *is* driving us, onwards, far beyond the limits which the political doctrines of the recent past prescribed. . . . It is being gradually realized that there are great masses of the people who, amid the unrestricted operation of social and economic forces, and under a régime of political liberty, have never had any fair opportunity in life at all, and who have been from the beginning inevitably condemned to the conditions of a degraded existence. It seems to be already generally felt that something more than mere political liberty is demanded here" (p. 201). In fact, "we are entering (Kidd, p. 229) on a new era. The *political* enfranchisement of the masses is well-nigh accomplished; the process which will occupy the next period will be that of their *social* enfranchisement. The people have been at last admitted to equal political rights; in the next stage they must apparently be admitted to equal social opportunities."

We cannot take time now to dwell at any length on this great question. Earnest Christian thinkers, as Professors Ely and Herron, Dr. Josiah Strong, and very many others, are turning

the attention of the Church to her responsibility in regard to this problem, and, we trust, with somewhat of success. We desire now to direct attention to the second problem before us, viz., the duty which we as a Christian nation owe to the non-Christian nations of the world.

Facts, says Dr. Pierson, are the fingers of God. And when we consider the wondrous manner in which, during the present century, practically the whole world has been rendered accessible to Christian effort, and the abundant success which has crowned missionary labor in that period, we cannot but recognize that this is the Lord's doing and marvellous in our eyes. (Cf. *Crisis*, p. 38-40). But, unfortunately, we cannot say that this problem is as yet solved. Indeed, we can only say that, to a large extent, it is but very recently that the church has begun to recognize the existence of such a problem. Now, however, since our eyes are opened to that extent, it remains that we give our most earnest prayer and attention to the question of its solution. And for its solution the Anglo-Saxon peoples would seem peculiarly responsible. It is they amongst whom the blessings of Christianity have been in fullest measure realized. It is they whom God in His providence has been pleased to set in the vanguard of civilization at the very moment when the signs of the times indicate unmistakably that the way is open for a great forward movement on the part of the church into non-Christian lands, and whose wonderfully rapid rise to the leadership of the world in the past century is prophetic of a still greater and more dominating influence to be wielded by them in the future. It is they who have thus far been almost the only race to attempt the problem. At the General Conference of Foreign Missions in London, in 1888, one hundred and twenty-one of the one hundred and thirty-nine societies represented, or more than six-sevenths of them, belonged to the Anglo-Saxon race; and these contributed more than eight-ninths of the annual income (Strong's *New Era*, p. 56); and the statistics given in recent numbers of the *Missionary Review of the World* show, for 1895, 80 per cent. of the workers to be under Anglo-Saxon societies, whose contributions are 88 per cent. of the whole world's fund. We mention all this not from any spirit of self-congratulation, but only to show how clearly the facts would seem to indicate that God has laid, as a peculiar burden on the Anglo-Saxon race, the responsibility of evangelizing the world.

We may express the two propositions we have set forth above, in brief compass, as the major and minor premises of a syllogism, and the application we desire now to make in regard to them as its conclusion.

We have as our major premise: that whenever a nation, given the opportunity of following a higher moral ideal, prefers a lower one, national decline, and perhaps destruction, is the invariable outcome.

And as our minor premise: that the higher moral ideal before us is the deepening of spiritual life at home through the application of Christian principles to the social problem, and the extension to non-Christian races of that Christianity which has conferred on us so many benefits.

And the conclusion which logically follows is this: that our national well-being depends on our earnest efforts to realize this ideal, *i. e.*, that the continuation of the Anglo-Saxon race in the leadership of the world is dependent on its obedience to the command of Jesus Christ: "Go ye into all the world, and preach the gospel to every creature."

If asked under what obligations we rest to proclaim the Gospel of Jesus Christ to others, we might answer in the words of God in Isaiah li. 1: "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged." We are what that Gospel has made us, and the Spirit of Christ demands that we make known to others that truth which has so richly blessed us, individually and nationally. To those who believe that Gospel to be "the power of God unto salvation," we might quote the words of Paul: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." Above all, and as a justification which, to Christians, must be an end of controversy, we might repeat the positive command of our Lord and Master: "Go ye into all the world, and preach the gospel to every creature." But we desire now to advance the further reason set forth above, not because we deem these others insufficient—far be that from our thoughts—but because we consider that here we have an argument that appeals with special urgency to Christians of Anglo-Saxon blood. If we would desire, as a people, to be worthy of our past, and to hand on to our successors, undiminished and unimpaired, the proud position which preceding generations have won for the race, it can be accomplished only

by a loyal and hearty response to all the duties which God lays upon us coincidentally with our privileges. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place ; but thou and thy father's house shall be destroyed ; and who knoweth whether thou art come to the kingdom for such a time as this ?" (Esther iv. 14.)

