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SCHOLASTICISM IN MODERN THEOLOGY.

IT is a matter of some surprise and no small regret to the graduate of a theological college, who has mastered such a modern text-book as that of Hodge, with its three volumes and index, to find that it has failed to furnish him with adequate material for supplying the spiritual wants of his people. The act of transmuting revelation into an accurate science has killed it, so that there is hardly a sprig of the tree of life in the *Hortus siccus* of the system which will take root and flourish in the human heart. In the region of practical anthropology, which the graduate has abundant opportunities of studying, the theological *Hortus siccus* traverses fact, for it exhibits a total depravity of which there is no living human example, and asserts an utter enslavement of the will that is contradicted by the numberless institutions which recognize man's responsibility. In the field of theology proper, while able still to pass a good examination on the absolute decrees and on justice as a cardinal divine attribute, he finds nothing in them wherewith to convince sinners or edify the children of God. If, therefore, he is to become a true guide to souls, he must quit the dead system and betake himself to the Living Word.

What is the cause of this? Is deadness a necessary character-

istic of the systematic setting forth of truth? Not at all; a botanic garden full of life and beauty may set forth the marvels of the vegetable kingdom as well at least as a herbarium. The true reason is that our modern theology is scholastic. It is deductive, not inductive. Like the Westminster divines, its authors first frame their system and then search the Scriptures for proof of their statements. It matters not whether the foundations of such a system be found in Calvin or Luther, in Aquinas or Scotus, in Augustine or John of Damascus, the foundations are at least fallible, and the process is vicious. Lord Bacon, who in England rang the 'death-knell of deduction in the realm of science, pointed out this excess in the use of human reason in things divine, that "it attributes an equal authority to the inference as to the principles." In other words, it makes too much of human logic, and that was the characteristic feature of scholasticism, which was simply an attempt, or series of attempts, to formulate theology in accordance with the philosophy, chiefly dialectic, of Aristotle. It matters not that the Bible is a book of real (so far as human reasoning goes), as well as of apparent paradoxes, nor that its Divine Author distinctly affirms a supernatural logic, saying, "As the heavens are higher than the earth, so are my thoughts than your thoughts"; the scholastic divine drives his logic rough-shod over it all. And, for the sake of consistency, he virtually overlooks that moral essence of the Divine nature which embraces within its vast compass all other moral perfections as the fulfilling of the whole law, whether for God or man—that essence so simply stated by the beloved disciple in the words "God is love," but of the manifestations of which the whole Scriptures are full. The Bible declares Divine Predestination and Human Freedom. They are paradoxical, and to our reason present antinomy; so the Arminian, for the sake of logic, rules out the former, and the Calvinist, with the same end in view, whatever his practice may be, as a matter of theological science, destroys the latter. In the middle ages this would have been called scholasticism; in the present age it is rationalism. The most serious abuse of this logic is when it creates a theory at variance with human experience, as in the case of the Pharisees, who logically cornered the blind man fresh from Siloam with sight restored. Unfortunately religious

experience is not always vivid enough to enable its subject to escape from the meshes of argument so triumphantly as did that once blind man. This scholastic method destroys the "alls" of Scripture, and perplexes the student with modified totalities. What can he do with such texts as these: "God our Saviour who will have *all* men to be saved"; "The Living God who is the Saviour of *all* men, specially of those that believe"; "That was the true Light which lighteth *every* man that cometh into the world"? Language says one thing, logic another. The young minister shuts the book, and chooses some other text, lest, on the one hand, he should with his limitations offend the common sense of his hearers, or, on the other, with his declaration of God's all embracing love and of Christ's common grace, give to some heresy hunter the foundation for a false charge of universalism.

It is strange, seeing that modern science with all its discarding of antiquated authorities, is the offspring of Protestantism, that Protestants, with an open Bible ever before them, should be such slaves to old human systems, and perpetuate, to the nineteenth century, the ancient scholasticism. John Calvin was no doubt a good man and a great genius. He wrote his Institutes at the age of twenty-seven, after he had been three years a Protestant. He wrote the work as much to show the agreement as to fundamentals between Protestants and Catholics, as to set forth the points on which they differed, for it was at first an apology to Francis I. of France, and he knew very well that Francis would hand it over to the bishops. Calvin did not invent his system nor make original induction of it from the Bible. For the latter he had neither the time nor the proper training. A young man of twenty-seven, who had studied law until his twenty-fourth year, and whose theology was acquired at the Sorbonne, he could do little else than correct the existing systems founded on the Sentences of Peter Lombard, such as that of Aquinas, by reference to the comparatively few theological revisions of Luther and Zwingli. Luther and Calvin both professed to despise the theology of the schools, but that which they really despised was the dominant semi-Pelagianism of Duns Scotus. In manner as in matter they were largely scholastic, and Melancthon maintained that, as a theologian, his bosom friend of Wittenberg was injured by dialectics. Aquinas was an Augustinian, and

thus his system found favor with Luther, as a monk of the Augustine order, and with Calvin as a student, whose chief years had been spent at Bourges and Orleans in the pursuit of that law and justice which reigned supreme in Augustine's thoroughly Roman mind. Augustine was a great man, greater far than even his great disciple Calvin. Hardly one of the reformers escaped the awakening influence of his writings, and it may be safely said that no uninspired man has done greater service, through the long ages, to the cause of religious truth. But Augustine had errors that Calvin was able to perceive, and even Aquinas refused to go the whole length of his system. The great bishop of Hippo took, as first principles in theology, Absolute Predestination and Irresistible Grace, and, so far as he can be said to have a system, built it logically upon these as a foundation. Calvin was *Augustino Augustinior*, and his disciple Beza was *Calvino Calvinior*. In 1618 the Synod of Dort ratified the theology of Beza, and in 1643 the Westminster Assembly sanctioned its articles. There is no historical evidence of any attempt to build up theology, as other sciences have been built up *de-novo*, by induction of fact. To the present day it consists of the *dicta* of the Fathers, although their names are generally left in the background, securely pinned together by logic, and bolstered up by isolated Scriptural references often apposite and convincing, but occasionally the reverse.

