

- - THE - -

# Knox College Monthly

AND

## PRESBYTERIAN MAGAZINE.

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MILTON, FEBRUARY, 1895.

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GENERAL.

THE DISEASES OF THE BIBLE.

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OF the many topics found in the Bible for discussion and study, few perhaps possess greater interest to the general reader than the diseases mentioned in the sacred volume. Many references are made to persons afflicted in different ways and cured by various agencies. In the course of this article it shall be my aim to handle this subject in a practical manner and, at the same time, to avoid as far as possible technical terms.

I. First, let us look at the diseases of the nervous system. Under this heading we meet with several forms of disease, affecting different parts of the nervous system, such as palsy, insanity, and evil spirits.

(a) *Diseases of the Brain, Spinal Cord, r Nerves.*—By disease in certain portions of the brain, spinal cord, or nerves, there may be loss of power or loss of sensation, or both combined. Take for example the case of a withered hand and arm. This condition might arise from disease of

that certain portion of the brain that governs the movements of the affected extremity. This disease in the brain destroys the person's control over the arm. Certain changes occur in the affected arm and hand. It is no longer under the control of the will; but becomes contracted and deformed. In this condition the arm is rigid, and resists forcible efforts to straighten it. This form of rigid and contracted paralysis is occasionally met with. The muscles, in time, waste from disuse; and the joints, due to contraction of the muscles, are often greatly deformed, or even dislocated. Such a form of paralysis is utterly hopeless. There is an organic change in the brain, and this leads to a degeneration of nerve tissue down the spinal cord. As the result of this degeneration, changes take place in the nervous system that cause the muscles, supplied by the nerves coming from the diseased origin, to contract and become rigid. The cure of any such case would certainly be a miracle. The lost and degenerated nerve tissue would have to be restored before the currents of nervous energy could travel through them. Such restoration is not within the power of man. Disease in the brain may be so located as to cause loss of sensation in various parts of the body, as well as that of power. The rupture or plugging up of a vessel in the brain may cause death, or paralysis. A common cause of paralysis of some portion of the body is the closing up of a vessel by a clot of blood. In the case of Jeroboam, 1. Kings xiii, 4-6, there is not doubt but that a vessel in the brain was stopped up in this way; and he lost the power over his arm. In time it would waste, or wither. The cure was quite miraculous, as these cases do not yield to ordinary means. The brain may be the seat of acute diseases and inflammations. Excessive heat sometimes causes sunstroke. The membranes covering the brain may be also inflamed. The case of the Shunammite child, I think, is clearly one of sunstroke. It was too acute for meningitis. At the age, there is no likelihood that it was due to rupture, or plugging of a vessel. The most reasonable view is that the child was seriously affected by the heat of the sun, had severe headache and died suddenly of collapse.

Now, turning our thoughts to the spinal cord, we notice that the condition known as paralysis or palsy may be

caused in various ways. The disease may so affect the spinal cord as to give rise to a rigid form of paralysis without special wasting of the muscles; or, it may be so situated as to give rise to paralysis accompanied by rapid wasting of the muscles, and a relaxed condition of them. There might be loss of sensation apart from loss of motion. Or, again, in disease involving the thickness of the cord, there would be loss of both sensation and motion. Many of these cases are very chronic. They depend upon essential changes in the fibres and cells of the spinal cord. In other words they are organic, and beyond the power of physicians to cure. The part of the body affected would depend upon the location of the disease, or injury, in the cord. It could be so situated as to cause a withered hand and arm. The case of the man mentioned by Matthew, Mark and Luke, as having been healed at Capernaum was in all probability a case where the legs were quite powerless from disease in the spinal cord. His case was most likely one of paraplegia. The centurion's servant had palsy and was tormented. This was likely due to spasms of the muscles often met with.

Then again, palsy could be caused by disease or injury of the nerves, after they have left the spinal cord, and before they have entered the muscles. This is a common form of paralysis. In some cases the condition may be that of an ordinary inflammation and the person in time recover. The recovery, however, is gradual, and often very slow. It is never rapid as in the New Testament cases of recovery from palsy. But should the disease be organic, and the nerve substance destroyed, then recovery would be impossible. Here the nerve matter would have to be restored, as in the case of organic diseases in the brain, or spinal cord. So that it will clearly appear that a sudden cure of any of these conditions would involve the working of a miracle.

But some forms of paralysis, or palsy, are due to organic changes in the muscles themselves. These cases are often very extreme, and quite hopeless. No power known to medical science can restore the lost muscular elements; or, indeed even arrest the progress of the disease in an unfavorable direction. Such seems to have been the case of the woman mentioned in Luke xiii. 11. It would appear as if the muscles and ligaments of her back were weakened by

disease and that her body was bowed down as a result. The man at the pool of Bethesda was most likely a case of rheumatism where the person was greatly crippled. Here again a sudden cure would be superhuman.

There are case of palsy of functional origin. These cases are sometimes spoken of as hysterical, imaginary, or coming from nervousness. An insane man might think he had lost the power over some part of his body. Or a hysterical woman might be unable to move her arm to-day and be in the wash tub to-morrow. But these cases are not accompanied by wasting; and so do not correspond with, at least, some of the cases in the New Testament that were cured. Thus it becomes perfectly clear that all the cases in the New Testament are not of this class. Therefore the miraculous element cannot be obliterated by this contention for these paralytic cases.

(b) *Diseases of the Mind.*—There can be but little doubt in the minds of careful students of the Bible that some cases of insanity are recorded. In Matt. xvii. 15 we meet with a term that has been rendered lunatic, or better in the revised version epileptic. Every medical authority recognizes the fact that some of the worst forms of insanity, or lunacy, are found in the victims of epilepsy. Then many of those, who are spoken of as being possessed of evil spirits, might also be spoken of as being insane. No matter by what means the mind became dethroned, insanity would be the result. The word *seleniazetai* is very properly translated "epileptic." In the authorized version it is rendered lunatic. Whether lunacy, or the insanity of epilepsy, a sudden cure is a miraculous one: for there are no means known to medical science of effecting an instantaneous cure in such cases, no matter what the causes may have been.

Saul's case is an extremely interesting one. Saul had lived a wicked life. The spirit of the Lord had left him; and in its place an evil spirit from the Lord swayed his mind. This does not justify the conclusion that Saul was under demoniacal possession. Saul was suffering the consequences of his conduct. His mind was tormented. In other words he was in a state of melancholy. This is a common form of insanity in those past middle life, as was



Saul. He had learned that his kingdom had passed from him. This form of insanity is often characterized by lucid intervals; and Saul's conduct clearly shows that this was the case with him. The manner in which he treated Jonathan and David is consistent with this view. By times he acted as if in his right mind. Then again the circumstances to which Saul had reduced himself were such as to give rise to great mental depression. The belief that one has done some great wrong, or committed some heinous sin, is a frequent delusion in this form of insanity. These cases frequently end in suicide. Then again the method of treatment in Saul's case was appropriate. Music and cheerful company often do much for those afflicted with mental depression. This treatment was in a measure successful in Saul's case. Taking a fair view of the sacred account and the history of this case, we are warranted in coming to the conclusion that it was not one of supernatural possession, but rather one of melancholic insanity. The expression 'an evil spirit from the Lord troubled him' would seem to imply that Saul was handed over to the torments of his own conscience, as a punishment for his conduct.

Nebuchadnezzar's mental condition may now claim a short notice. He was in the zenith of his pride and glory when the terrible message came to him that his kingdom was parted from him. In the same hour was the judgment fulfilled upon him. Here we have a haughty monarch told that his kingdom was gone and that he was to be driven to the fields to dwell with the beasts. Such a shock would be sufficient to upset the reason. Sudden shock, profound grief, great disappointment may cause insanity in a very acute form. The insanity, of course, might be also part of the punishment sent upon him. But even though it were not of such origin, there is enough in the tremendous crash to his earthly splendor to have overwhelmed his mind and stricken him down with mental derangement. The hand of God is clearly seen in this case, whether the insanity is regarded as a direct infliction of the Lord, or indirectly, through the destruction of the King's earthly grandeur.

The account of this case would lead us to suppose that the King became violent and had to be driven forth. It is not uncommon for the insane to fancy that they are some

lower animal. Thus the King might readily have the delusion that he was an ox, and live out in the fields, in the sunshine and rain of the day and the dew of the night. He would live on vegetable food, such as herbs and fruits. Under these conditions in course of time his hair would become long, coarse and matted. In other words it would resemble feathers. His nails would become long and curved—two and three inches in length is not unusual. There is not the slightest foundation for the opinion that his soul entered that of an ox for a time. Insane persons often pray. So that the King's insanity would not be inconsistent with such a view; but it would seem that his real prayer was subsequent to his recovery. Further it may be remarked that he was aware of the fact that he had been insane. "I lifted up mine eyes unto heaven, and mine understanding returned unto me." This is the case with many who are of unsound mind. They remember what has taken place during their insanity; and, indeed, sometimes admit that they are insane at the time the trouble is upon them.

(c) *Possession by Evil Spirits.*—This subject has been often discussed, and from varying standpoints. The relationships between the body and mind are still a profound mystery. To all who accept the Bible as of divine origin, there can be no two opinions upon the existence of good and bad spirits. It is not my intention to offer any opinion upon the vexed question of whether some who act in an inexplicably wicked manner are under the control of some evil spirit or not. It may be that in the time of our Lord such occurrences took place in order to bring those under such possession into contact with the Lord and His disciples; but as the need for such manifestations has passed away, they do not occur now. Be this as it may, there can be no doubt about the existence of such cases in the Saviour's time. We see the Saviour addressing Himself to the evil spirit, as a being entirely distinct from the afflicted person. We also see the evil spirits recognizing the presence of the Lord, and owning His power over them. We still further see that such evil spirits might leave their human abode and enter the body of some other animal. All this must be admitted, or the testimony of the sacred writings called into question. Granting the reliability of the record, we are forced to admit

the existence of these supernatural cases, and the miraculous nature of their cure.

One of the main features of such cases would be the manifestations of insanity. The very being of the afflicted person would be taken possession of by the evil spirit; and, as a consequence, all his actions would be perverse, wicked, abnormal, and insane. The person would act violently; he would injure his own body or that of another; his language would be coarse and obscene. On the expulsion of the evil spirit, the person becomes clothed in his right mind, he becomes rational and docile, he becomes himself again, when he would abhor such actions as had been performed during the period of possession and its accompanying mental disturbance.

But it has been argued that these cases are examples of insanity, where the persons thought that some evil spirit dwelt within them; and, when addressed, replied as if it was this evil spirit that spoke within them. We meet with insane persons now who think they are the Lord, or a great king, or such like, and speak accordingly. Such a ground, however, would not do away with the miraculous character of an instantaneous cure. Persons with such delusions now-a-days are well nigh hopeless, and do not, under treatment, recover suddenly. But this view of these cases is set aside by the dual nature of the spirit elements. When the spirit is cast forth, the man is still left with his own spirit. Take the case of the herd of swine. Surely Jesus would never work a deception for its effects! In this case the duality is unmistakably clear. The evil spirits are driven out, take possession of the swine, and leave their victims. Now, if the above view be correct, that these are cases where the persons were under the delusion of possession, and so spoke and acted, then Christ caused the swine to become possessed, and drowned them by a miracle to produce a false impression. The whole event is beyond the power of man; and the idea of a deception being practiced is inconsistent with the character of our Lord. We are therefore shut up to the conclusion that there were evil spirits apart from the spirits of the victims. I see no possible means of escaping from this deduction. The view, therefore, that these cases were merely the delusions of the insane themselves cannot be

entertained. But still further, Jesus himself recognized the existence of the evil spirits in the afflicted persons.

II. The second group of diseases I shall offer a few remarks upon are those affecting the skin in some manner. No doubt among the ancients the skin diseases were much the same as at the present day ; but, for want of a proper knowledge of them, no distinct classification was made. For this reason, what was spoken of as boils, and leprosy, might really imply several distinct pathological conditions. I may embrace what I purpose saying under the following headings :

(a) *Boils*.—This term is a somewhat elastic one. Usually speaking, a boil is a painful inflammation of the skin and subjacent tissue, of small size. It leads to the death of a central portion of the inflamed part. This is accompanied by the formation of some pus, or commonly, matter or humor. The piece of tissue that dies assumes a sort of yellowish gray appearance ; and, in time, is discharged, if not taken told of by some one and removed. There may be only one on the body, or there may be a great many. They may follow one another in successive crops. These boils may leave unhealthy small ulcers, which are called in scripture language blains. These blains in turn may mean several different conditions. The Greek *phlyktides* or the Latin *phlyctenæ*, mean an ulcer, a sore, a blister, a bleb, or a bulla. It will be seen that a blain could therefore arise from other causes than boils.