This we consider no improper motive. Proud as we are of our race and its attainments, yet, as Christians, "our citizenship is in heaven," and we should look on national privileges as valuable, not so much for themselves as for the use to which they may be and should be put in promoting the kingdom of God. And thus conceived we believe that the argument we have here endeavored to formulate becomes very cogent indeed, supplementing as it does and strengthening the main motive of obedience to Christ's command by showing us how very true it is that in seeking first, as a people, the kingdom of God, we shall find all other things added to us. Be it, therefore, our unceasing endeavor to bend ourselves to the accomplishment of this great work, seeking help from Him of whom is our sufficiency, and whose aid is promised to His servants when their plans are at one with His purposes.

"We ourselves commend
Unto Thy guidance from this hour ;
Oh, let our weakness have an end !
Give unto us, made lowly wise,
The spirit of self-sacrifice ;
The confidence of reason give ;
And, in the light of truth, Thy bondmen let us live."

So shall we best promote the most sacred interests that are entrusted to the care of men, the interests of our country and race, and the interests of our Lord and Master, for God's will is ever, alike for the political and the religious life of the nation, the highest and most enduring good.

J. H. BROWN.

LIFE AND WORK IN PERSIA.*

LAST year, through my weakness of writing in your language, I wrote you a letter stating all about the kindness of dear Christian Canadian friends toward me and His cause, and also the hardships which I met on my way back to my country, especially in Russia. But at present I wish to leave altogether these things; and only remark you a few things about the system of last year's work, and what I am doing.

I was appointed evangelist to Nazloo Chai district by our missionaries. The way which I work is as follows: As you know, we have not yet railroads, neither trains, and also we have not any kind of chariots or buggies or stages, and we have no good roads at all, only sometimes some Mohammedans build a small mud bridge, that their sins, for the sake of that small thing, may be forgiven. My home, from that district, is a distance of fifteen or twenty miles. I go, generally, on horseback; sometimes I walk from place to place. I take my Bible in my hand and go away from home, sometimes for two or three weeks, and sometimes for two or three days, to hold revival services. Two hours after breakfast I prepare my subjects which I speak on; and for one hour before noon, generally, I call some young men to speak with them; and from two o'clock p.m. till five o'clock p.m. I go from house to house and read the simple words of the Lord and His love toward sinners, and pray. I can assure you that I have seen good results of this kind of work.

Well, when you go in the house of this class of people, then you will see a big square mud house resting on two pillars, and they have two or three small holes in their roofs to give light to them. And then you will see every man and woman placed in a certain corner of it, working. The men weave cotton with their looms, and the women are spinning. But as soon as I was telling them, "I have come to read you the Bible and tell you about Jesus," at once they were leaving their work and we were sitting together on a mat, because we have no chairs and tables, as you know. The women would be sitting behind us. I have seen a good many women crying while I am reading the

*Substance of a letter from Mr. Eshoo to the Knox College Missionary Society.

simple Gospel. Then, at six o'clock, I have a meeting. The average of my congregation has been from twenty-five people up to four hundred.

The door to the Gospel is open. But only we have hardships with Mohammedans. They hate the Christians, as you know. Since last November, till September 16th, I have preached in forty-seven villages and for thirty-eight ordinary congregations, and visited sixty-eight houses, and had private conversation with eighty-seven individual persons. I have preached for four thousand eight hundred and nineteen people, and from these there were thirty-seven confessors of Christ and eleven converts. I have visited four sick people, one of them in his last moments. I asked, "Do you not like to have a doctor come to see you?" He said, "No, I like to meet with my greater Doctor, which is Christ. I will rest in His arms." I had a meeting with three converted Mohammedans, and we prayed together, "Let thy kingdom come." During summer I go and preach only on Lord's days, because all the people are busy outside. Their general occupation is farming.

The cruelty of the Mohammedans is very great. Within three months a number of women and children have been carried off and murdered by them. One of these was a graduate of Fisk Seminary. The other day a small child was thrown in boiling water. We need your prayers to be delivered from these evils. Both my small mission and myself need your earnest prayers.

I am, dear friends,

Yours fraternally in Jesus,

E. O. ESHOO.

Oroomiah, Persia.

BIBLE STUDY.

GOLDEN TEXTS FOR MAY.

May 10—Luke xviii. 13: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

EXPOSITION.

The publican. A tax-gatherer, "often chosen from the dregs of the people," were notorious for their dishonesty.

Standing. The usual attitude in prayer.

Afar off. Not like the Pharisee, pushing into the centre court of the temple, but in the very outermost court, where even the Gentiles might come.

Smote upon his breast. A mark of his deep contrition and grief.

Be merciful. "Accept propitiation"; the publican did not hope to be accepted for his own sake.

A sinner. Rather, the sinner. The Pharisee divided the world into two classes, of which he constituted the whole of one class, so also did the publican; but the spirit in which each regards himself shows the difference between them; the Pharisee thought of himself as the only righteous man—the publican thought of himself as the only sinner.