The apostle John said God is love, God is light, God is life, but John was neither a Roman nor a law student. Augustine, Calvin, and their fellows, say in effect, if not in so many words, God is justice. This is a human concept not given anywhere in Scripture; for the statements that God is just, which no one who has any knowledge of the Word of God or true idea of Divinity can deny, and that God is justice, are radically different. In the essential nature of God and in His unfallen worlds, justice has no place; there love reigns. The law was added because of transgressions, and to that law, the occasion of which was sin, belongs justice. Even the lawyer and the judge maintain that the fount of all true justice, even of that which inflicts the death penalty, is benevolence, not to the offender, but to the community at large. Yet so strong a hold has this so called attribute of God, which is really a necessary accident arising out of sin,

upon the minds of theologians, that it over and over again translates the *tzedeck* of the Hebrew, which *tzedeck*, as in the name of Melchizedek, really means righteousness. The foundation of God's local and temporary acts of justice is the inherent quality of righteousness; the two things are distinct. Did Calvin ever study with unprejudiced mind the Sermon on the Mount? "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." That is justice. "But I say unto you that ye resist not evil—that ye may be the children of your Father which is in heaven." This is love in God and in man.

This radical error, patristic and scholastic, has obscured the relations of the three persons of the Trinity in the work of redemption. The Son is represented as the only sufferer on account of sin, and any hint of the Father's participation in that suffering has been branded as the heresy of Patripassianism. The Father, who, in His Son's own words, so loved the world as to give that Son for its redemption, is spoken of as dwelling in unalloyed blessedness, in spite of that gift and of the sin for the atonement of which it was bestowed. The Scriptures set forth sin itself as an interference with God's work and a cause of real pain to Him. "Thou hast caused me to serve with thy sins, thou has wearied me with thine iniquities." "Behold I am pressed under you as a cart is pressed that is full of sheaves." But the complete and absolute sympathy of the Trinity is set forth by the Son of Man. In regard to the Holy Spirit, who maketh intercession for us with groanings which cannot be uttered, He said, "When He, the Spirit of truth, is come, He will guide you into all truth: *for He shall not speak of Himself*; but whatsoever He shall hear that shall He speak." This fact, that the Holy Ghost ministers no new revelation but that of the Son, is generally allowed. But, in a similar way, Christ, who said "He that hath seen me hath seen the Father," also said, "I can of mine own self do nothing," and "The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Again He said, "I must work the works of Him that sent me;" and, when He healed the impotent man at Bethesda on the Sabbath, "My Father worketh hitherto and I work." What does all this mean? That the Son was a revelation of the Father's mind and heart,

that every word and act and endurance of Christ was the out-speaking of thoughts and emotions on the part of the Father, just as in creation that Son was the Word outspeaking into things the thoughts of the Divine Mind. Then it was the Father's thought to bless the little ones, and weep over the tomb of Lazarus and doomed Jerusalem, as well as to heal the sick and teach the truth and suffer from sinful men and worse devils. This is Bible theology, not that of the Aristotelian logic. Which is best?

The Scholastic theology has obscured the relation of God to evil, by representing permissive acts as if they were personal. It is true there is some ground for this in the language of the Bible, for we pray "Lead us not into temptation," although James confidently affirms "God cannot be tempted with evil, neither tempteth He any man." Again it is said, "Shall there be evil in a city, and the Lord hath not done it?" But John says "God is light and in Him is no darkness at all." Physical evil as a result of sin is set forth as the active curse of God, and to the froward God thus shows Himself froward. Jesus, who revealed the Father, says "The thief cometh not but for to steal and to kill and to destroy: I am come that they might have Life and that they might have it more abundantly." In contrast to Him who is the Life, the author of the Epistle to the Hebrews declares that he that had the power of death is the devil. It was Satan, by a permissive act of God, that brought the Sabaens and Chaldeans, the fire, the wind, and disease upon Job, his children and his property. Jesus understood all agencies, yet called the woman with a spirit of infirmity "a daughter of Abraham whom Satan hath bound, lo, these eighteen years." Paul had a thorn in the flesh, "the messenger of Satan to buffet me." That same Paul told the Corinthian church to meet with his spirit and the power of the Lord Jesus to deliver an incestuous person "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And, in writing to Timothy, he informs him that he had delivered Hymenaeus and Alexander "unto Satan that they may learn not to blaspheme." Even in the great and terrible tragedy of the crucifixion, the same agency was present. "The prince of this world cometh and hath nothing in me," said Jesus as He

talked with His disciples in Gethsemane, and to the chief priests, captains and elders who came to arrest Him, His words were, "This is your hour and the power of darkness." The dread that the possession of such power by malignant spirits might inspire is removed by the Divine statement, "Not a sparrow falleth to the ground without your Father." Evil is thus the permissive act of God, and from the beginning of Scripture onwards such statements as, "In the day that thou eatest thereof thou shalt surely die," mean that when men sin they voluntarily deliver themselves over to that Evil One who has the power of death. There is even great meaning in the word *esteem* in Isaiah's sentence, "We did esteem Him stricken, smitten of God and afflicted."