Boils, as already stated, may be one or many on the body. Pastules and boils may be the result of an ordinary injury to the skin. In other cases they may arise from the irritation to the skin of dirty habits and frequent scratching. The itch insect often burrows in the skin and produces severe inflammation and suppuration with scabbing. There is a form of pustule, or bleb, that is recognized as contagious. The sixth Egyptian plague was an attack of boils and blains upon man and beast. This, of course, was a miraculous epidemic.

With regard to the sixth plague it may be remarked that Egypt had been reduced to an extremely unhealthy condition. There had been the plagues of frogs, lice, flies, the river turning to blood, and the murrain in the cattle.

The enormous amount of organic matter undergoing decay would render the atmosphere very bad. The great plague of Europe and Asia is held to have arisen from the decomposition of dead bodies following floods in China. There is a very virulent form of boil, or carbuncle, that is caused by a parasite, often got from the wool of diseased sheep. It has been called in Britain wool sorters' disease. It is caused by the anthrax bacillus. The conditions in Egypt would favor an epidemic of this malignant boil, or carbuncle.

The carbuncle is larger and much more severe than the ordinary boil. It is often fatal. The tissues inflamed tend to die and come away as a mass, or slough. There is a great pain and marked loss of strength. At different times in the east, carbuncle sores have become epidemic, with great loss of life. I do not see any good grounds for the view that the sixth plague was smallpox. All the surroundings point in the direction of the carbuncle epidemic.

Under the head of the carbuncle we may safely place Hezekiah's case. He was extremely ill. An ordinary boil would not cause so much disturbance. It was not likely of the epidemic, or plague, type, as no mention is made of other cases at the time. The boil spoken of was therefore no doubt of this larger variety. The cure was rapid—too rapid indeed to be the result merely of the remedy. It is clearly a case of divine cure through the agency of a simple application. The term *helkos* is used in describing this case; and one would infer from this that the condition was that suggested above, and not an abscess or ordinary gathering. One author of distinction has regarded Hezekiah's disease as quinsy. In this trouble there are often severe pains through the body, and the voice is much changed. At times it is severe and fatal.

(To be continued.)

Toronto.

JOHN FERGUSON.

## THE PRACTICAL WORTH OF THE HIGHER CRITICAL TEACHING.

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THE term "Higher Criticism"—however inappropriate many may consider it—has obtained current recognition, and it is now fairly definitely understood among Biblical students what teachings are included under this term. We wish for the present briefly to examine this set of teachings, not as to their correctness or incorrectness, but as to their *worth*, their practical worth in this world of need. There is, for many theories, a nearer Nemesis than to follow all the tedious terms of their shifting arguments throughout; it is to inquire unsparingly what is their worth? What are the results of these theories accomplishing for the everlasting good of needy man? What is their effect on the moral and religious constitution of the world?

Most of us are sufficiently utilitarian to agree that if the Higher Critical Teaching is of no practical worth it is a veritable parasite on the world and has no rightful claim to recognition. If a drug has been found helpful to some one man it does not follow that it will be like helpful to all men, but if it has been found debilitating to all who have yet taken it, no additional label is required to cause it to be left alone. This is the test which we wish to apply to the Higher Critical Teaching, and its most ardent friends will not object that such a trial is premature or unfair.

Observe, then, our inquiry is, What is the practical worth of the Higher Critical Teaching? We are not concerned at present to ask how much ink has been spent in its defence, or how many eminent scholars have devoted their time to it; but of what eternal worth have the teachings of Higher Criticism been to mankind. We are not asking whether it is the popular view in present-day German scholarship—Deism held that position in England and Infidelity in France about two centuries ago, but that would

scarcely be urged as an argument for Deism or Infidelity; besides, to favor the conclusions of Higher Criticism, either wholly or partly, because German scholarship so directs, would be a 'traditionalism' with less commendable associations than that which is charged against the most unquestioning 'orthodoxy.' Nor is it a question as to whether some truly pious, regenerated men have not at times accepted these conclusions—though of course 'pious' and 'regenerated' are not words which were created by the exigency of Higher Criticism. The fact that many of the early Reformers favored religious intolerance, or that John Huss believed in transubstantiation, only proves that good men have faults but does not make these faults good. Neither are we pausing here to enquire whether some men who preach with eloquence and pathos upon great Bible themes have not been found at times to hold these views. Many a person (like Ernest Renan) can speak the language of Canaan without being a very useful citizen. Nor yet are we here concerned even to debate whether Higher Criticism has not called out (largely in opposition to it) an increased activity in certain departments of Biblical study. The scepticism of the eighteenth century did that, but it was a dear price to pay for it.

If Higher Criticism simply provides a fashionable field for investigation or furnishes subjects for debate and does not bring some lasting good to the souls of men it can neither be defended nor accepted by the Christian world. Our inquiry then is, What everlasting good has Higher Criticism brought to fallen man? What is it worth when counted in the coin of heaven?

Now it is in the sphere of *religion*—of the *Christian religion*—that Higher Criticism claims recognition; that is the place which it itself claims for itself, and it is therefore in the sphere of Christian usefulness that we must in all fairness look for an estimate of its worth. It will not be sufficient to ask what is Higher Criticism doing for mere exegesis or mere history or mere theological scholarship; we must, in order to arrive at its worth, ask what it is doing for something more focal and more vital than any of these, what it is doing for that common end for which all these departments of theological discipline exist—the salvation of

men through God's appointed means? What is it doing to make more efficient the proclamation of the Gospel?

As Presbyterians we would be very far from underestimating the *educating* and *edifying* function of the various Christian agencies, but nevertheless, in the light of eternity the *conversion of sinners* is of more urgent importance (humanly speaking) than anything else,—than their edification, important as that may be. The evangelical pulpit is the focal point at which all Christian agencies on the human side converge. Its efficiency is the common end this side of the Glory of God for which all theological discipline and all Christian work exist.

Our inquiry, therefore, resolves itself into this: What is the worth of the teachings of Higher Criticism to the evangelical preacher? In what way will these teachings make him more able to unfold the gracious plan of salvation, more persuasive in beseeching the sinner in Christ's stead, more prevailing with God in prayer, more Christ-like in his example—in short, more useful as a servant of God in the preaching of the Gospel?

Or to take an explicit example—If the evangelical preacher accepts the Higher Critical position, *e. g.*, as to the date and composition of, we may say, the Earlier Books of the Old Testament, how will it effect his usefulness as a herald of salvation? If he accepts the Critical theory (and I state it as now most generally accepted; if individual critics differ they are not included here) that of the earlier books which pretend to give an account of events in the time of Moses (about 1500 B. C.), none are either by Moses or from his time, that with the exception of the Decalogue (as revised by the Higher Criticism), and perhaps a few early fragments and songs, we have nothing which was written earlier than the two documents of the two unhistorical, viz., J. and E., J. having been written about 850-800 B. C., and E. about 750 B. C., though of course there are small variations of fifty or one hundred years among the critics themselves, and many of them as Schrader, Reuss and Dillmann reverse the order and place E. about a century earlier than J.

Then a little later these two documents, with many clippings and insertions, were pieced together by another



unknown, giving us J E. containing the code of laws found in Ex. xx. -xxiii.

Again, about 620 B. C., when the equilibrium of the old religious forces had become somewhat altered and some new teaching was necessary, Hilkiah the priest prepared another code and, together with Shaphan the scribe, persuaded the pious King Josiah and the people that it was a lost work from the pen of Moses. This was code D., Deut. xii.-xxvii. Of course H. has also come into existence sometime, so that when during and after the exile (Sixth and Fifth Centuries B. C.) the priestly influence becomes predominant in Israel, a new code is required—the Priests' Code, P., all preceding documents being recast and redacted to harmonize somewhat with this prevailing priestly bias. This (in general outline and with many elements omitted) is the Higher Critical account of the date and composition of the five so-called Books of Moses, the Pentateuch.

Now, taking this as an example, the question is, What influence has such a theory of these books of scripture upon *the Gospel preacher who accepts it?* If Deuteronomy was a forgery passed off upon the people as a long lost work of Moses to support the plans of a few ambitious officials in the reign of Josiah, and if the whole Pentateuch was redacted to suit the theories of a self-seeking priestly despotism, can the minister of the Gospel commend such books to his people? Can he preach these statements as soul-saving truth, to be believed or rejected at the peril of their souls? If large portions of these books are the result of manipulation and misrepresentation, how does he know what portions are reliable? How can he sincerely stand before his people as the messenger of God believing such a theory and yet preach the contents of these books as the will of God for their salvation? Two courses are open to him—either to cease preaching from these and other books similarly treated by Higher Criticism, or else to treat some portions of them simply as themes for ethical lectures; but in either case he ceases to use these books as God's message of salvation.

If he halts, if he betrays doubts, if he begins to omit reading the strikingly miraculous, if he begins to shrink from the whole supernatural in the Old Testament, if he at last

finds himself with a fallible human book, preaching the ethics of man's wisdom instead of announcing with thrilling earnestness God's only way of salvation, would you say that all this is not a logical outcome of the Higher Critical theory which he accepts? And so likewise with other phases of the Higher Critical Teaching, *e. g.*, regarding the authority and chronology of the Old Testament Books, if we had time to examine them.

But some one will say that the Gospel preacher may accept these theories and yet continue to preach the *New Testament* with undiminished effect, he may yet preach *Christ*, as a personal Saviour. But will he? Does he? Can he? How can he have the same reverence for and confidence in Jesus of Nazareth when he believes that the Higher Critics have detected irregularities regarding the authorship and composition and partisan character of Old Testament Books, of which Jesus was ignorant or else which He silently suppressed? How can he preach such a Saviour? If He blundered regarding Moses, who He said spake of Him, what proof has he that He was right about His power to forgive sins? How can he hold Him up to men as "able to save unto the uttermost?"

Observe that in all this we are not taking the extreme critical position held by such men as Wellhausen or Kuenen who have followed the principles of Higher Criticism to their logical ultimate and who reject the supernatural in the Old Testament entirely; but we are attempting to show that if the preacher of the Gospel accepts and assimilates even the more moderate conclusions of Higher Criticism he can no longer declare the Gospel of Christ with the same positive, assuring, soul-satisfying promise of salvation to the sinner as before. He may retain his eloquence and scholarship and morals, but the penitent, seeking soul will exclaim in despair "they have taken away my *Lord*."

Could any person imagine a seeking soul guided, or a struggling soul helped, or a wandering soul restored by aid of the teachings of Higher Criticism! Dr. Cheyne has almost made himself ridiculous in a recent article to "The Biblical World," in which he attempts to show the Bearing of Criticism on Edification. His effort to *separate* verses and half-verses of a perfectly consistent and continuous

narrative in order to bolster up his imaginary theory of a 'secular' and 'religious' view would be vague guesses with which to edify an immortal soul. If that is the *best* which Higher Criticism can do to *edify*, how unspeakably worthless would it become for edification in the mouth of a less brilliant exponent than Dr. Cheyne!

*Lincoln University, Pa.*

W. D. KERSWILL.

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WHEN NINUS REIGNED.

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When Ninus reigned in Nineveh,  
 And Babylon reveled 'neath the stars,  
 And Menes ruled o'er Egypt's plain,  
 And grim Sesostris waged his wars,  
 Who were the world's own people then?  
 Why have they gone and left no sign?  
 Alas, those hordes of mortal men  
 Were thou and I, and thine and mine.

Then lay the mother down to rest  
 Close by the babe her bosom fed,  
 And children played beside the Nile,  
 And maids were wooed, and women wed;  
 And shone the full Assyrian moon  
 In silvery silence on the earth,  
 As the red blood in myriad hearts  
 Leapt warm and quick with health and mirth.

Three thousand years and so with us!  
 Three thousand years and people will  
 Look up in revery at the stars  
 That twinkle over Babylon still:  
 And ask "Who trod the emerald earth?"  
 And wonder why we left no sign;  
 While the hot blood in glad young hearts  
 Will leap and dance like ruby wine.

Will the world thus forever roll,  
 And generations come and go  
 As when King Menes sat enthroned,  
 And old Sesostris scourged the foe?  
 Who shall the world's own people be  
 When we, too, die and leave no sign?  
 Alas! those hordes of mortal men  
 Are thou and I, and thine and mine.