OUTLINE.

(From Rev. C. H. Spurgeon.)

Subject.—Confession and absolution.

I. CONFESSION.

(1) He confessed to God only, against whom he had sinned, not to man.

(2) His confession was spontaneous, not elicited by questions.

(3) He confessed humbly, contritely, with directness (*me*).

(4) His only hope was in the atoning work of Christ. "God be propitiated to me."

II. ABSOLUTION.

(1) It was from God. No man has any warrant for saying "*absolvo te*."

(2) It was immediate. No penances were required. He went down to his home *justified*.

(3) He was conscious of it. Instead of the groan in his heart, there was a song on his lip.

No one ever offered such a prayer from the heart without God answering it. Therefore, let us all pray the publican's prayer.

May 24.—Luke xx. 17: "The stone which the builders rejected, the same is become the head of the corner."

EXPOSITION.

The stone. The figure of the stone was generally understood to represent the Messiah, on whom depended the existence and support of the kingdom of God.

Rejected. Set aside as being unsuitable for the building, or useless for its construction. All know the tradition of the stone set aside by the builders of Solomon's temple because it seemed unsuited for any place in the structure.

The head of the corner. The corner stone which binds together the two principal walls. *Vide* Eph. ii. 19-22, where we learn that Jesus Christ unites Jew and Gentile in one holy house. The ignorance and contempt of men count for nothing with God.

OUTLINE. VV. 17, 18.

(*Marcus Dods.*)

Note.—The very fact that Christ is rejected by so many is proof that He is divine. The higher the blessing, the fewer there are to acknowledge and accept it. Our Lord has been warning the priests and elders of the certain destruction which must overtake them for their failure to accomplish what God appointed them to accomplish. He turns from the parable of the vineyard, and completes the warning by making use of the figure of the stone.

I. Christ is a stone of stumbling to those to whom He is presented. The Gospel, once heard, must henceforward be an element in the condition of the hearer. No man who has once heard can be as if he had not heard. Men are often conscious that He is the one foundation on whom life can be safely built, and yet they try to pass on in life as if He were not there. Thus their life is a mere make-believe.

II. But He is by the Chief Architect designed and placed as head of the corner. Hence men's rejection of Christ must issue in their destruction. The second action of the stone is final. What ought to have been their dwelling and refuge becomes their tomb. To oppose Christ's course, to attempt to work out an eternal success apart from Him, is as idle as to stand in the path of an avalanche of stone in order to stem it. Acceptance or rejection of Christ is the determining element in human destiny.

OUR COLLEGE.

REV. J. A. MUSTARD, of Kent Bridge, was a caller last month.

REV. DR. MACLAREN left for Winnipeg on Monday, April 6th, to lend a hand with the summer session. Dr. Beattie, of Louisville, goes to Winnipeg, too, this summer, on a similar errand.

MESSRS. J. BAILEY, B.A. ; J. H. Brown, M.A. ; G. B. Wilson, M.A. ; and E. B. Horne, M.A., will represent the students on the staff of THE MONTHLY next year.

THE last of the series of lectures under the auspices of the Literary Society was held in Convocation Hall on the evening of Friday, March 6th. The attendance was hardly as good as usual, owing to the nearness of the examinations ; but those present were treated to an excellent paper on "The Study of Sociology as Related to Social Reform," by the Rev. W. G. Hanna, B.A., of Uxbridge.

ON Wednesday evening, April 1st, the class of '96 held their farewell dinner in the dining hall. The President, Mr. J. A. Dow, B.A., occupied the chair, while arranged on either side were the members of the college staff. The provision was first-class in every respect, and the arrangements for the evening's enjoyment were well attended to by the committee. The different toasts called forth some excellent speeches, and the evening passed off with abundance of fun, and seemed to be enjoyed by all present. A number of graduates were present, and they gave us some excellent advice, although each one seemed to have the idea that his class was the best the college had turned out.

ON Friday afternoon, after the examinations were over, the class of '96 met and formed a class association, with J. A. Dow, B.A., as president and W. A. Maclean as secretary. The proposition that the class, as a class, undertake some scheme looking to improving the finances of the college was well received and fully discussed. The result was that the class of '96 have undertaken to provide for the payment of the interest on two thousand dollars of the college debt for a period of five years. This is a step in the right direction, and we hope that subsequent classes will take the matter up and decide to do what they can, as classes, to improve the financial condition of the college.

ALTHOUGH we lowered our colors on the football field last season, yet we have, by the continued success of our tug-of-war team, retrieved

in a large measure what we then lost. The team is composed of the following five men, whose average weight is 192 pounds: H. A. Macpherson (anchor), T. Dodds, R. W. Dickie, J. J. Patterson, and W. D. Bell. The team's interests were carefully looked after by Capt. J. G. Reid, who thinks Knox will compare favorably with the other colleges for turning out heavy preachers.