What then is to be done? Shall we take these passages and build a logical system upon them? No, this would be but to repeat the old error. Go on making larger induction, especially in the more complete revelation of the New Testament. Give John and James, Peter and the evangelists, equal prominence with Paul. It may be that the fuller induction will modify conclusions based upon the passages quoted. It may be that it will confirm them as Divine truths. So far they are truths that live, which bring us unto a world, the real world we should live in, and in which "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," while above and all around is He whose character the Son Christ Jesus fully revealed, the Life, the Light in whom is no darkness, the Father of Lights from whom cometh, wheresoever it may be found, every good and perfect gift, and the Perfect Love that from every human soul would fain cast out the fear that hath torment.

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## AMONG THE FRENCH IN THE EASTERN COUNTIES.

THERE is probably no experience more beneficial as an educational force to any one of open mind, than to visit among a people of a different race and creed from one's own. It helps one to rise above the blighting power of prejudice. It brings before us the oneness of humanity under the most varied outward forms. It stirs anew the sense of brotherhood with those in circles outside of our own. And we may possibly lose some of our narrowness in presence of religious ideas and forces we have been trained not to venerate. In the privilege which the more wealthy enjoy of making such tours to foreign lands and studying human life as it develops under other forms of civilization from that of their own land, they no doubt find not only mental refreshment, but a broadening of their faith, and a liberalizing of their ideas and religious sympathies.

But one does not need to go to foreign lands to enjoy this experience. One can often, within a short distance from home, step into a circle of life, of thought, of custom and experience as widely different from his own as though he had found it on the other side of the world. Although the French language is in use in the parts of the country here referred to, there was no corner, however remote, where one could not find some who were able to speak English, though they might have little occasion to use it in their own neighborhoods. It is quite manifest that in our Province the foreign languages are gradually giving way before the English. Our French fellow-citizen may and will cling to his beautiful language. He will use it in his home and in his religious devotions; he will cherish its literature, and it will remain dear to him no doubt for generations to come. The races speaking their own languages that constitute part of the British Empire, and live in harmony with one another under the Crown, are very numerous. Yet Britain is not jealous of her many-tongued subjects because they write and speak in their vernacular. French or German, or other tongue, may be more prominent here or there in this Dominion, or in other parts of the Empire, but all the



subjects of the Empire know that English is the language of the governing power, is becoming more and more the language most widely used throughout the world, and that the Government, while generous to every race, will guard the honor and supremacy of the English language as jealously as it guards the honor of the flag.

The idea that the French are invading the Province in overwhelming numbers in the east and west and north, and taking possession of our schools and dispossessing the English, seems to me quite unwarranted by the facts of the case. That ecclesiastics in some instances seek to preserve the language of the people in order to keep them from coming in contact with Protestant ideas and literature, is quite likely. But that this is not the general policy of the ecclesiastical authorities would appear from the fact that in some exclusively Catholic districts English is diligently and successfully cultivated. One very intelligent priest, long settled and familiar with the condition of the country, stated that his authority might be used, so far as it was of value on the point, in support of the position that the priesthood generally desired the people to be educated in English. And certainly his own example and influence were being exercised in that direction in his own neighborhood.

In the Eastern Counties here referred to the Roman Catholic Church holds sway. There are other churches wherever Protestants are found in sufficient numbers, but the Roman Catholic Church is the dominant power throughout these sections. The modes of operation employed by that Church do not need to be dwelt upon. They are the same everywhere. Our religion teaches us to regard our neighbor with love, whatever we may think of his creed. And it is only in the exercise of this spirit we ever can make any inroad upon any system of religion which we regard with disfavor. *Fas est ab hoste doceri.* Roman Catholicism never lowers its standard to politicians; it never allows religion to be regarded by the people as of secondary importance; it refuses to banish religion from its schools; and it trains its adherents to discharge their religious duties with zeal. Protestantism asserts that the Roman Catholic Church makes and keeps its people poor by its exactions. On the other hand it is asserted that it gathers the poor into the Church to a greater

extent than Protestantism does. I am not making any apology for that Church. This is not the place to dwell upon its errors. The best demonstration of the superiority of our Protestantism will be in the exercise on our part of higher Christian virtues, of greater devotedness to the religious interests of our people, of a larger charity, and in more liberal contributions in support of our religion. In the present political keenness of the air one is apt to be misunderstood in speaking with moderation on this subject. But your readers are large-minded enough to be just. It is to be hoped there is still a remnant who are loyal first of all to truth, who are not influenced in judgment by prevailing political currents, nor afraid of the issue in the conflict going on between the opposing forces in Christendom, because they know that all churches, all institutions, are in the hands of Him who, through all contendings of systems and ideas, is leading the world forward into the truth.