—David Graham Adee,

## THE CHURCH AND SECRET SOCIETIES.

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IN the November number of the MONTHLY is an article by the Rev. M. P. Talling on "Secret Societies and the Church." The author does not tell us whether he intends any reference to my remarks on a similar subject in the preceding issue or not. But the rapid sequence of his article, and the fact that, intentionally or not, there is such a reference leads me to beg a page or two for reply.

His division of the various Secret Orders into three classes seems to me proper, and his estimate of the aims of the Benefit Societies fair. With his appreciation of the work these societies are doing I more than agree. The prayer-meetings of London have my congratulations upon their no doubt increased attendance. His opinions as to the worth and secrecy of these Benefit Societies seem to me just. It is only with his answer to the question "could the Church accomplish the work the lodges are now doing?" that I would differ from him.

The question is not stated as it ought to be. The first problem is not the *could* but the *should*, and the latter determines the former. When the Christian Church ceases to feel her obligations paramount, and begins to weigh her abilities, she is in process of defeat. Such consideration necessitates a pause, which is fatal to the zeal that wins success. The word *fail* has then been discovered and is likely soon to be more fully known. Let us ask then, primarily, "*Should* the Church accomplish the work that the lodges are now doing?"

When we remember that the Church is made up of various denominations, which own no common authority on earth, we perceive that it is better that certain labors should be done by some undenominational corporation. The Y. M. C. A., the W. C. T. U., Keswick and Moody have a wider

and deeper influence because no particular denomination controls them. There are other movements which have an undenominational headquarters, but work practically through the congregation. Of such a character is the C. E. Union. In this the fundamental organization is not the United Society but the Local Society. The federation, with its newspapers, officers and conventions is a very useful accessory. But the power of doing good begins with and returns to each individual society. The reason is plain. If it is a proper congregational work, it is for worship, mutual benefit and discursive influence outside. The W. C. T. U., with its political ambitions, would be robbed of its power were it harnessed to the denominations. While, on the other hand, the C. E. movement has lived and moved and had its being, has gained solidity, permanence and a field of endeavor by its connection with the churches. The same distinction might have been illustrated had we chosen the Sabbath Schools instead of the C. E. movement. Their system of lesson study, conventions and lesson helps, whether in book or newspaper, bring it to the same status, in its federation and its submission to denominational control. There is every reason to believe that the true work of a Church Benefit Society is of the same sort.

Every church member must be aware of the danger of allowing Christian efforts to pass outside the control of Church boards. Not only are these efforts likely to be loosely governed, but the Church's pre-eminence is at stake. If we believe in our Church we will magnify her. An era when there shall be one great Church is greatly to be desired. And an era when there shall be no churches, but in their place all sorts of guerillas and roving sharpshooters is to be dreaded as a time of very ineffectual combat against evil. There are some who attempt to magnify the Church by claiming for her apostolic authority; some to whom traditions are dearer than instinctive truth; but the earnest Christian, who worships in spirit and in truth, would have her magnified by standing in the world for every kind of righteousness and mercy.

Mr. Talling's question is thus, from an *a priori* standpoint, answered. Let us ask, for confirmation of our

position, in the same sense he does, his literal question. I never heard of a congregation that had at once "a St. Andrews' Society, a Temperance Lodge, a Fire and Life Insurance Company, a Sick and Funeral Benefit Association and a Gymnasium." That would be a coat of many colors indeed. And, were it intended to cover the entire body of a Church's functions, would leave many a loophole in need of patching.

Are we to apply wisdom to our Church work or not? Shall we say "we have done a good deal and are faint, we cannot attempt anything further?" Or shall we say "it is proper that certain good works should be done outside the denomination, these we will resolutely leave outside—it is proper that certain works should be done within the Church, these we will resolutely attend to?" A man in business must proceed on such a wise principle. And a Church engaged in the Lord's business must do likewise. A fluctuating, haphazard and time-serving policy will surely end in disaster. A determination founded on knowledge will surely prevail.

A congregation is unworthy of its position if it is not run at high pressure. A minister who does all the work in his congregation has a foolish zeal. The church members and adherents are finding time to do part of this work outside the Church; would the time be any more difficult to find if the work lay within the Church?

It would be, however, a poor achievement if the Church should simply establish another society in all respects similar to the Oddfellows and Foresters. Mr. Talling thinks that the Church and the Lodge should work together. But who will then do for the masses outside what the Lodges are doing for the select risks? It has been a natural result of the Church's negligence, that of the neglected, the strong should club together for mutual protection and let the others take care of themselves. Thus the young and healthy are secure against destitution from sickness. The older, the women and the infirm may get along as best they can. My proposal is to have grades within the Church Lodge, with proportionate payments and benefits. No doubt, a benevolent fund could be easily established in addition for the luckless cases, which would arise outside the membership of

the lodge but within the range of its sympathy. Thus the universal charity of our religion would find expression.

What is meant by the Church "preserving its distinctively religious character?" It is not long since such words were used as an argument against medical missionaries. It met Dr. Parkhurst two years ago in New York. Many a minister declaring the undeniable truth about the liquor traffic has been admonished to "preach the Gospel." While, all the time, itinerants with a volume of skeleton sermons of the scholastic type, and all the kindred of emotional revivalists, have soared into fame for their exposition of the "simple truths of religion." Is it distinctively religious to obey such a command as is formulated in that terrific passage where Jesus describes the righteous as those who fed the hungry, gave drink to the thirsty, hospitality to the stranger, clothing to the naked, visiting to the sick and imprisoned? Was Paul doing distinctively religious work when he gave commandment concerning a collection for the poor saints at Jerusalem?

If we are loyal to the Church we will not be glad when some other kindly force relieves us of a portion of our burden and so provides us with an excuse for shirking it in entirety. We will thank this kindly force for saving us from wholesale disgrace and for discovering the wise method of bearing all our own burdens. Then will we shoulder the burden.

There need be no annual collection for this scheme. It will be self-supporting from the start. Each Lodge, as in these orders or the Young Men's Institute of the R. C. Church, will maintain itself with ease, and help maintain the central and ruling organization as well. The instinct of self-preservation, strengthened by brotherly and family affection, will be wedded to zeal for Jesus Christ. The new motive will unclasp the purses. The inclusive and varied membership will redeem it from direct competition with existing societies. And thus no hatred will be stirred, but God's work done in peace and love.

*Vancouver, B. C.*

J. W. MACMILLAN.

## THE DEVELOPMENT OF THE EARTHLY LIFE OF JESUS.

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### II.—ITS POSSIBILITY.

IN a previous paper we have shown that the Gospels represent Jesus not only as growing in stature but also as increasing in wisdom, and even in some sense as being through the experience of trial and suffering the subject of a moral and spiritual perfecting. Such a representation, while full of comfort in drawing the Saviour very near to us, as one who could be touched with the feeling of our infirmity, at the same time, through the very reality of His humanity, forces upon us another problem of the most perplexing kind. Side by side with those facts that mark out the reality of His humanity there is another series of scripture statements, such as His miraculous birth, His words—speaking as never man spake, His deeds—raising the dead, nay raising Himself, His own claim to be the Son of God and the direct testimony of the Father, which, in a way as unmistakable, declare with the Centurion “Truly this was the Son of God.” With two such series of statements ascribed to one individual, the question comes to us, as it came to the fathers who have fallen asleep: How are we to conceive of the person of the God-man in such a way as to make the possession of such apparently opposing qualities a possibility? In raising such a question we are free to confess that we have not the slightest hope of solving the problem that has baffled the ages. Nay, so long as philosophy has never yet given a clear and unequivocal demonstration of what must be our own mental constitution in order that the simplest sensation may be possible, it may well, in deepest reverence, hesitate to prescribe conditions to Him in whom dwelleth the “fulness of the Godhead bodily.” Our object is not to waste time in attempting to solve the insoluble, but by tracing the currents of thought, to seek to



separate what God's word teaches from what has been added according to the traditions and philosophies of men, in order that with the more unflinching faith we may grasp the one, and with ever increasing liberty may assert our right to criticise the other. In this way we would build our faith on scripture facts, and not on mere theories which, like Jonah's gourd, grow up in a night only to wither with the morning sun. The whole problem, so far as we are at present concerned, hangs on our interpretation of Paul's remarkable statement that Christ Jesus "being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself;" and in that text our particular interest is centred on the question: In what sense did He empty Himself? or, How are we to understand the Kenosis? Two views only need occupy our attention.

1. First of all we have the view presented that while it was indeed the Eternal Son that emptied Himself, that emptying must apply only to the use and manifestation of the divine attributes, not to their possession. This view, advocated in the *Admonitio Neostadtiensis* and maintained in our Confession of Faith may be taken as the doctrinal standpoint of the Reformed Theologians generally. Thus Zanchius of the Reformed Church was accustomed to illustrate this occultation by the obscuration of the sun by the cloud, and Oswald Dykes in our own day uses the illustration of a wealthy man who, leaving all his treasured store, goes away to a strange land and chooses to live by his own labors, so that though he still owns all his wealth he never once uses it to relieve his most pressing necessities.

Dealing thus in general terms the way seems comparatively easy, but now the question arises, How are we to understand this impoverishment as related to the conscious life of Jesus of Nazareth? Are we to understand that while from Bethlehem to Calvary the flesh as a cloud obscured His real character from the world, He Himself ever basked in the effulgence of the divine perfections, conscious even in infancy of the possession of all the attributes of Deity? If that were the case then it would seem as if the real human development on which we have so strongly insisted must dwindle away to a mere appearance. If on the other hand we think of Him, in His earthly life as possessed of a double

consciousness, one divine and infinite, the other limited and finite, then the question comes, How is this double consciousness to be reconciled with the unity of His personality? Does this double consciousness meet in one ego or does it not meet? Whichever way we turn, serious difficulties lie in our pathway. If these double lines of consciousness do not meet, and evidently unless the natures are to be merged in one they must not meet, then how preserve the unity of the personality? Two lines of consciousness imply two wills, but will and consciousness are nothing without an I, who wills and is conscious. But in modern phraseology an I possessing self-consciousness and will is a person, so that it would seem as if in this narrow pathway we were being stranded on the rock of a double personality.

This result, however, even were it the necessary consequence from the given premises, would not involve the recognition of a double personality in the sense in which theologians in general have used that term, for to them a person is not a self-conscious ego, but merely an hypostasis—"the centre of unity for characteristics which distinguish one individual from another." The question thus wanders from the realm of consciousness to the metaphysical problem of real being. No doubt, then, discussions of underlying something, call it *Substratum Hypostasis* or *Ding-an-Zich*, are interesting enough, breathing as they do the airs of Scholasticism, mingled with the philosophic breezes from the Scottish hills, but so far as our subject is concerned the question of absorbing interest is not in regard to these things which from their very nature are unknown and unknowable, but in regard to the conscious life, which to all is intensely real. For all I know I may possess some underlying substance supporting the material qualities of my body, I may also possess some spiritual entity unifying all such qualities in me as may be called mental, but, for my life, the vital problem is not the discussion of these underlying somethings, but the question of the conscious powers I wield and the end to which I consciously aspire. So, with our Lord, the question of absorbing interest to humanity is not that regarding the hypostatic union of the natures, but that regarding His conscious relation to the divine attributes, which on the one hand shall give room for the possibility of His humanity,

and on the other hand shall vindicate the claim that His words on earth have validity, as the ultimate authority both for doctrine and practice. Are we then to think of every form of knowledge and experience from both the divine and human natures as meeting in the one conscious life, even as in human nature every avenue both in mind and body leads directly to the conscious mind? If that were the case then how explain His own statement made near the close of His ministry: "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only?" If on the other hand the two lines do not meet, but flow along in one channel with one thought and will entirely separate from another thought and will, then whether or not there be as a result a double personality in the patristic sense of the word, there would undoubtedly be implied, in the double consciousness and double will, two distinct *I's* willing and being conscious. Whether the Reformed Theology is necessarily shut up to this dilemma is extremely doubtful. Bruce says that on this topic the Reformed theologians were very reserved, and quotes Schneckenburger as good authority for the statement: "It is very questionable whether, according to the logic of the Reformed theory, the time-conditioned consciousness of the second person of the Trinity is required to meet in the divine-human subject developing Himself in time." That writer rather inclines to think that the dictum of the of the Reformed Christology: "The whole Logos beyond Jesus and the whole Logos in Jesus" rather implies a double life of the Logos in such a way that the "*whole Logos beyond Jesus*, is the second person of the Trinity as such, while the *whole Logos in Jesus* is the same all prevailing and animating divine hypostasis, as the life principle of this individual, the God-man, whose individual consciousness is not absolutely all-embracing." These reasonings and perplexities while amply declaring that the Reformed Theologians from their standpoint have not yet solved the problem, yet fully honor the great names with which they are associated by showing that they dared to give utterance to the scripture truth that Christ really became the "Man of Sorrows," even though the resulting problem as to His person should even remain an inscrutable mystery.