THE annual meeting of the Literary and Theological Society for the election of officers was held on the evening of March 3rd. The annual reports from the different committees were received and adopted. The valedictory address was given by Mr. John Radford, who, in an excellent speech, reviewed the work which the society had accomplished during the session, and emphasized the importance of taking advantage of the opportunities for self-improvement which the society offered. The election of officers resulted as follows: President, Mr. John Bailey, B.A. (acclamation); first vice-president, J. C. Wilson, B.A.; second vice-president, F. D. Roxborough, B.A.; critic, G. B. Wilson, M.A., LL.B.; recording secretary, J. A. Moir, B.A.; corresponding secretary, T. Eakin; treasurer, W. D. Bell; curator, R. S. Scott; secretary of committees, N. H. McGillivray; councillors, R. G. Scott, W. J. Abbott, R. J. McAlpine.

THE Missionary Society closed its year's work on the evening of March 10th. There was a large attendance, and much interest was manifested in the business of the evening. The reports from the different bishops of work done during the winter were very encouraging. A letter was read by Mr. Dow from Rev. Mr. Goforth, telling of the wonderful interest which was being manifested in the work in Honan. The election of officers was then proceeded with, and resulted as follows: President, J. H. Brown, M.A., LL.B.; first vice-president, Peter Scott, B.A.; second vice-president, Alex. Stewart; recording secretary, J. S. Muldrew; corresponding secretary, D. Johnston; treasurer, George Arnold; financial secretary, A. W. McIntosh; secretary of committee, R. J. Ross; councillors, T. Dodds, W. A. Rae, A. Little, J. L. Cameron.

The affairs of the society are in a flourishing condition, and the work continues to be extended. This summer thirty one fields will be occupied by our members. The following is the list of stations and the appointments: Field, B.C., F. D. Roxborough, B.A. New Denver, B.C., W. Beattie; Maple Creek, D. M. McKay, B.A.; Longlaketon, J. L. Cameron; Brookdale, A. Little; Gilbert Plains, N. A. McDonald; Fleming, H. McCullough, B.A.; Cook's Mills, A. A. Laing, B.A.; Collins' Inlet, A. W. McIntosh; Iron Bridge, J. T. Taylor; Massey, G. Arnold; South Bay, R. J. Ross; Squaw Island, T. C. Hood; Ansonia, P. F. Sinclair, B.A.; Whitefish, W. A. Rae; Aspden, D. I.

Ellison ; Temiscamingue, A. C. Wishart and T. K. Scott ; Loring, J. A. Moir, B.A. ; Comanda, J. McCrea ; Berriedale, J. G. Cheyne ; Bethune, W. J. McBean ; Franklin, G. Scarr ; Lake Joseph, W. S. Wright, B.A. ; Buck Lake, W. Carr ; Carling, G. A. Lindsay, B.A. ; Kilworthy, J. B. Torrance ; Black River, R. S. Scott ; Wahnapiatae, P. Reith ; Buxton, B. M. Smith ; Grand Valley, G. Milne ; Korah, W. A. Bremner.

On the afternoon of Thursday, April 2nd, a large crowd assembled in Convocation Hall to take part in the closing exercises of the session of '95 and '96. The chair was occupied by Principal Caven. Rev. George Logie, B.D., read a portion of the Scriptures, and Rev. Dr. Parsons led in prayer. The front seats were occupied by the members of the graduating class, twenty-five in number, the second largest class in the history of the college. After Dr. Caven had addressed the members of the class he called on Rev. Mr. Wallace, who gave the examiners' report, as follows :

THIRD YEAR.

(1) Bonar Burns scholarship	\$80	J. A. Dow, B.A.
(2) Fisher "	I. 60	A. Mullin, B.A.
(3) Fisher "	II. 60	A. S. Ross, B.A.
(4) R. H. Thornton (memorial)	60	T. A. Bell, B.A.
(5) Jane Mortimer scholarship	50	G. C. Little, B.A.
(6) Cheyne "	30	{ H. Cowan, B.A. G. R. Fasken, B.A.

SECOND YEAR.

(1) Elizabeth Scott scholarship	\$75	J. H. Brown, M. A., LL. B.
(2) J. A. Cameron "	60	R. Martin.
(3) Knox Church, Toronto, scholarship. I.	60	F. D. Roxborough, B.A.
(4) Knox Church, Toronto, " II.	60	J. J. Patterson, B.A.
(5) Loghrin scholarship	50	W. G. Richardson, B.A.
(6) Heron "	30	E. B. Horne, M. A., LL. B.
(7) Boyd "	30	J. B. Torrance.

FIRST YEAR.