There is perhaps no better way of becoming acquainted with a section of country than by driving through it. For some weeks I had the pleasure of travelling through several counties in this way. One has an opportunity of studying the manners of the people and learning their social condition, which cannot be had in any other way. In the quiet villages, in the wayside school, in the sequestered rural homes, in the churches, in the hotels of every grade, one sees the life of the people in every aspect. The roads in our rural districts generally give rise to emphatic criticisms on the intelligence of the people who are satisfied with them as roads. I only mention the subject to remark that it would be a great boon to our country if the rising generation were taught what is meant by a road, what it is intended for, and the part it plays in the civilization of a people. Our roads remain in many instances unmistakable evidence of our still primitive condition. No other feature in a town or country speaks more plainly of the stage of a people's civilization than the condition of the roads. It seems to me, though perhaps the remark may be regarded as unduly political, that every barrier to commerce, whether it is mud, or boulders, or toll-gates, private or national, is contrary to the spirit of the age. The roads in the western counties are better than in the east.

One is pleased to find in these French districts so many good farms, so many homes which, though small and simple in style, yet give evidence of being occupied by an industrious and thrifty population. We do not, however, meet with the type of farming which is found in the west. We are not impressed with any indications of enterprise on the part of the people. There is in many cases manifest contentment with a low ideal of achievement. The toil of the peasant does not seem to have rewarded him to the extent which it has in some other parts of the Province. Everywhere there is evidence of these homes being well filled with children. Early marriages are the rule among the people. And where there is sufficient to live upon, it is probably a custom which promotes the happiness and the morality of the people. It is a custom, however, which hinders their material prosperity. The people are content with a lower measure of home comforts, with a smaller wage, and with a more limited return for their toil on the farm than their English-speaking neighbors. This accounts to some extent for the retiring of the latter from competition with the French. The English-speaking laborer is underbid by the French, and goes elsewhere for work. An increase of the French takes place from social causes. Immigration goes on without any effort being required by the Church to promote it. But it has reached, or nearly so, its limit. Naturally the French from Quebec bring with them their Quebec ideas of life in its social aspects, in its agricultural and municipal methods, and in its ecclesiastical requirements. They are not disposed to adopt new and better methods of carrying on their affairs, and hence come into collision with their neighbors who have been trained in another school. In short, this section of country, so favored in its natural aspects, so fertile, and inhabited by so orderly and industrious a people, is yet in a somewhat backward condition. The people have all the elements of success in their possession. They have made great progress within a comparatively short period. The same untiring energy that has replaced the woods and swamps with fertile fields and comfortable homes, will, no doubt, continue to develop the resources of the country.

The village life in such a country is as quiet and uneventful as probably could be found in any part of the world. It is grati-

fyng to be able to testify that during all my experience of hotel-life in these villages, I did not witness a single case of intoxication, nor an approach to it. On the contrary, there was in every place, while the customary business of the house went on, an entire absence of anything approaching to rudeness or rowdiness, and one could enjoy as quiet an evening and as quiet a Sunday as in his own home.

In visiting these somewhat foreign-looking sections and witnessing the social and educational life of the people in their neat and simple homes, in their schools, crowded with fine-looking, intelligent children, one could not but wish that our French fellow-citizens were regarded with more friendly feelings, and spoken of more kindly than has been the case in some quarters for some time past. It is manifest that the assimilation of these French people with the English-speaking population proceeds slowly. It is, no doubt, the policy of the Church to keep them isolated rather than to encourage their commingling with Protestants. But this is the policy of the Church everywhere, as well as in these parts of the country. Assimilation cannot be forced. The policy of justice and of "equal rights," so much spoken of at present, is the only influence that is likely to operate toward the desired end. Respect for our brother's religious conviction, for his love of his native race and language, the just demand that he should enjoy all the liberty and privileges which we possess, and *no more*, is a policy which every right-thinking man will recognize as that which the circumstances of our people demand. On this basis nationalities of different language and religion can live together in peace, and on no other. These sections are likely to retain features peculiar to themselves for a considerable time. The system under which the people live, while essentially aggressive, is also essentially conservative. The conflict of systems and ideas must go on, and, in a young country, is likely to go on with special energy until there is a final adjustment. The victory will remain with that cause for which intelligence, and enterprise, and liberal ideas, and Christian charity, and true religious principle, are working most powerfully.

The efforts of a people to secure for their children an adequate education are always interesting. And it is gratifying to find

in remote rural sections, and in quiet, secluded villages, children being trained with intelligence, and teachers of ability devoting themselves to their work with enthusiasm and success. It is creditable to our educational system to find that the children of the most remote hamlet can secure such an education as will give them a favorable start in life. The courteous manners of the children everywhere strike one as a pleasing feature of the schools. Some consider that it savors of servility. It did not strike me in that light. Certainly it is a feature one would like to see more of in many of our schools. The children that learn to respect authority, and act with courtesy to one another and to their superiors, have learned a lesson of greater importance than that of acquiring facility in mental operations. Our educational system lies at the foundation of our progress and prosperity as a people. It is not a godless system, as a Toronto Episcopalian clergyman recently said, without discrimination, and with evident ignorance of the subject. The system will be in this respect what the people choose to make it. There are many Christian Churches in our land where one may find hymn books or prayer books, but few Bibles. There are many Sabbath schools where a "lesson sheet" does service for a Bible. There are very many homes in which the Bible receives but little attention. To ascribe all this to the schools is absurd, while, on the other hand, a people who care little for the Bible, or, at least, give it a place of secondary importance in home or church life, are not likely to demand a prominent place for it in the public schools. The law does not require religious instruction in the schools of Scotland at the present day, as formerly, yet the schools continue to teach religion according to "use and wont," because the people will have it so. There is every facility afforded in our system for a measure of religious instruction. It is left to the people to see that this is secured through their trustees and teachers. There is nothing in our system to prevent every child in our schools being taught the leading facts of Bible history, or the principles of Christian morality as taught in the New Testament. Those who do not desire this instruction for their children are not compelled to have them present while it is imparted. There is liberty for all under the law. Why then is there so little religious instruction in the schools? It is because the trustees do not require it.