2. With such difficulties surrounding all attempts to

carry out the Reformed theory to its ultimate results, it was natural, at least from a philosophic point of view, that the subject should be considered on some new basis. This attempt, which was made in the earlier part of the present century, had its immediate origin, not in theoretical speculation, but in the practical and laudable effort to find a basis on which the Lutheran and Reformed Churches could be re-united. The germ of the thought, which seems to have been given by Zinzendorf, the founder of the Moravian Brotherhood, lay dormant for more than a hundred years before it was taken up and made to yield a large harvest of theological literature. This theory, not content with limiting the Kenosis to "the use and manifestation," boldly asserts that it likewise must refer to the *possession* of the divine attributes. Emphatically these theories are known as Kenotic, while the dominant idea of the system is that "in order to make the Incarnation in its actual historical form possible, the eternal pre-existent Logos reduced Himself to the rank and measure of humanity." According to this view, not only was the divine nature veiled by human flesh from the world's gaze, but His powers were so surrendered as no longer to be available in their absolute form for Himself. It has been said on behalf of these Kenotic theories that their promoters are at least "animated by a genuinely orthodox interest," that the ends proposed are not only legitimate but even praiseworthy, striving, on the one hand, to do full justice to the divine love as manifested in the incarnation, and on the other hand, to give such a view of the person of Christ as shall allow His humanity to remain in all its historical truth. Not only does this theory seem to offer a reasonable explanation for the genuine development of Christ's earthly life as contended for in a previous paper, but it also indicates the possibility of what has been termed the growth of the Messianic consciousness. Here the ground is too sacred for idle speculation, and yet may we not with all reverence maintain that during His infant days at Bethlehem, or even in those early years spent at Nazareth, there was in His mind no such clear idea of His Messiahship as there was when He entered on His public ministry. True, we must here speak with great caution, for as Dr. Bruce points out, "the Logos may have been conscious of the child Jesus while the child Jesus was

unconscious of the Logos." But granting the truth of that statement, the question only returns with the greater intensity: How came the child Jesus to be conscious of the Logos? Dr. Wendt, from a standpoint, it is true more humanistic than Kenotic, in an interesting chapter, represents the recognition by Jesus of His full Messianic consciousness as being effected in the following thrilling manner. From the earliest dawn of consciousness he supposes Jesus was aware of His filial relation to God. Even in boyish days there comes from a full heart the ready reply: "Wist ye not that I must be about My Father's business?" But though He thus had in His own spirit the right conception of the true religious life, there was not, according to our author, as yet the full consciousness that He was destined to be the setter up of the long expected Messianic kingdom. This knowledge came to Him suddenly as dawned the new life on Saul of Tarsus on his way to Damascus. The occasion of this new revelation was John's preaching the stirring message of repentance. That message calling on men, not only to repent, but to yield themselves in complete conformity to the divine will, found an answering response in His heart. Light breaks on the pathway before Him; He sees the mission as His and accepts it, and forthwith in the rite of baptism consecrates Himself to the newly discovered mission and receives the assurance of divine acceptance of His self consecration in the message: "Thou art My beloved Son, in Thee I am well pleased."

Without necessarily endorsing all of this graphic narrative, the Kenotic hypothesis by some such road is committed to a belief of the real development of that Messianic consciousness, nay to a real development leading up to His Messianic character. Thus, at first sight, the theory seems to bring us toward the solution of our problem, but what on a superficial view seems its merit, in closer consideration turns out to be its greatest difficulty, the difficulty of forming the link of identification of the pre-existent Logos by the newly developed consciousness. According to one form of the Kenotic theory the Logos laid aside these divine attributes sometimes termed relative, but by Fairbairn, in his late work, called physical. According to another phase of the theory the divine attributes were merely metamorphosed so that they appeared in a time form. In either case the

Logos is so stripped of everything that marks out His individuality, that for a long period He is not even conscious of His own existence. Then, by and by, as the boy grows and begins to develop His powers, by slow stages the Deity awakens within Him, coming to consciousness as some Hindu might represent the awakening to consciousness of Brahma or Buddha in man, the noblest earthly creature. But in this supposition how is the knowledge of a real pre-existence ever to be reached? How join the link of self identity thus severed in that Lethe of forgetfulness? It is easy enough to understand how one through life's experience might discover in himself powers hitherto unknown, but the discovery required is not the finding in Himself a divinity but the identifying this conscious self with the pre-existent Logos, so that He could say that the same One who spoke to men on earth remembered sharing the glory of the Father long ere Abraham was. On the given supposition the difficulty seems insuperable, but supposing it were overcome so that in His own mind the identity was fully established there, from the moment of that identification onward, the theory is loaded with all the difficulties that meet the holders of the previous hypothesis, since from that time onward His consciousness, however developed, is the consciousness of being the Son of God, the same who was in the beginning with God. Thus the Kenotic theories, in so far as at any stage they allow a real place to the divine nature, are ultimately loaded with all the difficulties attending the Reformed doctrine and with the peculiar difficulties belonging to their own besides. Thus it appears that all seeming advance towards the solution of the problem is made through the old but useless method of shutting out from the accepted premises the very fact that constitutes the difficulty. So it is seen that just as the Patristic Theology sought to bridge the gulf by minimizing the human side of the nature of our Lord, so a Kenotic Theology, following an equally fatal method, would bridge the chasm by paring away the divine side. Of the one tendency, the natural and logical result would be such a Dokerism as would make all earthly experience a mere appearance, "a useful pretending," while the natural outcome of the other seems to be a conception of the person of Christ that is

thoroughly Humanistic. Simple enough such remedies may appear, but, one and all, they cut the knot but do not solve it.

Thus the problem remains unsolved and must so remain so long as our minds retain their characteristic finitude. But while theory after theory passes away, even as moulder in the dust the bodies of the great men who have been their builders, there stands as a rock amidst the shifting sands of time the grand fundamental truth that the one Christ is God and Man. Nay, that Christ Himself, who was begotten by the power of the Holy Ghost in the womb of the Virgin Mary, that Christ who died on Calvary, who was seen after His resurrection by competent and reliable witnesses, that Christ to whom the kingdoms of the world belong, still lives—Himself “the way, the truth and the life,” the object of our faith, the spring of all our hopes. It is ours, then, critically to examine every theory advanced, that through the rejection of all that is false we may rest the more firmly on the rock of truth as taught in God’s Holy Word. Dr. Bruce, in concluding the part of his work on the Humiliation of Christ, dealing with this subject, quotes from Principal Rainy the following sentence: “If there are sifting times before us the effort will probably be to compel us, with more stringency, with more discriminating regard to all considerations bearing on each point, to determine how much we can readily say we know, how far we can say scripture designed to guide our thoughts, to this result, to this alternative, this resting place.” Thus the end most to be desired will be attained if all our researches lead us through honest examination to seize ever with firmer grasp the hand of Him who alone can lead us into all truth, content to follow even while we cannot trace. May our prayers and our aspirations ever be that the great mystery of Godliness—God manifest in the flesh, may become day by day more real to us, that neither high-sounding theories nor low grovelling practices may ever blind our eyes or harden our hearts, to hinder us with open face from reflecting as a mirror the glory of the Lord and so keep us from being changed into the same image from glory to glory even as by the Lord the Spirit.

*Claude, Ont.*

WM. FARQUHARSON.

## THE SEA-SIDE WELL. \*

ON LIGHTING UPON A SPRING OF SWEET WATER WITHIN TIDE-  
MARK ON THE COAST OF ARGYLESHIRE.

'Waters flowed over my head; then I said, I am cut off.'—LAM. iii. 54.

ONE day I wandered where the salt sea tide  
Backward had drawn its wave,  
And found a spring as sweet as e'er hill side  
To wild flowers gave.  
Freshly it sparkled in the sun's bright look,  
And 'mid its pebbles strayed,  
As if it thought to join a happy brook.  
In some green glade.

But soon the heavy sea's resistless swell  
Came rolling in once more ;  
Spreading its bitter o'er the clear sweet well  
And pebbled shore.  
Like a fair star thick buried in a cloud,  
Or life in the grave's gloom,  
The well, enwrapped in a deep watery shroud,  
Sunk to its tomb.

As one who by the beach roams far and wide  
Remnant of wreck to save,  
Again I wandered when the salt sea tide  
Withdrew its wave,  
And there, unchanged, no taint in all its sweet,  
No anger in its tone ;  
Still, as it thought some happy brook to meet,  
The spring flowed on.

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\* This beautiful and suggestive poem is one of the few productions in verse of the late Dr. John Ker, of Edinburgh. It is not easily obtainable in this country and we have therefore pleasure in presenting it herewith to the readers of the MONTHLY. It has been forwarded by Rev. A. MacMillan, of Mimico.



While waves of bitterness rolled o'er its head,  
 Its heart had folded deep  
 Within itself, and quiet fancies led,  
 As in a sleep.  
 Till, when the ocean loosed its heavy chain,  
 And gave it back to-day,  
 Calmly it turned to its own life again  
 And gentle way.

Happy, I thought, that which can draw its life  
 Deep from the nether springs,  
 Safe 'neath the pressure, tranquil 'mid the strife  
 Of surface things.  
 Safe—for the sources of the nether springs  
 Up in the far hills lie,  
 Calm—for the life its power and freshness brings  
 Down from the sky.

So, should temptations threaten, and should sin  
 Roll in its 'whelming flood,  
 Make strong the fountain of Thy grace, within  
 My soul, O God.  
 If bitter scorn, and looks, once kind, grown strange,  
 With crushing chillness fall,  
 From secret wells let sweetness rise, nor change  
 My heart to gall.

When sore Thy hand doth press, the waves of Thine  
 Afflict me like a sea—  
 Deep calling deep—infuse from source Divine  
 Thy peace in me.  
 And when death's tide, as with a brimful cup,  
 Over my soul doth pour,  
 Let hope survive—a well that springeth up  
 For evermore.

Above my head the waves may come and go,  
 Long brood the deluge dire,  
 But life lies hidden in the depths below,  
 Till waves retire ;

Till death, that reigns with overflowing flood,  
 At length withdraw its sway,  
 And life rise sparkling in the light of God  
 And endless day.

O Fount, which the rapt prophet did descry  
 In Siloa's brook that flowed  
 Beneath the base of Zion Hill, hard by  
 The oracle of God!  
 That sought the Dead Sea through the barren waste  
 With healing in its stream,  
 Still deepening, as it gave life in its taste,  
 Joy in its gleam!

Rise in my heart, and gladden all the way  
 Where walk my weary feet,  
 Changing dry wastes to verdure every day,  
 Bitter to sweet.  
 Console lone hours and sad, and 'gainst man's scorn,  
 Make me strong in the strife;  
 Whisper of joy in grief, hasten to turn  
 Death into life.

Great Well of Life, whose stream flows ever on,  
 Deep where the cross doth stand,  
 Whose fountain-head proceedeth from the throne  
 At God's right hand;  
 Whose is the strength of everlasting hills,  
 The depths of earth and sea,  
 Fulness of Him eternity that fills,  
 Abide in me!

## MISSIONARY.

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### CHARACTERS IN A BRITISH COLUMBIA MISSION FIELD.

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THE eyes of many are following the missionary activities of our church with close attention and sympathy. Accounts of the work in foreign parts with its various successes are carefully read, and each of us feels a personal interest in advancing it. The work at home seems more commonplace, but it is equally important and we hope equally interesting. The home field is very extensive, and the Home Mission Committee are unable to supply the means of grace to all the outlying districts. The need of more workers is shown by the letter of Rev. G. A. Wilson, B. A., in the December MONTHLY. The "Students' Missionary Society of Knox College" is endeavoring to aid in overtaking this work, and believing the readers of the MONTHLY have more than a common interest in our society, I shall give a short account of the field I occupied during the past summer months.