(1) Central Church, Hamilton, scholarship.	\$60	G. B. Wilson, M. A., LL. B.
(2) Eastman scholarship	60	J. A. Moir, B.A.
(3) Bloor Street Ch., Toronto, scholarship.	50	{ A. H. Abbott, B.A. R. W. Dickie, B.A.
(4) Goldie scholarship	40	{ R. W. Dickie, B.A. H. McCullough, B.A.
(5) Gillies "	30	H. McCullough, B.A.
(6) Gillies "	30	S. H. Gray, B.A.
(7) Dunbar "	30	{ J. Barber, B.A. D. B. McDonald, B.A.

The following special scholarships were awarded :

Bayne scholarship, \$50, A. H. Abbott, B.A.

Prince of Wales prize, \$60, for two years, John Bailey, B.A.

Smith scholarship, \$50. Subject, "The Testimony of Nature to the Love of God," E. W. MacKay, B.A.

Brydon prize, \$30, "Predestination," Crawford Tait.

Clarke prize, Lange's Commentary. New Testament Greek, J. H. Brown, M.A., B.A.

Clarke prize, Lange's Commentary. Old Testament Hebrew, W. A. Campbell, B.A.

John Fenwick \$12 essay. "The Literary Excellencies of the Bible," R. T. Cockburn.

Janet Fenwick \$12 essay. "The Relation of Missionary Enterprise to Advancing Civilization," J. A. Dow, B.A.

The names of the members of the graduating class are as follows : P. W. Anderson, T. A. Bell, B.A., W. Burton, B.A., R. F. Cockburn, R. F. Cameron, H. Cowan, B.A., D. L. Campbell, B.A., W. A. Campbell, B.A., A. E. Duncan, M.A., W. C. Dodds, J. A. Dow, B.A., G. R. Fasken, B.A., J. T. Hall, J. D. Jeffrey, G. C. Little, B.A., W. M. MacKay, E. W. MacKay, B.A., W. A. Maclean, H. A. Macpherson, W. Moffat, A. Mullin, B.A., S. O. Nixon, J. Radford, A. S. Ross, B.A., C. Tait.

In the evening the public meeting was held in St. James' Square Church, where the students were addressed by the Rev. Dr. Caven, Dr. MacLaren, Rev. R. Douglas Fraser, and Rev. W. A. J. Martin.

The degree of D.D. was conferred upon Rev. George Sutherland, of Fingal, and Rev. Carlo Alberta Tron, of the Waldensian Church, in Italy ; and the degree of B.D. upon Rev. John McNair, B.A., of Waterloo.

As already announced in the daily press, the college board has decided to nominate the Rev. G. H. Robinson, Ph.D. (Leips.), for the chair of Old Testament Literature, and the Rev. H. W. Hogg, B.D. (Edin.), for the chair of Apologetics and Church History.

ALUMNI ASSOCIATION.

The alumni met in the college at 3 o'clock, Wednesday, April 1st, and succeeded in disposing of their bill of fare before the hour set for the supper of the graduating class. There was a goodly attendance, considering the number of opportunities the alumni have had to visit their *alma mater* this session. The president, Mr. Straith, filled the chair. Mr. Martin acted as scribe, and received membership fees from some of the alumni.

Mr. Mutch submitted a report from a joint meeting of the Executive

and the Conference Committees. Two recommendations were made, and both were adopted: (1) "That Art. VII. of the constitution be amended so as to read: One ordinary meeting of the association shall be held each year in the college, and during the time appointed for the post-graduate conference, on such day and at such hour as the Executive Committee may decide," etc.

(2) "That the next conference begin on the last Monday of January, 1897, at 3 p.m., and continue until Friday evening of the same week."

The conference is a good thing, and it is confidently expected that the alumni will make early arrangements with their good elders to conduct the prayer meeting for the week that commences on the day before the last Monday of January, 1897.

Mr. Burns presented his report as missionary treasurer. It showed a balance on hand of \$22.17. This is much less than at the same time last year. A word to the wise is sufficient. Are you in arrears? An encouraging letter from Mr. Goforth appears in this number.

Mr. Haddow reported for the editorial staff of *THE MONTHLY*. The services of Mr. Mutch as business manager have been secured until the month of October. Mr. Haddow felt compelled by circumstances to tender his resignation as chairman of the Editorial Committee. The association reluctantly accepted it, and cordially thanked Mr. Haddow for the efficient service rendered by him during the last two years. The financial statement showed that there are 589 *years* of subscriptions in arrears, and 55 *years* paid in advance. For how many of those years are you responsible? No man has yet been discovered who is more than *one year* in advance. The possibilities in the other direction, however, are large. There is an outstanding liability of \$445 against *THE MONTHLY*. A number of the alumni are carrying this until the friends in arrears get in their next quarter's salary. The following were appointed to represent the alumni on the editorial staff: Messrs. G. Logie, B.A., B.1. (chairman), W. G. Wallace, M.A., B.D., R. Haddow, B.A., and R. P. McKay, M.A.