And why do they not? Because those who elect them do not insist upon having it. And why do the people not insist upon having it, if not because they are indifferent to the religious instruction of their children? And how is this indifference of the people to be accounted for? Would it be possible, if the Protestant clergy throughout the Province were on the alert, to get as much religious instruction out of the schools as the law permits? Do we Protestant ministers insist, as the Roman Catholic clergy do, upon the religious education of our youth? We do not. If we did, we could find it possible to secure through our schools a very important amount of religious instruction for the youth of the country. Ask any Christian teacher in our public schools if he has found any difficulty or any serious hindrance from parents or trustees in teaching the children such religious truth as he desired in connection with their Bible reading, or at any other time, and he will tell you he has not. That at least is my experience. It seems to me therefore, that this outcry against our schools as godless is not just. The amount of religion in the schools is an index of the amount of it in the churches and among the people at large.

Leaving this, however, one cannot resist the reflection, the more one sees of our magnificent Province, that Providence has, given us for our heritage a country unsurpassed by any in the world, a land of which it may be said, as it was of Canaan of old, that it is "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines," and all manner of fruit; "a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything, a land where stones are iron, and out of whose hills thou mayest dig brass." Such are the natural capabilities of our country. Let it be ours to unite with our fellow-citizens of every race and creed in building up upon foundations of righteousness, a nation worthy of the noblest traditions of that renowned and world-wide Empire of which we form a part.

*Barrie.*

D. D. McLEOD.

## GAMI EL-AZHAR.

**D**AMASCUS was in former days the seat of Arabian learning and the chief resort of eastern scholars. Now, however, it has been eclipsed by Masr el-Kahira, and the numerous students who frequented the luxuriant gardens of Esh-Shâm and the banks of the Abana, have deserted them for the educational attractions of the Egyptian capital. The great home of Moham-edan learning is now found within the precincts of the Gâmi el-Azhar or University Mosque, at Cairo. This famous institution was founded by the Caliph Aziz Billâh, about the year 975 A.D., and has grown ever since in importance and influence. It is attended by students from all countries professing Islam, and from its prosperity and reputation is known as the "Magnificent" or the "Flourishing."

Leaving the region of the Esbekiyeh gardens, the quarter where the visitors congregate about the great hotels of Cairo, the tourist who seeks the University passes down the chief street of the city known as the Muski. This presents a strange mixture of Oriental and Western life. It is but a narrow thoroughfare, and as the pavements do not permit of two persons passing each other, and the street is greatly crowded, the passenger in looking after his personal safety can find but little opportunity to examine closely the buildings or the people. As he hurries along he carries away only the confused impression of quaint architecture and of throngs of moving humanity more picturesque and attractive, yet more bewildering than is to be witnessed in any other city in the world. He will find himself in the midst of ladies in Parisian costumes, fat and greasy looking men in many colored garments riding on donkeys apparently smaller than themselves, of camels swinging along laden with building materials or bales of goods, of Coptic priests in black robes and high, brimless hats, of veiled women robed in dark blue or black garments resembling miniature balloons, and who use their almond-shaped and khol-stained eyes with restless activity, of donkeys laden with huge bundles of clover, of infinitesimal

shops of Oriental wares, or staring plate glass fronts displaying the latest London attractions in dry goods, of marvellous mash-rabeeys or latticed windows, of coffee shops filled with turbaned men playing draughts or listening to story tellers, or with half dazed smokers of hasheesh or hemp, of water carriers bearing the well-filled skins and clinking their cups as they go, of the harsh cries of vendors of bread, milk and vegetables, of cook shops with the fizzing meat turning on suspended skewers before a microscopic fire of charcoal, of broughams in the latest English style containing the ladies of some harem, with a coachman in black livery and scarlet fez, having the indispensable eunuch seated by him, of Persian tea sellers, of some of the Scottish Borderers who hold the fort and startle the Moslem from his propriety by their merriment as they scamper along on their holiday donkey, of fellaheen women carrying their country produce in baskets on their heads, of the gaily dressed sais who runs ahead of his master's carriage adjuring some sister to look out for her legs, or some follower of the prophet to take care of his back, of sellers of lupins as they assure the passer that "the little son of the river is sweeter than honey," of blind beggars, rat-catchers, donkey boys and Soudanese beast tamers. The tourist is not sorry to escape from this confusion by turning to the right for a little down the Gurîyeh and thence to his left into the street of Booksellers. Here an atmosphere of literature prevails. This street, or rather, as we would say, lane, is lined with the high, gloomy-looking houses so peculiar to all old eastern cities. The shops on the ground floor are numerous, and like all native Oriental stores, are small. Most of them seem to be mere recesses in the wall, barely suffering the owner to sit crossed-legged at one side. Red slippers and books are the articles for sale. It is alleged that the only reason for this strange association—not certainly of ideas—is that as books are usually bound in red they are properly vended in the same neighborhood as the scarlet product of the cobbler. Most of the books appear to be note books or copies of the Korân. Some of the latter are richly illuminated in the usual Oriental style of geometric design, or adorned with the adaptation of Arabic letters in that exquisite interlaced form in which the Arabian artists are such proficient. As the great Mosque itself is ap-