I was fortunate in being sent to Shuswap, British Columbia. You will notice by the map that this place is situated on the C. P. R. a little to the East of Kamloops. The name applies equally to the surrounding valley, designating a district somewhat similar to our township. I knew little about the place, and less about the people and the work before reaching there, as it was a new field for our society. The territory in which I labored gave ample opportunity for travelling, and settlers were very much scattered. I had six regular preaching stations, but visiting extended beyond and along the valleys lying between stations. This was an important part of the work, as many were not within reach of the regular services.

The majority of the people are engaged in cattle-ranching, the narrow valleys which range from a hundred yards to a mile wide being used as hay-meadows. Grande Prairie

and Notch Hill, however, offer a two-fold exception to this rule; first, in being nearly three miles wide and five long, and second, in the one being used for hog-ranching and the other for supplying the C. P. R. with wood and ties. The diversity of occupation results to a great extent from the natural state of the district, its position to the railway, or the temperature, which may change greatly within a few miles, owing to the elevation of the valley. Vegetables seem to do exceptionally well in all parts, and almost every kind of fruit has been cultivated with great success in the lower valleys.

It is very difficult to give the characteristics of the people, as each seems to have such a striking individuality. You find them of every nationality, but the Englishmen seem to be the most numerous. The "old timer," who has spent much of his life in carrying his blankets, possesses peculiarities specially his own, but they appear also in the later settler in a modified form. He has been influenced by his wandering life, tramping up the Pacific coast in the early days in search of gold. He has been exposed to hardships, and little wonder if in his appearance and in his manner he exhibits its results. Yet you find, accompanying this rough exterior, an honesty and manliness that you would little expect. It was a pleasure to have a short time to spend with almost any of these men, especially if you had an ear for adventure. Men from the English army or seamen who had visited the Mediterranean, South Africa, India, China, could with a great degree of interest relate their observations and experiences. Others had visited every State in the Union, had been through the gambling "hells" of the West, had seen several men shot, &c. These subjects may not be the most instructive, but they have much to do in moulding the character of our people. And in listening attentively to them you often get their sympathy so that in turn they will listen to you.

One feature that is very noticeable after you become acquainted with them is the prevalency of agnosticism and infidelity. With these obstacles to contend with, the work is not so encouraging as in older places. The number of professing Christians was small, but the number of indifferent and those opposed to the work was considerable. Among

professing Christians, error had crept in owing to the absence of a Protestant minister. The Church of Rome had inculcated the idea that children dying unbaptized were lost, so that in cases of sickness or the unlikelihood of getting a minister they got a priest to baptize them. Then that church claims them and the parents seem to think there is some unseen tie to bind their children to that faith.

There were the indifferent, on the other hand, and with them you scarcely got acquainted. They put on a glazed coat in order to ward you off and keep you from any religious conversation. I mean by this that they are of that class that speak of the great need of church service when you first meet them, but immediately it is dismissed, and their formal treatment of you prohibits return to a religious subject or anything approaching it. Those that were opposed to you were more hopeful cases. By their opposition they gave you an opportunity of presenting the "Truth" in a friendly way. Many of them had mastered Paine's writings and were ready to contend with you or offer their objections to different passages of scripture. It was difficult to know how best to refute their objections; not that scripture was wanting, but because they did not recognize the authority of Scripture, and your own way of stating a question was more acceptable to them even though it was scripture truth in other form. Their sincerity also might call you to be careful. One man presented his belief with such fervor that you were forced to respect his statement, though you knew at the same time that God's word condemned his position. He said, "I believe in God as my father, as the Great Architect of the Universe. I believe He loves me. I am His child. He would not place me here and be unkind to me. I know not whence I came or whither I go, but it is all in His hands and I leave all to him." Further he said, "Do you mean to tell me that when I go back into these mountains in times of trouble and at night under the star-lit heavens get down on my knees and pray to my father He will not hear me and bless me? Do you mean to say He will not hear me unless I come in the name of Jesus Christ?" He was pathetic in his utterance and his reverence for God was greater than was customary among most of these people. In parting from him he placed a silver dollar in my hand and

said "Take that to aid in your work, I give it for the love of God."

One of the most common objections was that urged against future punishment. They maintained that eternal separation from God was inconsistent with His character. Such a doctrine violated the conception they had of God as being holy and loving. "Would it be consistent for God to send a man into this world without giving him a choice as to his willingness to come or not, and then send him to hell?" Such an idea was revolting. They believed God was holy and just and would not act in such a manner. This objection seemed to be at the bottom of many of their other objections. The others might be overlooked but this one could not. Then, accompanying or closely connected with this they would deny Christ and His atonement, the one thing above all others we deem necessary to establish. They would ask "how can Christ's death suffice for us?" or "why do you speak of him bearing our sin?" They would deny both Christ's work and our need of him. So that it was often best to place before them the sin and evil of their lives and their inability to attain of themselves to purity of character, at the same time appealing to them as seekers after truth, which they all professed to be, asking them to study the Bible prayerfully and without prejudice, stating that nothing at least would be lost by them, and if they found it to be true and looked to Christ everything would be gained. I would state here that in some places where I have spoken in a general way, individual cases alone, were before my mind.

Some may think from my remarks thus far that these men are uneducated and have never enjoyed the privileges of Christian homes. In a great number of cases it is quite the reverse. One that I met had a college education and had studied with the ministry of the Church of England in view. He was wealthy, and from the literature lying around you would conclude he was still a student, though the hovel in which he lived—low, dingy, almost everything made with his axe, a mud fire place, etc.—told of little that made life pleasant. Quite a number, by their knowledge of the Bible and of the Shorter Catechism, told of early Christian influences. One man who was not wholly responsible at

the time I spoke to him, confessed that he was a prodigal ; and being asked if he would not do as the prodigal had done, made reply by insisting that he should " relate the account in the Bible either in prose or poetry." He first gave the chapter in Luke, and I think repeated it all without a mistake, and then he followed with the paraphrase. His rendering could scarcely be surpassed, and it might be it would recall the early days when he studied it, and even lead to his return to his Father's house. Another, who was very intelligent, who had held some position in the English army, told me, when we were speaking of the evils of liquor, from which he at times suffered, and the succor in Christ, that " there was an old lady waiting at home who would be overjoyed to know that he had taken a stand on the right side." Others again could review the books they had read, and present many practical lessons that might be drawn from them. They are a class of thinkers, and I believe many of them would return to the faith of their fathers if they were surrounded with the influences we have. It was great encouragement to converse with them from time to time and to notice the admissions they made. It seemed like steps that would lead to the " light " if they were but constantly cared for.

Their education in some ways is a great aid in the work, and enables you to approach them, while on the other hand, it offers a barrier, as they have studied and arrived at conclusions, and it is presumption on your part to try and convince them of the opposite. Yet we can present no reason why they should not have our sympathy. If we knew their life we would be slow to judge them. Their wandering in the early days along the Pacific Coast, their hardship and lack of privileges necessarily a part of the miner's lot, their seclusion, their banishment from sympathy and social advantages, have, we might say as a natural result, made them what they are. They are in need of the " bread of life." And though they have a rough exterior, let us remember what has been denied them, remember the blessings we have enjoyed and the Message God has committed to our care. There is with them a candour and honesty that encourage us and make us hopeful, that many of them may be gathered for Christ.

*Know College.*

JOHN BURNETT.

## A LETTER FROM PERSIA. \*

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I hope you received my last letter from London, England. After I received my passports from Persian and Russian consuls in London, I left by train and boat for Hamburg, Germany. From Hamburg I took train to a German town on the border of Russia, called Alkoon, and from there I continued by fast train to Moscow. But at Moscow I met with a misfortune. At 3.30 p. m. I was deceived and robbed in the street of \$53.00 or 100 Russian roubles. Then I had only eight cents of Russian money left. I was hungry for two days and had not money to buy anything to eat. But I found some Englishmen there who were very kind to me. I thank my dear friend, Mr. Robert Kilgour, for his wise advice to me to take my College diploma and naturalization letter with me, because, he said, you may need them on your way home. I had a small draft of fourteen pounds with me and tried to change it, but as nobody knew me, I could not get it changed. Then a gentleman advised me to see the English Consul. I took my Diploma and my naturalization letter and called to see the Consul. After he had looked at them he was very kind to me indeed, and taking me to a bank, he became responsible for me and changed my draft. After delaying there three or four days longer, I again started on my journey homeward. I met with some more difficulties on my way, but I have not time to mention them. After some days I arrived at Tiflis, where I found some of my people. I also met an Evangelist there with whom I visited. We took our Bibles in our hands and went out to visit two or three families each day, until we were told that we would get into trouble with the Russian Government. I found there a converted Mohammedan and

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\* The many friends of Mr. E. O. Eshoo, the Persian student who last year completed his course in Knox College, will be glad to learn from this letter to Dr. McTavish, of Central Presbyterian Church, Toronto, that he has safely arrived in his native land, and is looking forward to missionary work there.



some earnest Christians, most of whom belonged to the Baptist faith.

From Tiflis I hired a man to go with me by train to a station called Akhestapha where we arrived at 1.30 o'clock a.m. In this place three men tried to kill me. They thought no doubt that I had money. The man who was with me helped a little and after a while a policeman came, but in the agony of my trouble I prayed to my Lord, "Make haste, O Lord, to deliver me, make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul to destroy it." Then we were sheltered under the wings of the Almighty. Something similar to this happened to us again on our way through Persia, but we found there is none mightier than our God to deliver us. We came to the largest city in Persia. In this city there is a Presbyterian mission station and I spent Sunday there, and was delighted to see the mission work. I visited the boys' school and girls' school and was very much pleased with the good order and excellent management of the Principal, Miss Halliday. On Sunday I had a Sunday School lesson in my native tongue. It was very pleasant because it all seemed kind of natural to me. I also heard on the same day two very earnest sermons in the Turkish language. On the following Monday we started on our way, and after five days travelling from Tabriz we reached my home in Oroomiah. A good number of people had come out to meet me. I soon saw my father's family and my own, but I found a great change. My own children had grown up a good deal and did not know me. They would not come to me for a while, and even yet they do not call me papa, but only Eshoo. I found my parents getting very old and some of my friends I will never see again. I feel happy to think that some of them have fallen asleep in Jesus Christ, but sorry for those who had no hope. The native ministers of this part of the country came to see me and gave thanks to our Heavenly Father for His kindness in bringing me back again to preach to them. I had a very nice congregation, and since then a good many invitations have come to preach. Next Sabbath I preach in the village near by. I do not know yet what my work will be, because Dr. Shedd and some of the other missionaries are at Hamadan, a Persian city about twenty days' from here by

horse, to attend a missionary conference. They expect to be back in two weeks. During that time I will stay in my father's house and then go to Oroomiah. I will rent a house and wish to be an Evangelist and preach the Gospel if the missionaries will allow me. But I will see what work my Lord will direct me to.

Dear sir, I believe you will yet see the fruit of your earnest prayers in this part of the world. I hope you will not forget me.

E. O. ESHOO.

*Oroomiah, Persia, Oct. 10th, '94.*

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THROUGH NATURE TO GOD.

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I asked of heaven and earth and sea,  
 Saying: "O wondrous trinity,  
 Deign to make answer unto me,  
 And tell me truly what ye be."  
 And they made answer: "Verily,  
 The mask before His face are we,  
 Because 'tis writ no man can see  
 His face and live." So spake the three.  
 Then I: "O wondrous trinity,  
 A mask is but a mockery,—  
 Make answer yet again to me,  
 And tell if aught beside are ye."  
 And they made answer; "Verily,  
 The robe around His form are we,  
 That sick and sore mortality  
 May touch its hem and healed be."  
 Then I: "O wondrous trinity,  
 Vouchsafe once more to answer me,  
 And tell me truly what is He  
 Whose very mask and raiment ye."  
 But they replied: "Of time are we,  
 And of eternity is He.  
 Wait thou, and ask eternity;  
 Belike His mouth shall answer thee."

—William Watson.