Rev. S. H. Eastman, B.A., of Oshawa, was elected president of the association; Rev. W. A. J. Martin, representative on the senate; and Rev. J. A. Turnbull, B.A., LL.B., convener of the Conference Committee. The association then adjourned, to hold its next ordinary meeting some time during the week commencing on the day before "the last Monday in January, 1897."

We cannot close this account of the alumni meeting without commending to all the graduates the example of the class of '96. It has already been suggested that this may serve as a precedent for succeeding classes, but why should it not be an inspiration to the classes of years that are gone? If the classes of past years, as well as those of coming years, would

take hold of the debt in \$2,000 lumps, the board would soon find itself at a loss in meeting the demands for interest-bearing debt. It is getting customary to hold class reunions ten years after graduation. After the gentlemen have dined, why not make an application to the board for the privilege of carrying \$2,000 of the debt of their *alma mater*? THE MONTHLY would like to start an honor roll in this matter : 1, Class of '96. Next !

LITERATURE.

PRESBYTERIAN LAW AND USAGE. *Third edition, revised and enlarged. Leather, 16mo. By B. F. Bittinger. Presbyterian Board of Publication, Philadelphia. N. T. Wilson, Toronto.*

The title of this book accurately sets forth its subject. It exhibits the law and usage of the American Presbyterian Church, the law as interpreted by the courts of the church, and the usage which, as a code of unwritten law, has become not less potent as a regulative force. The topics are arranged in alphabetic order, and are so treated as to constitute an index to the government and discipline of the church and the acts of General Assembly. In this revised edition it is brought down to date, and includes the acts of the Assembly of '95. It is an admirable supplement to Moore's "Digest" and Hodge's "Presbyterian Law." It will prove a positive boon not only to pastors and elders, but to all communicants who wish to become well acquainted with our polity and cultus. The high recommendations of Drs. Roberts and Craven placed in the introduction are certainly well deserved.

ANNIVERSARY REUNION ADDRESSES. *Cloth, 12mo., 75 cents. Presbyterian Board of Publication, Philadelphia. N. T. Wilson, Toronto.*

At the meeting of General Assembly of the Presbyterian Church (North), in Pittsburg, on the 23rd of May last, a very important anniversary service was held to celebrate the quarter century of the reunion of the old and new school Presbyterian churches. Here we have the official report. It contains the basis of reunion, an account of the reunion convention, a minute of General Assembly relating to the anniversary, and a full stenographic report of the addresses delivered on the occasion. The address of President Patton, of Princeton, on "The Fundamental Doctrines of the Presbyterian Church," while showing a warm and generous charity, is a strong and vigorous defence of belief in an infallible Bible as the foundation of the Presbyterian system. The address of President Booth, of Auburn, is a telling presentation of the "Influence of the Presbyterian Church upon other Churches," and an urgent exhortation to fidelity to Christ and His work. That by Dr. Roberts, of Philadelphia, on "The Growth and Future of the Reunited Church," is an excellent review of Presbyterian facts and forces, and an eloquent statement of the splendid possibilities before the church. These addresses are stirring, inspiring, and full of encouragement.

SOME THOUGHTS ON CHRISTIAN REUNION. *By W. Boyd Carpenter, D.D., D.C.L., Bishop of Ripon. Cloth 8vo. Price, \$1.25. Macmillan & Co., New York; Copp, Clark & Co., Toronto.*

Whether Christian reunion will ever advance beyond the talking stage in our day may be a matter of doubt, but that the discussion of the question is producing some interesting and useful literature is beyond question. Among recent contributions to such literature this work by Bishop Carpenter deserves special mention. It consists of seven addresses delivered to the clergy of his diocese during Visitation in June, 1895. Instead of considering simply the question of church union and confining the thought to Protestant denominations, he considers the wider question of the reunion of Christendom, embracing Protestants, Roman Catholics, and Greeks.

He points out the growing desire for reunion, the gain that it would bring, and calls attention to the approximations to reunion, holding that the first three Ecumenical creeds would be a sufficient and satisfactory basis. Of necessity, the question of authority in religion stands at the very front of the enquiry. The author discusses the authority of *conviction*, the authority of *reason*, and the authority of *order*. The Bible produces the authority of conviction, theological propositions have the authority of reason, and the church's mandate the authority of order.

After discussing the position of the Church of England in relation to authority, the author deals with a very interesting subject, viz., the influence of race on religion, and considers the racial influences as factors in the formation of churches. This chapter is one of the most interesting and instructive in the book, and will be found to open up entirely new lines of thought for many readers. The claims of the Latin church are carefully considered, and their steadfast maintenance shown to be an insuperable barrier to reunion. Union in the letter is not possible, but union in the spirit there would be if the churches gave practical effect to what they believe of the Fatherhood of God and His love for their fellow-men.