proached numerous students make their appearance. Some are of middle age, but the majority are of more youthful years. The older scholars usually affect black robes and white turbans, but most of them seem to possess but slender wardrobes. From the immense number attending the classes, all cannot be accommodated in the building, and consequently many seek for quarters in the neighboring streets. Such a thing as boarding is not known. The students hire rooms and seek their food at the cook shops. These rooms are most dismal, and possess no furniture except a small carpet and perhaps a table and pillow. The Oriental does not trouble himself to change any part of his apparel at night, and consequently the paraphernalia of a European bedroom are unknown. The food is of the simplest kind, and consists chiefly of beans, bread and oil. The external architecture of the Mosque is by no means pretentious, and, indeed, can hardly be examined owing to the close proximity of the surrounding buildings. Entrance is gained by six gates bearing such names as the Barbers' Gate, the Pottage Gate, etc., etc. The chief gate is the former, which bears the inscription, "Deeds shall be judged by their motives, and every man shall have his reward meted to him according to the motives of his heart." Armed by an order from the Minister of Worship, the visitor can obtain a somewhat unwilling admission after submitting to the fiction of removing his shoes, by covering his boots with large yellow slippers resembling moccasins. Passing the barbers who are busily engaged in the portico in shaving the heads of the students, a striking and singular phase of life bursts into view. A very large quadrangle is seen which is paved with marble and surrounded with colonnades and low two-storey buildings of very shabby appearance. On the east side, that is the side next Mecca, is the Liwan-el-Gami or Sanctuary. This covers some 3,600 square yards of the great court. It is roofed with a wooden ceiling, supported by 380 pillars of granite or marble—most of which bear marks of antiquity—and from which hang some 1,200 lamps. Several cisterns for the purposes of religious ablution are found in the court-yard, but those graceful fountains usually found in Mosques are wanting. All over this vast pavement, under the colonnades and in the open sunlight, are gathered groups of scholars sitting on mats and sur-

rounding their teachers. These classes represent all nationalities, are of all ages, and are clad in all the costumes peculiar to the various countries professing Islam. Some 10,000 or 12,000 students are annually in attendance. It is profoundly interesting to watch the countenances of pupils and teachers. Some of the faces of the sheykhs or professors are very fine and expressive, and while some of the older scholars seem stolid and heavy, as if they had only left the laborious shadoof, many of the younger pupils seem to have bright and pleasant faces. Those who are not actually in the classes are to be observed sitting in quiet corners committing to memory the suras of the Korân. This they do by reciting the words in a sing-song tone as they rock their bodies backwards and forwards. This bending the person as they read is intended to be a series of bows expressive of reverence for the sacred book. The noise of so many voices puts one forcibly in mind of the scriptural expression in which it is likened to the sound of many waters. The professors usually sit near a pillar, hence the expression "taking a seat by a pillar" is synonymous with taking a professorial chair. The students are provided with portfolios for holding their notes, which they write with a reed on paper lying on the left hand. Sometimes these are mislaid or lost, and notices such as the following may be seen attached to the pillars: "Oh! neighbors of the noble Mosque of el-Azhar! Oh! seekers after knowledge! Alas for the loss suffered by a poor servant of God! I have lost a case containing etc., etc. The finder may deliver it to the gate keeper, as religion requires of him, and will receive a sweet from his servant as soon as it is restored to his hands." Each lecture lasts nearly two hours. Now and again the lecturer will exclaim, "Understandest thou?" to which the answer may be either in the negative, or, "Allah be praised!—I have understood." At the close the professor usually says something to this effect: "So far, and may Allah give us understanding." The scholars treat their preceptors with much respect and reverence, and generally kiss the teacher's hand before leaving the class. It need hardly be said that at this institution, which is the hot-bed of Mohammedanism, the hours for prayer are strictly observed. There are five of such times during the day: sunset, nightfall, daybreak, mid-day and afternoon. When the sonorous voice of the muezzin calls the faithful

to prayer from the minarets of the mosque, all hasten to perform their ablutions and prostrate themselves in the direction of the Kiblah. The call to prayer is in these words: "God is most great. I testify that there is no Deity but God. I testify that Mohammed is God's apostle. Come to prayer. Come to security. God is most great." At night the words are added sometimes: "Prayer is better than sleep." The effect of these not unmusical voices calling all over a sleeping city in the stillness of night or early morn, is very impressive. This invocation outside the mosque seems, however, to be regarded by the population rather as a convenient signal to mark the flight of time, than as an appeal to the performance of a religious duty. "Modern thought" appears to be working even at Cairo. The professors exceed 300 in number. They are presided over by the Muftee or Sheykh el-Gami. The father of the present Sheykh was an apostate Jew. The salary attached to this office is about the best in Egypt, and amounts to £1,800 sterling. The occupant has also a fine residence. The position is much coveted, and when an Egyptian expresses his best wishes for a youth he says, "Allah grant thee to become the Sheykh el-Gami." As is the case in most ecclesiastical establishments, the prizes are few, and the pay of the rank and file is small. The salaries of the professors never exceed \$25 per month. They eke out this meagre living by out-door teaching and copying Korâns. The occasional liberality of some wealthy pupil is gladly welcomed. The revenues are derived from rents of lands, acquired from time to time by the generosity of friends. They amount to about \$12,500, and the expenses to some \$18,500. This deficit is supplied by the Government, who are willing enough in this way to get some control over the management of an institution which might exercise a dangerous opposition to its schemes of reform.