## A STUDY OF DAVID BRAINERD. \*

THE life and character of David Brainerd, the young missionary to the American Indians, present an object of study peculiarly suitable for us who are gathered here to-night in the name of the Knox College Students' Missionary Society. The fame of Brainerd is not due solely, or even mainly, to his place as one of the earliest and most successful among modern foreign missionaries. Although he was a foreign missionary in the sense that he preached to tribes who spoke a foreign tongue, yet he was a home missionary too. His field lay within the boundaries of his own native land, and there was much in the methods of his work similar to those employed in pioneer home mission work to-day. The large significance of Brainerd's life lies first, in his position as one of the fountain heads of the modern spirit of evangelism that embraces the world, both at home and abroad, in its sweep, and secondly, in the fact that he exemplifies in a remarkable way the essential and vital connection between the missionary's spiritual life and the missionary's Christian work. The name of Brainerd is closely linked with that of Jonathan Edwards. Both men rose in a time of almost universal deadness in the Christian church. While Whitefield and Wesley were stirring the religious life of England to its depths, in New England the great divine and the young missionary embodied the new spirit of evangelical truth, and showed the great attainment possible in the divine life and in divine service. While Edwards has been called "the apostle of Christian doctrine," Brainerd has been named "the apostle of the Christian life."

David Brainerd was born in a small town in Connecticut on a Sabbath day in the spring of 1718. From his own account of his early religious experience we may believe that his conversion to God took place when he was about thirteen. In his twenty-first year, while he was searching

\* Inaugural Address of the President of the Knox College Students' Missionary Society, Nov. 30th, 1894,

the motives of his life and seeking a more abiding peace than any he had already experienced, he was the subject of a special operation of the Holy Spirit. There was disclosed to him a vision of the character and attributes of God such as he had never known before. From this time his life moved forward with a new motive and a new power. He had already entered on a course of study to fit himself for the Christian ministry; and four years afterwards he was set apart for the work of evangelizing the Indians in the forests and the unoccupied parts of his own country. Another four years had scarcely passed away when the young missionary, wore out with toil and wasted with disease, withdrew from the wilderness and journeyed home to New England to die. He committed his work to other hands, and in the early autumn of 1747, at the home of Jonathan Edwards, he passed away.

This, in brief outline, is the short and uneventful life of David Brainerd, unimportant as judged by ordinary standards of greatness, but an abiding example in the Christian Church to teach ever the value and power of a life that is moulded and impelled by the divine will.

Brainerd left a diary in which he recorded an account of his inner life. It was his dying wish that this should be destroyed; but Edwards prevailed upon him to allow its preservation and won his consent to do with it whatever he thought best. Edwards gave it to the church; and it still remains one of the most remarkable statements of Christian experience of any age. Brainerd had a constant habit of introspection, a keen discrimination to discern between the true and the false in religion, and a large capacity for analyzing the deepest feelings and thoughts of his heart. These qualities of his mind enabled him to draw a very true picture of what was passing in his spiritual life.

In reading his diary we may at first be somewhat repelled by the vein of melancholy that runs through it; but as we read on we cannot escape the conclusion that the character therein portrayed is one of rare saintliness and devotion. One of his biographers states that "he belongs to a class of men who seem to be chosen of heaven to illustrate the sublime possibilities of Christian attainment, men of seraphic fervour and devotion, and whose one overmastering passion

is to win souls for Christ, and to become wholly like him themselves." His wonderful religious life was the strength of his missionary work, and has given him a place among the great names in the church of Christ. We desire to examine three of the leading elements that formed it.

(1) In the first place, he had a sublime conception of the nature of the Divine Being. This was the basal element in his life. There ever rose up before his mind a grand vision of the character and attributes of Him whose he was and whom he served. He saw the glory of God as the end of all human existence, and the blessedness of His kingdom as the end of all human history. Jonathan Edwards, who is himself ranked among the greatest of theologians, says, "I never knew his equal of his age and standing for clear and accurate notions of the nature and essence of true religion." One day, out of his own experience, Brainerd wrote the following definition of personal religion: "I saw clearly that the essence of religion consisted in the soul's conformity to God and acting above all selfish aims for his glory, longing to be for him, to live to him, and please and honor him in all things, and this from a clear view of His infinite excellency and worthiness in Himself to be loved, adored, worshipped and served by all intelligent creatures." Edwards made a very careful and critical examination of Brainerd's religious states as set forth in his diary, and then characterized his religion in words such as these: "Mr. Brainerd's religion was not selfish and mercenary; his love to God was primarily and principally for the supreme excellency of His *own nature*, and not built on a preconceived notion that God loved *him* in particular, had received *him* into favour, and had done great things *for him* or promised great things *to him*. His joy was joy in *God*, and not in *himself*."

In the midst of his labours among the Indians he writes: "I could freely tell God that He knew the cause in which I was engaged was not mine but that it was His own cause, and that it would be for His own glory to convert the poor Indians; and blessed be God I felt no desire of their conversion that I might receive honour from men as being the instrument of it." This clear vision of the glory of eternal things never left him even in the hours of greatest pain. On his death-bed he could scarcely speak of anything else

but the glory of God and the coming of the Redeemer's kingdom. "This evening when I was in great distress of body my soul longed that God should be glorified. I saw that there was no choice but this. I could not but speak to the bystanders then of the only happiness, viz.: pleasing God. O, that I could ever live to God. The day I trust is at hand, the perfect day. O, the day of deliverance from all sin."

This large conception of the glory of God's character had its complement in a deep sense of his own unworthiness and sinfulness. The law had made thorough work with him. So oppressive was his conviction of sin at times and so deep his self-abasement that he could not lift up his head before God. He complains of "a sort of carelessness, a kind of regardless temper of mind," which disposed him to indolence and trifling. "This temper of mind," he writes, "has constantly been attended with guilt and shame so that sometimes I have been in a kind of horror to find myself so unlike the blessed God."

(2) A second feature that stands out on the forefront of Brainerd's life is the depth, thoroughness, and intensity of his devotion to his God. His consecration in the service that he rendered was seemingly complete. This was an almost inevitable result of the first element we have noticed. His clear, firm, and lofty conception of God's character and of religion gave him a momentum in his work that was mighty and was sustained throughout. With the highest of all ends before him, there was imparted to his life the greatest of all powers. He set his life freely in the currents of God's purposes and it moved onward with the power that is bringing those purposes to fulfilment.

From that time in his twenty-first year when God's spirit was so largely manifested in him, there grew in his heart a desire for the glory of God in the conversion of souls. This desire increased to an almost Pauline passion. While he was still in a state of preparation for his ministry, he wrote one morning in his diary the following item: "Spent two hours in secret duties and was enabled to agonize for immortal souls. Though it was early in the morning and the sun scarcely shone, yet my body was quite wet through with sweat." When he was ready for ordination he refused

a pressing call to settle in one of the fairest and wealthiest parishes in Long Island, and turned to the unevangelized tribes scattered through the unoccupied parts of his own land. When he had entered on his work there came repeated calls from congregations in New England, but having put his hand to the plough he looked not back. No matter where he was, or what were his circumstances, this dominating motive ever pressed him onward. Whether in his wigwam among the Indians, or on horseback travelling from settlement to settlement, whether in health or in sickness, his one passion was the conversion of souls, his one desire the advancement of the Redeemer's kingdom. When pressed with objections to his undertaking this new and hitherto unthought of work among the Indians, he confesses that "to an eye of reason everything that respects the conversion of the heathen is as dark as midnight"; yet he "cannot but hope in God for the accomplishment of something glorious among them." After about a year's toil among the Indians the following items occur in his diary: "Last year I longed to be prepared for a world of glory, but of late all my concern almost is for the conversion of the heathen, and for that end I long to live. But, blessed be God, I have less desire to live for any of the pleasures of the world than I ever had. I long and love to be a pilgrim and want grace to imitate the life, labours, and sufferings of St. Paul among the heathen. And when I long for holiness now, it is not so much for myself as formerly, but rather that thereby I may become an able minister of the New Testament, especially to the heathen." At times the ardour of his desire was so great that it was with great reluctance that he felt himself obliged to consume time in sleep. During the last summer he spent among his people he rode 3000 miles on horseback going from settlement to settlement, preaching, catechizing, leading the anxious to the cross of Christ, and guiding his young converts in the way of life. The extent of his labours is the more remarkable when we remember that his health was never good. His body was weak; and during the last two years of his life he was battling with the steady progress of a constitutional disease.

It must not be supposed that Brainerd was an ascetic. He had a keen appreciation of the legitimate pleasures and

comforts of social life. He had been looking forward to a comfortable settlement in the midst of the converts he had gathered out from among the heathen ; but his Lord was pleased to deny him a home in this world. When he was led to see that such was God's design in his life he submitted cheerfully to the divine will. " It appeared to me just right," he says, " that I should be destitute of house and home and many of the comforts of life which I rejoiced to see others of God's people enjoy. At the same time I saw so much of the excellency of Christ's kingdom and the infinite desirableness of its advancement in the world that it swallowed up all my other thoughts and made me willing, yea, even rejoice to be made a pilgrim or a hermit in the wilderness to my dying moment if I might thereby promote the blessed interest of the great Redeemer." He adds that he had as quick and lively a sense of the value of worldly comforts as he ever had, but compared with the value and preciousness of an enlargement of Christ's kingdom they vanished as stars before the rising sun. One cold November day he lost his way while travelling between two Indian encampments. Late at night he found a home and after describing how he had wandered, distressed with pain and sickness, " over rocks and mountains, down hideous steeps, through swamps, and most dreadful and dangerous places," he wrote the following words : " Formerly when I was thus exposed to cold, rain, &c., I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other outward comforts ; but now they have less place in my heart (through the grace of God) and my eye is more to God for comfort. In this world I expect tribulation, and it does not now as formerly appear strange to me."

(3) A third great significant fact in Brainerd's life is the large measure of prayer that characterize him. Prayer was the instrument with which he wrought. His life was lived in an atmosphere of communion with his Maker. Having set his face steadfastly towards the kingdom of God he strove to live in a real and blessed fellowship with his King and to plead with Him continually for those to whom he had been sent. He had learned the secret of intercession. He frequently set apart lengthened seasons for this purpose. The heavenly light that falls across the pages of his diary



shines from out his days of prayer and fasting. Edwards writes that "among the many days he spent in secret prayer and fasting, of which he gives an account in his dairy, there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's spirit, and very often before the day was ended." At times he attained great importunity in pleading with God; as is witnessed by such words as these: "I exceedingly longed that God would get to Himself a name among the heathen; and I appealed to Him with the greatest freedom that He knew I preferred Him above my chief joy. I had no notion of joy from this world. I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. I continued in this frame all the evening and night. While I was asleep I dreamed of these things, and when I waked (as I frequently did) the first thing I thought of was this great work of pleading for God against Satan."

We would have thought it strange if such prayer had not been honored of God by some remarkable manifestation of grace. For two years Brainerd was allowed to pray and labor and suffer without a single convert. But at length the windows of heaven were opened. "The spirit of grace and of supplication" was poured out upon the poor Indians to such an extent that Brainerd himself was amazed. In a few weeks a large congregation of true converts was gathered out, the first Indian church ever formed in America. When they came together to commemorate for the first time the Lord's death, so great was the change that had been wrought in their behaviour that Brainerd writes "never did I see such an appearance of Christian love among any people in all my life. The sight was desirable and so well becoming the gospel that nothing less could be said of it than that it was 'the doing of the Lord,' the genuine operation of Him who is love."

Although the young missionary was allowed to see the fruits of his labors he was not long permitted to enjoy them. Increasing weakness compelled him to return to New England. He was ill with consumption and his end was not

far off. During the summer of 1747 he lay dying at the home of Jonathan Edwards. All through his sickness he was pouring out from his soul incomparable yearnings for the effusion of the Spirit and the advancement of Christ's kingdom on earth. Edwards says that in the last four months of his life when he was scarcely able to speak "he was the instrument of much more good in that space of time than he would have been if he had been well and in full strength of body;" and he expresses his gratitude to the Providence which ordered that the devoted young missionary should pass away at his house, thus enabling him "to see his dying behaviour, to hear his dying speeches, to receive his dying counsels and to have the benefit of his dying prayers."

It would be difficult to measure the extent of Brainerd's influence on the lives of other men and on the history of the Christian church. Edwards himself owed much of what he afterwards became to his young friend. Carey, Martyn, and McCheyne all received pregnant impulses from reading his written words. But the cause of Brainerd's undying influence in the church is written large upon his life. He set his affections wholly on things above and linked himself to the divine will. The truest religious life does not destroy human effort and ambition, but gives to them the greatest motive power. Chrysostom says "if thou wouldst seek a glory seek one, only let it be an immortal one." What thought has greater power to take hold of a man than this, that it is given to us to do the will of God, that it is possible for these little lives of ours to become part of the great movements of the divine plan set in motion long ago in the eternal purpose, and sweeping forward irresistibly to glorious completion in the kingdom of our God. Brainerd's was a life like this, and the forces that it set in motion shall continue till "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

*Knox College.*

JOHN McNICOL.