The Bishop of Ripon is not a commonplace man, and this is not a commonplace book. It is somewhat churchly in tone, yet not without warm fraternal charity. It is packed full of information, presented in the attractive garb of an elegant English style.

THEOLOGY OF PRAYER. *By Rev. B. M. Palmer, D.D., LL.D. Cloth, 8vo., pp. 352; price, \$2. Presbyterian Committee of Publication, Richmond, Va.*

The venerable author of this volume has long been recognized as one of the greatest preachers in the Presbyterian Church. His splendid

oratorical powers have been acknowledged throughout the whole Presbyterian world. While it is a matter of regret that so little of the discourse of this great master of assemblies has been preserved to us by the printed page, we should be doubly grateful for this volume from his pen.

Its dedication is singularly tender and touching: "To the members of the First Presbyterian Church and congregation in New Orleans, who have kindly listened to his voice through a period of six and thirty years, and now with watchful tenderness wait on his declining age. This written voice speaks a pastor's gratitude."

Its theme is one dear to his heart, and to its elucidation he brings large wealth of knowledge and deep fervor of feeling. The theology of prayer is considered, first, in the light of national religion, and, second, as viewed in the system of grace.

The opening chapters of the first part treat of the nature of prayer, its parts, and its universal obligation. Then, the obligations of unbelievers to prayer, that it is an impeachment of the divine perfections, that it has no place in a government of law, that it is unwarranted from answers withheld, that the prayer of the wicked is an abomination, and that it leads to fanaticism and mysticism, are met on their own ground. The objections are scattered by arguments drawn from the constitution of nature, as well as the mental and moral constitution of the objectors themselves. The immanence and transcendence of God, the permitted approach and communion of the creature, are established on the ground of natural religion with a dialectic skill and convincing effectiveness that opponents cannot successfully overthrow nor afford to ignore.

The three closing chapters of this part are occupied with the place of prayer in moral government, the reflex benefit of prayer and the dignity of prayer. They are remarkable for penetration and vigor of thought as well as deep spiritual fervor.

In the second part, prayer is exhibited as interwoven with the whole scheme of grace. The opening chapter on the covenant of grace is an excellent statement of the subject from the point of view of the federal theology. The relation of prayer to each Person of the Godhead is clearly shown. Its relation to God the Father, to the Son as revealer of deity, Redeemer of men, Intercessor for His people, and mediatorial King, to the Spirit as inspiring and illuminating this word as the word of union between Christ and His people, as the Comforter or Advocate, and as the seal, is considered in nine chapters, in each of which the duty and privilege of prayer are explained and enforced.

The doctrine is truly Calvinistic, presented in the light of modern thinking with a cogency of reasoning, wealth of illustration, felicitous use of Scripture quotation, and clearness of statement rarely equalled. At

this vital point of communion of the soul with God, Dr. Palmer shows most conclusively that Calvinism is not only not outgrown, but it is true, scriptural, satisfying to the sin-burdened soul, and furnishes the best of all incentives to duty. In the closing chapter the whole argument is focussed on our daily life in a most forcible manner.

While the powers of the masterly reasoner, the practised orator, are apparent on every page, the whole is suffused with a deep spiritual glow, a holy fervor, that gives to it a winsome charm. Thus we are led to feel with the author that, "as soon as we truly kneel, we touch with our thoughts the throne of the Most High; we mount above the stars beyond creation's limit, and the soul is alone with God. The electric current that thrills through every fibre of the human frame is but a faint image of that spiritual force which comes forth at this contact with the divine and pervades the human soul. Probably in our profoundest meditation we form no such conception of the majesty of God as when in prayer we lay our littleness beside His infinite grandeur. . . . We touch, in touching Him, all things that are awful and high in His eternal dwelling-place; and the soul feeds on all that fills the mind of Jehovah. Nor is this all. In the urgency of our petitions we unite our will with the will that is supreme, and form a part of all that is done beneath the sun." W. G. H.

EDEN LOST AND WON. *By Sir J. W. Dawson, LL.D., F.R.S. Pp. 226.*
Price \$1.25. Fleming H. Revell Company, Toronto.

It is many years since Sir William Dawson's abilities and attainments, more especially in geology, gained for him a place of honor in the front ranks of British learning. It is gratifying to know that while he has witnessed some of the boldest assaults of prejudiced investigators and rash critics, he has maintained unswerving loyalty to revelation. This possibly helped to keep him from some of the crudities and credulities of which the class referred to are, or should be, now ashamed. He and we have the satisfaction of seeing quantities of new evidence coming to light, clearing up many of the mysteries of man's early history, and making it more and more evident to impartial minds that the story of Genesis not only has in it nothing irreconcilable with modern discoveries, but exhibits marvellous scientific prescience, and furnishes valuable contributions to the early history of our race, including reliable, though incidental, archaeology and ethnology, without the puerile embellishments of the chroniclers and mythmongers of Assyria, Phœnicia, and Egypt. Of these departments of research our Canadian savant has made a special study. For this he has shown a special capacity in the possession of a mind of great scientific grasp and insight, joined to a spirit devout, yet hospitable to new revelations, come from what quarter they might, provided they bear the test of intelligent discrimination.