The buildings are divided into *Riwaks*. Each of these is set apart for the natives of a particular country, and is called after its occupants. The Berbers, for example, occupy the Riwak el-Barabara, and the Kurds give their name to the Riwak el-Akrâd. The students continue their attendance for from three to six years. They pay no dues and some of them do not leave the walls of the university for months at a time. Among Mohammedans generally learning is had in great repute, and Moslem

fathers are usually anxious that their sons should obtain a good education. For this reason they frequently bring their children to the schools of the American Presbyterian Church all along the Nile valley, asking for their admittance. They usually begin by insisting that they shall not be taught Christianity, and when informed that this must be the basis of their training, seldom, if ever, do they take them away. The well-known Mohammedan saying that "men are either learners or learned, and he who belongs to neither of these classes is a reptile and good for naught," sufficiently indicates the Moslem feeling regarding the benefits of education. Among the believers in Islam learning and faith are indissolubly united. Hence the Koran forms the very beginning and end of their training. The application of this principle to Moslem education may be illustrated by the manner in which Ibn Khaladûn, a famous Arabian philosopher, writes of the science of jurisprudence. "It is," says he, "a knowledge of the precepts of God in relation to the actions of men, some of which it is our duty to perform, while others are forbidden, or recommended, or permitted, and this knowledge is derived from the Korân. \* \* The study of the law is, therefore, based on the exegesis of the Korân." The students begin their course by mastering the Arabic grammar, learning the correct pronunciation of the letters, and by acquiring the art of reciting the Korân properly. To commit the Korân to memory so that not the slightest mistake should be made in repeating it, is a grand essential of education. It is very surprising at how early an age the pupils succeed in this task. The scholar next attends lectures on the attributes of God, which are said to be twelve in number. One of the chief of these is *will*, in virtue of which He rules the universe and as a result of which the believer is taught that man cannot save himself from sin without the Divine aid. Law is the next branch of study, and, as we have seen, its principles are derived from the Korân. The science of jurisprudence is divided into *religious* and *secular* doctrines; the former treating of all religious duties, such as prayer, ablution, tithe and pilgrimage, fasts, etc., and the latter dealing with civil law in its municipal and criminal aspects. Mohammedan scholars have now ceased to be creative or constructive, and they now do nothing more than dilate on texts or comment on commentators. Their teaching

is characterized by an entire absence of independence or original thought, and they become only the mechanical recipients and exponents of the learning of the past. Geometry and algebra have fallen into oblivion, while the knowledge of natural science is utterly unknown. These Moslem scholars are trained in the narrowest and most bigoted of schools and become a race of mere self-conceited pedants. The scientific acquirements of the West they profess to despise, and while even in Cairo, surrounded as they are by the results of European civilization and scientific progress, they seem to retire the further into the shell of their self-complacent ignorance. Most of these Egyptian or Turkish students have but one ambition, which is to obtain some position as a sheykh of a mosque, or some small government office where they might smoke their pipes and drink their coffee in peace, always putting off till the morrow what ought to be done on the day.

*Toronto.*

WM. MORTIMER CLARK.

## MANITOBA UNIVERSITY.

THE development of higher education in the several Provinces of the Dominion must be watched with interest by all patriotic Canadians. To no Province are more eyes at present turned than to Manitoba, both in its primary and higher education. In Manitoba the field is comparatively free from encumbrances hampering other Provinces. Moreover, the minds of the people are more open to consider new plans and fresh ideals than in the older Provinces of the Dominion.

Whether it be the ozonized air of the prairies, or the fact that the mass of the people are the young and the strong who have left their native Ontario or Nova Scotia to push their fortune in the West, the fact is observed by all that political ferment, or the discussion even of fundamental problems of government, arouses no alarm—indeed, is rather welcome. This has led to the charge that Manitobans are mercurial and Athenian-like in temper.

The people of Manitoba do not claim to be wiser or better than their countrymen, but they recognize that they are on the threshold of the greater Canada of the future, and this belief unmistakably largely governs them. As the scientists would say, Manitoba is young Canada in a new environment.

The Ministry at present in power in Manitoba takes a strong interest in education, and the whole educational fabric from base to turret is now being refurbished, if not in some of its parts replaced. It is only of higher education I desire to write at this time.

In 1877 there were three independent colleges in Manitoba ; these were under the control of the Churches at that time predominant in the Province. The oldest of these was the Roman Catholic College of St. Boniface, begun in 1817, in the very infancy of Red River Colony. St. John's College was the second, dating back as a school to 1833, but re-organized by the present Bishop of Rupert's Land in 1866. The third of the group was Manitoba College, instituted by the Presbyterian Church in 1871.

Adopting a wise and patriotic policy, these colleges, instead of seeking separate University powers, as was done by the Colleges of Upper Canada at a corresponding time of their history, agreed to unite in support of a Provincial University. This University was incorporated in 1877, as a mere examining and degree-conferring body, and held its first examinations in 1878.

The writer, as one of its founders, remembers well how it was prophesied that it could only be a paper University, and was not very confident himself that the prophecy would not prove true. It was certainly an extraordinary thing to see "Peter," "Martin" and "Jack," to use Dean Swift's nomenclature, surrounding the same council board, and presumably oblivious of such persons having lived as Bloody Mary or Jenny Geddes.