## BIBLE STUDY.

*The Secret of Joy.*—Phil. 4: 13.—This letter was written by Paul in his Roman prison and sent by Epaphroditus to the church at Philippi. Its style is abrupt, fervent, joyous, and full of sympathy. Note the expression of his love, in the opening verse of this chapter. "My brethren beloved and longed for; my joy and crown; so stand fast in the Lord, my beloved." Words seem to be too scarce with him to give full expression to the warmth of his affection for them.

He thanks them for their timely ministrations to his wants, and exhorts them to follow the example of Christ, to avoid dissensions, and to beware of Judaizers.

Running through this love letter, there is a joyous tone that is almost enchanting in its effect. He who sang psalms in the jail in their own city still sings, though in the dungeon at Rome. Hear his words as he pleads with them to be joyous. "I joy and rejoice with you all, and in the same manner do ye also joy and rejoice with me." "Finally, my brethren, rejoice in the Lord." "Rejoice in the Lord always, again I will say rejoice."

These are not like the words of a man in fetters and unjustly imprisoned! The key to the solution of the problem is before us.

"I HAVE LEARNED THE SECRET."—(Phil. 4: 13. R.V.)

What secret? "I have learned in whatever state I am therewith to be content."

*Notice.*—1. The distinguished pupil. Paul the greatest of the apostles, the most clear-brained and level-headed of men. He was not a bigot but a reasoner. His life corroborated his words. He did rejoice continuously.

2. The secret was acquired. It was not a gift. He *learned* it. (2 Cor. 12: 9, 10.)

3. By the Grace of God (1 Cor. 15: 10) he was taught it in the school of experience. Days of sunshine and days

of shadow both aided in its acquirement, though the latter far out-numbered the former.

This is the true *philosopher's stone*, the absolute panacea for all the ills of life. It can bring sweet out of bitter, joy out of sorrow, gold out of dross. God's sufficient grace is ours in offer. The secret may still be learned. "These things which ye both learned, and received, and heard and saw in me do ; and the God of peace shall be with you."

J. W. R.

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I warn you gentlemen who will soon be going out to the work of the pastorate that controversial preaching will not avail you. It may create a sensation for a little while, but you will find that if you go up like a rocket you will in a short time come down like the stick. Crowds may come to hear you for a while, but a woeful change will soon take place, and you will be left to the wood pile. People want the Bible to be treated, not according to the old statistical method, but according to the new organic method ; not as a collection of proof texts to establish this or that system, but as the record of God's gracious dealings with "the people of revelation," until revelation culminated in Him who belongs not to any one people, class, age, country or sex, but who is the elder brother of universal humanity, the man into whose image we are to be fashioned, through the regenerating power of the Holy Spirit.—*Principal Grant at Knox College Jubilee.*

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In reading the Sermon on the Mount the general reader is at a disadvantage. From his upbringing in an atmosphere which Christ's words have filled with heaven's music, he knows not and cannot know the nameless feeling which steals over a receptive soul when in the silence of our moral wilderness, those voices first break on the ear, that had never before been wakened to them. How they hold the soul entranced, calling up echoes of inmost yet unrealised aspiration, calling up also visions and longings of that world of heavenly song, so far away and yet so near us ; and filling the soul with subduedness, expectancy and ecstasy.—*Ederheim,*

## OUR COLLEGE.

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T. Eakin has taken a mission field at Powassan for a few months.

A. H. MacGillivray who was so ill with typhoid fever last fall has fully recovered and is with us again.

Our new Professors, pro tem, Messrs. Ramsay and Duncan have begun lecturing and are meeting with the hearty co-operation of the students.

John McNicol, B. A., was successful in winning the Smith prize essay of \$50.00. There were two other essays which ranked very highly in the judgment of the examiners.

The initials "T.F." so well known to readers of Canadian literature, appear as the signature of a striking cartoon in a late issue of that unique and popular journal "The Ram's Horn."

The Foreign Mission Band, of whose existence many more should know, is making a good move to stimulate its members and impress the public, by asking prominent men to address it from time to time. Principal Caven and Dr. McLaren have already thus favored the Band.

H. Ferguson has left for the China Inland Mission. His fellow students cannot speak too highly of him because they are aware of the many rare qualifications he has for the work. Like Donald MacGillivray he bade us a cheery good-bye as he said—"for China."

Knox College has lost a good friend in the death of Mr. Christie, of 44 Wilcox St., who died very suddenly on the 19th ult. His home was always open to Knox men, and many who have long since left the College will look back with pleasure to very happy evenings spent at his residence.

Mr. E. O. Eshoo, now returned to his home in Oroomiah, Persia, has been keeping up a correspondence with many of his old student friends. We like to read at the close of his

letters—"Mrs. Eshoo joins with me in wishing the students and college every blessing." His home in truth is in Persia but not of Persia.

J. C. Smith, ('85) of San Francisco, has been taking a prominent part in a movement for moral reform in connection with municipal matters in that city. Mr. Smith's many friends will be glad to know that he has strengthened his hands for all good work by taking himself a wife on the twenty-ninth of January ult.

Rev. Mr. Ramsay, B. D., addressed the last meeting of the Saturday Conference. His subject was "Study in the Pastorate." He advised us to keep the newspaper and most of the magazines out of the 'Study,' and to try if possible and do a certain amount of study every day. He did not mean by this a kind of easy-chair meditation but work at the desk which would exhaust both body and mind. One must guard too against merely gaining theological information. Our loyalty to Christ calls from us our very best gifts and hardest efforts. It is only when such study is consecrated that it will have its worthy results.

The meetings of the Literary Society are well attended. We regret to notice that no mention was made of the President's inaugural address, or of the excellent music by the Quartette and Glee Club at the late public meeting. These all have a share in the great success of that evening. E. W. Mackay has taken his old place in the quartette and Roxburgh the place of Martin in 2nd bass. At the regular meetings of the society many lively discussions take place. Messrs. Cowen and Peter Scott led at the last meeting, the subject being "social pleasures." It is not necessary to state that Knox is still very strict on these questions.

Although we are a little late we must congratulate the football club and team upon their very successful season. When we consider that there were fully a hundred members of the club who took the benefit of fresh air and exercise, enjoyed the pleasure of the game and united in praise of those who played best, the evils of football are not very great in our college. The team has no jealousies in it and the club none who breathe a different spirit. We quote from

'Varsity the summing up of the matches—"It will thus be seen that Knox has proved the best out of eleven teams, going through three rounds to the final and scoring in all 14 goals to their opponents' 1."

The Glee Club had its usual weather when it went to Agincourt on the 18th, namely, a great, big storm. Hence the sleigh ride was long, jovial and eventful. Mitchell in his Santa Claus fur coat enjoyed the snow so much that he seemed to go to sleep. Scottie Mackay told a whopping big yarn about a snow storm in British Columbia and reproved us for grumbling. Burton essayed to pilot the load, and mounted the box beside the driver, in the teeth of the storm, as of yore when he used to draw logs. But ere we had gone five miles he was found disputing with our feet and carpet bags for shelter beneath the robes. After travelling along for three hours we felt ourselves having a Ferris wheel sensation—lo! the whole thing was going in the ditch. As our hands could not be extricated from our pockets we were placed head first in a big snow bank. This woke Mitchell up and he walked over to a farm house to see what time it was. We also saw Burton once more and found him somewhat thawed out. Smith helped the driver to fix up his sleigh and we finally reached our destination at 8.45. The reception given us there was so warm and hearty that it is needless to say some of the fellows refused to leave that night.

The Committee of Publication for the Jubilee Memorial Volume, which is to appear under the title of "A Half Century of Service," have issued a very attractive circular from which the following extracts are taken :

**ORIGIN AND SCOPE.**—The idea of publishing a history of Knox College was suggested in connection with the services commemorative of the semi-centenary of the College in October last. The importance of such a work is manifest, and the purpose is to make the book in every way worthy.

**COMMITTEE OF PUBLICATION.**—The Board of Management of Knox College appointed a Committee, consisting of the Revs. Principal Caven, John Neil, Alex. Gilray, and Louis H. Jordan, to have charge and oversight of the publication of the proposed volume.

**THE EDITOR.**—The Committee count themselves fortunate in securing the services of the Rev. J. A. Macdonald, minister of Knox Church, St. Thomas, to whom the literary work in connection with the preparation of the volume has been entrusted. No choice could be more satisfactory. Mr. Macdonald is a

graduate of the College, and was for years College librarian. As editor of Knox College Monthly, he became known to the Church as a writer of force and distinction. His knowledge of the subject and his sympathy with it, his literary taste and training, amply qualify him for the discharge of the task now committed to him. All available materials have been placed at his disposal, and his plan of work suggests a book of real historic value and high artistic merit.

**PLAN OF WORK.**—The scope of the work is indicated by the titles of the various chapters:—

- “Theological Education in Canada prior to 1844.”
- “The College in Toronto—Founding and Early Stages, 1844-1854.”
- “At ‘Elmsley Villa’—1854-1875.”
- “Theological Education in U. P. Church prior to 1861.”
- “Recent Work, Changes, and Development—1875-1894.”
- “The Semi-Centennial.”
- “Student Life at Knox College.”
- “Service of the College to the Church in Canada.”
- “Service of the College to the Church Abroad.”
- “Service of the College to Public Education.”
- “Service of the College to Theological Training.”
- “Bibliography of Professors and Alumni.”
- “Roll of Alumni, with Biographical Data.”

**ILLUSTRATIONS.**—The Editor will give every attention to the historical and literary matter, and will present it in picturesque and readable form. His efforts will be worthily seconded by the artist and the engraver who have been engaged to adorn many of the pages with the faces of honored professors and distinguished alumni in home and foreign fields, with views of the various College buildings, and with glimpses of scenes cherished in the memory of College men. Very great care will be taken with these illustrations. The arrangements made give promise of results in style and quality finer than anything yet done in Canada.

**STYLE AND PRICE.**—The volume will contain about 200 pages, and will be handsomely gotten up. The type used is new. The paper is the finest half-tone plate, made in New York expressly for this work. The binding will be the best English cloth on boards with bevelled edges. The margins will be wide, and the top gilt. A book so rich and elaborate ought to sell for \$2.50; but the labor in its production being gratuitous, the Committee venture to offer it to advance subscribers for One Dollar. But this offer can be made only to those whose names have been received before March 1st next. The Committee reserve the right to increase the price to all non-subscribers, should the cost demand it.

**A CLOSING WORD.**—The Committee send out this announcement in the hope that their efforts will meet with general approval and cordial support. Forms for biographical information are sent to all alumni whose addresses are known. Forms for advance orders are provided, which friends are urged to fill up and return at once. No money need be sent until the book is announced as ready, which be as early in the year as possible. It will be helpful to the Committee, as well as profitable to subscribers, that the list of advance orders be large. The edition will be limited, and cannot be repeated. A loyal and immediate response is counted on. Address the Secretary at 278 Jarvis Street, Toronto.



## OTHER COLLEGES.

A British School of Archæology has been established at Athens.

Queen's "Quarterly" asserts that some of its men are "corked full of wisdom and would rejoice in the opportunity to ease themselves" by meeting the champion debaters of Knox who recently lowered the colors of Montreal. Come on, ye Auld Kirk delegates. We fear ye not.

The following figures are interesting:—McGill lately received a donation of \$20,000; Washington, D.C., gave a \$500,000 site for a new university, which has already an endowment of \$4,000,000. Would that some rich friend would clear off the \$20,000 and over mortgage on Knox.

Inter-collegiate debates are becoming more frequent. McMaster and Victoria, in January, discussed the question of the abolition of the British House of Lords. The Queen's College Quarterly pleads for the organization of an Inter-collegiate debating union, not only as an offset to the present popular estimation of colleges by their football matches, but as a positive means of benefit and collegiate fellowship. It invites other college periodicals to discuss the question. Our opinion is that such a movement would be decidedly one in the right direction.