Confident that science has much to learn from Scripture, he early added a knowledge of Hebrew to his working resources. Equally satisfied that the aid must be mutual, he re-reads for us the old book in the light of recent discoveries, and gives us new comments of peculiar value. We have ample material of this kind in his latest volume now before us.

As to creation, Dr. Dawson holds that the mystery of its method is still, and probably must ever remain, unsolved. He recognizes its procedure according to a plan of gradual development, regulated by climatic, geographic, and other influences, leaving evolution in more than doubtful uncertainty.

The new readings of Gen. vi.-xi. are startling, yet plausible, carrying much of the air and evidence of truth. They come largely from scientific suggestion, through careful study of early human remains, yet offer no violence to Holy Writ, while to many they will prove helpful and satisfactory, though we confess to a natural desire for fuller evidence, which may yet be forthcoming. The giants of Gen. vi. 4, whose mysterious origin has been a puzzle to the devout and a stumbling-block to the skeptical, are now recognized to be a hybrid race, the result of intermarriage between the Cainite "sons of Elohim," God of nature, whose worship they chose in preference to that of Javeh, the covenant God of salvation, and the Sethite "sons and daughters of Adam," who claimed and proved the promises made to their progenitor. Without entering upon the strong arguments by which this view is supported, we notice that while Moses records these early divergencies of creed and worship he presents the truth as to the Godhead in the transition appellation, Javeh-Elohim (the "Lord God").

Eden Lost and Won deals specially with questions raised by pretentious modern criticism concerning the personality of Moses, the historicity of the fall, the curse, the flood, the confusion of tongues, the origin of civilization, the ethnology of the Pentateuch, and then advances to consider the repeal of the curse and the restoration of the world and the race to their original glory, through processes physical and moral, natural and supernatural, culminating in the millennial reign of our Redeemer King.

W.M.R.

THE interest of the American Presbyterian Church in the training of their own young people is seen in the preparation of the "Training Courses for Young People's Societies" and the issue of the *Presbyterian Christian Endeavor Manual*. The *Manual* contains the pledge, weekly topics with daily readings, hints for talks, notes on the special spiritual features of Christian Endeavor, valuable suggestions on different methods of approved Christian Endeavor work, brief accounts of the schemes and

boards of the American Presbyterian Church, and list of topics, with daily readings for junior societies. Though it deals specially with the schemes of the American Presbyterian Church, Canadian Endeavorers can use it with the highest advantage, and should avail themselves of its highly valuable aids. They can procure it from N. T. Wilson, 12 King street west, Toronto.

THOSE who listened to Mr. J. W. Bengough's lecture on Single Tax, at the Knox College conference, and those who wish to have a brief, simple statement of the theory, will welcome the *Up-to-date Primer* on the subject, which he has published. It is written in words of one syllable, for little political economists in schools and universities. Of course, it is fully illustrated with cartoons, and these are in Mr. Bengough's best style. In his usual serio-comic vein he makes many clever political hits, and, at the same time, prepares the reader for a clearer understanding of the Single Tax theory. All who wish profitable amusement will read it with delight, whether they accept the theory or not. Beyond any question, Single Tax is in the air, and those who would influence public opinion must be intelligently informed as to what it is, and come to a decision about it. To all such we would commend this Primer, which is written by one of the most enthusiastic followers of Henry George. It is published at 25 cents by Funk & Wagnalls, Toronto and New York.

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The fight is stiff and faith is hard, the air with evil rife,
But angel faces come and go between the lulls of strife.
Unfurl the flag and face the foe, and you shall hear ere long
The broadsides of God's thunder against the gates of wrong.

The night is long, the darkness thick, and millions yet are slaves,
And hearts in pain look up to Him that heaped the Red Sea waves ;
But o'er the plains where wronged and weak the bleeding feet have trod
Behind the fire-tipt hills keep watch the sleepless eyes of God.

The height is far, the path is thorned, the glory is not yet,
And myriads yearn to see the face last seen on Olivet ;
But through the night of grief and fear that gladdening cry shall ring :
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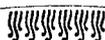
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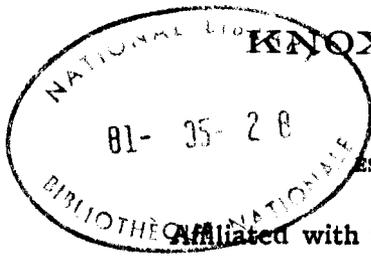
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