HALIFAX PRESBYTERIAN COLLEGE.—It is a matter of wonder that no distinctive name has ever been bestowed upon our college. Two such have been suggested, "Columba" and "Augustine," in honor of these respective early Christian missionaries. Principal Pollock has recently published an article in which he discusses the claims of each from an historical standpoint, and gives his verdict strongly in favor of the former. His argument is clear and weighty. It is more fitting that our church, college, and students should identify themselves with the independent Irish-Scotch Christianity of Columba than with the Romish-English type of faith of which Augustine is a representative. We shall be pleased, when, in place of the above designation, we may write Columba College, Halifax, and be understood,

## SAYINGS OF THE DAY.

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In Prof. Young we were made to know one of the most widely learned men of his age. In theology, the queen of sciences, he filled successively different chairs in this college. His thorough classical scholarship was exemplified here in other, later teaching. His discoveries in higher mathematics won from his mathematical colleague, Prof. Cherriman, the judgment that he was the most remarkable mathematician that ever lived. More yet than these, the realm of philosophy was all his own. Generously recognizing what was of value in the contributions of materialistic thinkers, materialism itself he found, and fearlessly declared to be unproved, unprovable, absurd. Spiritual reality and right were to him fundamental. In Prof. Young we knew also a prince among teachers, one with whole-souled enthusiasm engrossed in the subject of the hour, and withal with kindly sympathetic spirit coming so near his students as to draw from them what he wished they should see. The white heat of his intellectual fervor itself revealed and inspired; his thorough assimilation of each system he expounded gave his exposition all the freshness and vividness of the author's, while his keen, incisive, exhaustive criticism summoned into exercise all the mental energy of the student to discern for himself the good and the true. And yet more, in Prof. Young we knew one singularly child-like in the openness and simplicity of his character, great in the unconsciousness of his own greatness, transparently pure in life, one who loved truth supremely, and who knew that God is truth. He bowed in awe before the things of God, which he believed not given to man to know, but by the faith in which he lived and died evidenced his confidence and trust in the vital principles of the Christian religion.—*Prof. R. Y. Thomson, in unveiling Prof. Young's portrait at Knox College Jubilee.*

## LITERATURE.

IN THE NATIONAL GALLERY. FOUR LETTERS ON THE DEVELOPMENT OF ITALIAN ART. *By Emeline A. Rand. Toronto: William Briggs. Pp. 64. Price, 50 cents.*

This work consists of four letters written by the wife of the President of McMaster University, which appeared first in "The McMaster University Monthly." In the correspondence which forms an introduction to the book, Mrs. Rand tells us that "the letters were not written to present original views, but simply to give an orderly and brief popular account of the development of Italian Art from its dawn to its noonday splendor, and at the same time convey such information as seemed adapted to stimulate readers of "The McMaster University Monthly" to a fuller acquaintance with the subject.

It is too little to say that Mrs. Rand has succeeded admirably in accomplishing the task which she proposed for herself. She has given us a most interesting and valuable little book; interesting, because the views presented, whether original or not, are expressed in a very clear and vivid style, valuable, because the subject treated of is one about which all too little is known by most Canadians. If any of our readers anticipate a visit to London, the National Gallery will certainly have a place on their programme, and a visit thereto will be made much more pleasant and much more profitable by a perusal of Mrs. Rand's letters.

PEARLS AND PEBBLES, OR NOTES OF AN OLD NATURALIST. *By Catharine Parr Traill; with Biographical Sketch by Mary Agnes Fitzgibbon. Toronto: William Briggs. Pp. 241. Price, \$1.50.*

Mr. William Briggs is proving himself a publisher of enterprise and taste as the volumes which this month have come to us from his house abundantly testify. The setting in which Mrs. Traill's "Pearls and Pebbles" appear is worthy of their beauty and value.

A peculiar interest attaches to these productions from the pen of a lady now in her ninety-fourth year, though indeed Mrs. Traill's writings have always possessed an interest altogether their own. Born and brought up in a refined and comfortable English home, having already made a name for herself in literature by her *Children's Stories* and her *Studies in Natural History*, she married in 1832 Mr. Thomas Traill and with him emigrated to Canada in the same year. Of their voyage from Greenock in a slow sailing brig, of Mrs. Traill's narrow escape from death by cholera in Quebec, of their journey by stage and boat to Cobourg, and thence by wagon to Rice Lake and so on to the settlement near Peterborough where the new home was to be made, of the hardships and trials of pioneer life in the bush, hardships most keenly felt by

those whose lives had been lived in comparative ease, of the heroism of the brave woman who kept her house and raised her large family and by the work of her pen helped many a time to keep the wolf from the door, of all these things one gets some hint in Mrs. FitzGibbons Introductory Sketch. The great interest which belongs to "Lost in the Backwoods," "Afar in the Forest," and to all Mrs. Traill's sketches of pioneer life is increased when one has learned these details of her adventurous and noble life.

The present volume consists partly of reflective and descriptive sketches such as "Pleasant Days of My Childhood," "Alone in the Forest," etc.; partly of studies in natural history, such as "More about my Feathered Friends," "The English Sparrow—a Defence," "Thought on Vegetable Instinct," "Some Curious Plants," etc. All of these are readable, some are very touching, and many of them are full of interesting information about the appearance and habits of our wild animals and plants.

MONISM AS CONNECTING RELIGION AND SCIENCE, THE CONFESSION OF FAITH OF A MAN OF SCIENCE. *By Ernst Haeckel. Translated by J. Gilchrist, M. A., B. Sc., Ph. D.* London: Adam and Charles Black; New York: MacMillan & Co. Pp. 117; Price, 80c.

If any one wishes a clear statement of the theory of materialistic evolution in its extreme and unadulterated form he will find it in this work by the High Priest of Evolution, Ernst Haeckel. It is called an informal address delivered extemporaneously on Oct. 9, 1892, at Altenburg, and it possesses the charm of brightness and familiarity which naturally belongs to extemporaneous speech. Here the reader will learn that in the beginning there existed cosmic ether and mass-atoms, from which by virtue of their own inherent attributes all the existing universe has been evolved.

We call this "materialistic" evolution, but Haeckel would not allow the word. He declares that we might as justly say "spiritualistic," for according to his view spirit and material are not essentially different substances; on the contrary, neither of these can exist or become perceptible to us by itself alone.

And here one is amazed to find an apparent confusion of thought, or at least of expression, in which these liberated men of science, who speak so condescendingly of those who are in the bonds of tradition, seem to be involved. For while Haeckel (p. 58) declares that "immaterial living spirit is just as unthinkable as a dead spiritless material; the two are inseparably combined in every atom." and while he insists upon his system as a true monism; in his scheme to show the relation of the ether and the mass (p. 106) these are distinguished from one another, the ether as "Spirit," mobile or active substance with the property of vibration, the mass as "body," inert or passive substance with the property of inertia. Again, while we are told (p. 25) that religion in its reasonable forms can take over the ether theory as an article of faith, regarding the cosmic ether as creating divinity, and while in the scheme referred to, the ether, from the theosophical point of view, is called "God the Creator"; on the other hand we are told (p. 78) that the monistic idea of God recognizes the divine spirit in all things, that no body is so small that it does not contain

a part of the divine substance whereby it is animated, that every atom is thus animated, and so is the ether, and that therefore God may be represented as the infinite sum of all natural forces, the sum of all atomic forces and all ether vibrations.

In view of these statements, we may be pardoned if we cling to our "traditions," until our scientific friends have formulated their body of divinity in more consistent form.

STUDIES IN THE CHRISTIAN EVIDENCES. *By Rev. Alexander Mair, D. D., Morningside, Edinburgh. Edinburgh: T. & T. Clark. Toronto: Fleming H. Revell Co. Pp. 408. \$2.00.*

That this book is in its third edition will indicate how timely a book it is, and with what favor it has been received.

Dr. Mair writes only for those who are at least Theists, and who therefore believe in the existence of a personal God. When in the realm of physical science he deals with Materialists, and in that of criticism with Rationalists, he is always anxious to fairly and accurately present their views. But having stated these he proceeds most effectually to meet them; his book is a most enthusiastic and successful defence of Christianity. The author is a sincere advocate of scientific study and is well able to discuss intelligently the problems brought forward in this volume. He recognizes that there are intellectual difficulties in religion, that such are to be expected, but thinks we ought to believe even what we cannot fully understand, if the evidence in its favor is sufficient. 'Our belief depends on sufficient evidence and not on perfect comprehension of the object or event.' This evidence he proceeds to give, and calls forward witnesses of many kinds in behalf of Christianity. He establishes the authenticity of the New Testament, and then argues strongly in favor of Christianity from the unique personality of the Christ therein portrayed. He deals in an interesting and suggestive way with the Christian miracles and especially with the miracle of Christ's resurrection. A chapter follows on the Pentateuch—a chapter not contained in earlier editions of the work; and then the author closes this intensely interesting volume by showing how wonderfully the Gospel of Jesus Christ has proved itself to be "the power of God unto salvation to everyone that believeth."

The style is free from technical language, the illustrations are all apt,—the book is not for the scholar and the theologian alone, but for all thinking people. The author has the happy faculty of presenting present-day problems in sentences that are beautifully simple and therefore easily understood by all classes of readers.

Anyone who has been under the impression that the leading scientific men are materialists ought to read this book; so ought anyone who has had any suspicion that Christianity rests on insecure foundations.

An article by this same author, entitled "Contributions of Christianity to Science," which appeared in the *Presbyterian Review* (N. Y.), of January, 1898, is well worth reading, after one has finished the book under review.

MY LATTICE AND OTHER POEMS. *By Frederick George Scott. Toronto: Wm. Briggs. Pp. 108. Price, 75c.*

We have so many meritorious writers of verse in Canada, writers whose work has obtained recognition and praise in the United States and Britain, that we are always in a state of expectation for the appearance of a POET in our midst. Once or twice we have thought he might be rising, but though some of our stars differ by reason of greater brilliance from their surrounding stars in glory none of them have attained to first magnitude.

It will hardly be claimed for Mr. Scott that he is the great Canadian POET, though much of his work is strong and beautiful. In the present volume there are many verses that are read with pleasure, and the thought of some and the cadence of others haunts one after they have been laid aside. The opening poem, from which the volume takes its name, is a bit of pure melody. Here is some firm, strong verse from the *Frenzy of Prometheus*:

"They come, the sons of Hellas, beautiful,  
Swift-minded, lithe, with luscious, laughing lips,  
That suck delight from every tree of life ;  
Born of the sunshine, winds and sounding sea.  
They pass, and, lo, a mightier nation moves  
In stern battalions trampling forests down,  
Cleaving the mountains, paving desert lands  
With bones that e'en when bleaching face the foe,  
Welding soft outskirts nations into iron,  
An iron hand to grasp and hold the world."

We wish that space permitted us to quote in full "Van Elsen" (p. 80) which many readers will be disposed to regard as the gem of the collection.

EQUAL SUFFRAGE. —An able contribution to this question of the day has, under the above title, been issued in pamphlet form by William Briggs, the Toronto Publisher. The author is James L. Hughes, Inspector of Public Schools, Toronto. The best chapter, we think, is that which answers forty-two objections to equal suffrage. We doubt if there is in print a stronger presentation of this subject than Mr. Hughes has packed into the compass of his pamphlet.

THE PRESBYTERIAN AND REFORMED REVIEW for January is a strong number. Among the articles of interest are "The Origin and Composition of Genesis," by Edwin Cone Bissell ; "Apostolical Sanction the Test of Canonicity," by W. M. McPheeters ; "The Testimony of the Holy Spirit to the Bible," by John De Witt.

The Hawaiian Islands have been the seat of many interesting scenes with past and present days, but no event on those shores is of more thrilling interest than the wonderful "Pentecost at Hilo," one of the miracles of missions described by Dr. Pierson in the opening article of the *Missionary Review* of the World for February.

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will contain a sketch of the life and work of the late Prof. Thompson by Principal Caven, accompanied by a portrait. Dr. Ferguson's valuable article on the Diseases of the Bible will be continued, and there will be a paper on the Progress of Psalmody by Prof. McCurdy, of University College. These with other articles will go to make up a strong and interesting number.

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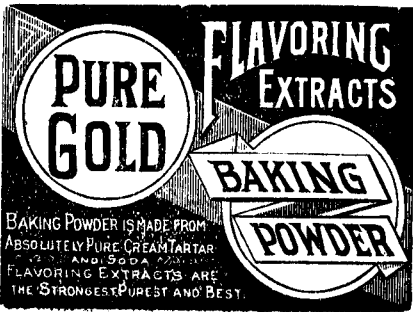
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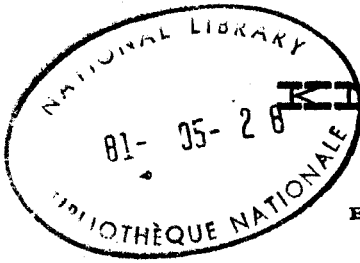
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