An incident of the examinations comes to mind, as illustrating the state of things. Three examiners on Spenser's "Faerie Queen" were sitting around a study table, reading students' answers. One was a well-known Jesuit father, another a dean of the Church of England, the third a Presbyterian professor. The question had been set: "Discuss the character of Duessa"—whom all will remember as Spenser's embodiment of the Church of Rome. The student was a full and fluent writer. As his answer was read aloud, discussing the "scarlet woman," the "harlot of Babylon," and such other choice expressions freely used by our forefathers, the situation became more and more intense. Fortunately the candidate closed by saying that he was compelled to admit that the Protestants of the time were of almost as narrow a spirit as their opponents; when the father very earnestly remarked, "Well, he gives it to us all round."

On another occasion the Roman Catholics insisted that a greater amount of mediaeval philosophy should be put on the curriculum, than the Protestants cared for. The mediaevalists would not yield in their desire till a happy thought arose of suggesting an equivalent amount of the newest philosophy, such as "mental physiology," when, rather than study the dangerous doctrines of the present, it was agreed to allow Roscellin and the Doctor Seraphicus to go by the board.

Still the University experiment succeeded. A native of Red River Colony, who died in England, left \$83,000 to establish the "Isbister Scholarship Fund," and three or four thousand dollars a

year has been found of greatest service. The colleges increased in students year by year, and other colleges were established. A medical college was begun in 1883, and has grown to good proportions. During the last year Wesley College was undertaken by the Methodist Church, and is now in operation. Thus a congeries of five colleges in Winnipeg now happily clusters around the University.

Attending the five colleges there are at the present time of theological and matriculated university students about two hundred, while at the convocation in June last some thirty completed their course and took their degrees. Both as to students and position taken, our Presbyterian Manitoba College can look back over the ten years of Manitoba University history and say, "Quorum magna pars fui."

In the higher education of the Province, however, for the past two or three years there have been new indications. It has been felt especially in Natural Science, from the expensive apparatus required, and from the greater sub-division of the subjects, that the colleges must be unable, without great efforts, to cope with the requirements. The University, too, a few years ago had bestowed upon it by the Dominion Government, 150,000 acres of wild land. During the past year the work of selecting this grant has been going on, and the question has naturally arisen how this might be employed unless for the establishment of professors' chairs.

The theory of the University has been, up to the present, that of a confederacy of colleges, each college having complete control of its own affairs, and, as a corollary of this, ready to educate students for the several Arts courses of the University. The Roman Catholics have especially contended for the maintenance of this view.

For the past three months the University has been in the throes of reconstruction. Several large and exciting meetings of the Council have been held, committees and sub-committees appointed, and the University has now declared that it will become a teaching body, conditional on the Government supplying the necessary means and providing suitable buildings. This the Government seems disposed to do.



The basis of the agreement is that the University shall have the following :

*A. Natural Science :*

1. A Professor of Chemistry.
2. A Professor of Geology and Physics.
3. A Professor of Biology.

*B. Mathematics :*

1. A Professor of Mathematics.

*C. Modern Languages :*

1. A Professor of English Language and Literature.
2. A Professor of French.
3. A Professor of German.

The Professors of Natural Science will teach all the Natural Science in the course ; the Professors of Mathematics and Modern Languages take all the work in their departments comprised in the last two years of the course.

This still leaves the heavy responsibility on the Churches, not only of maintaining their Theological Departments, but of teaching all the work except Natural Science for the first two examinations of the University, and the full courses in Classics and Mental and Moral Sciences.

It is believed, however, that the oversight of the students in their junior years in a carefully supervised Church College will be immensely in favor of their moral and religious advancement, and that the maintenance of the departments of Classics and Mental and Moral Sciences is absolutely necessary for the preparation of students in Theology.

No doubt the Church at large will look at the matter in the same way and give the generous support which has enabled Manitoba College to be a powerful agent in advancing the prestige of the Presbyterian Church in the North-west, and especially as a chief factor in the Home and Indian Mission work.

The power of bestowing degrees in Theology is still vested in the several denominational colleges, and, on being conferred, these degrees are recognized as degrees of the University of Manitoba.

The founders of Manitoba University naturally feel glad that

the growing tree has escaped safely through the last and most serious storm by which it has been beset, and are disposed with more hope than ever to use for the University the motto of Manitoba College—"Floreat."

GEORGE BRUCE.

*Manitoba College, Winnipeg.*

"THE HOMELESS SEA."

I surge and toss, I moan and cry,  
My heart doth heave with yearning strong,  
For mountain strength and calm I long,  
But yet the "homeless sea" am I.

The moon is far, her light is cold,  
To her my being flows away,  
Then backward sinks dejectedly;  
Thus forth and hither from of old.

I joy in grapple with the winds,  
With fierce delight I fling my spray,  
And crash my shores in lordly play;  
No longer pain my spirit binds.

But when my waves beneath the moon  
Are like a molten silver plain,  
I feel the under-current pain,—  
If Death would only grant a boon!

My soul to leave the earth is fain,  
To float unchained in upper air;  
But wings of cloud when I prepare,  
The winds do shred them into rain.

Yet hope a steadfast gladness brings,  
The moon shall blush with love for me;  
On earth there shall be "no more sea."  
To her I'll fly on vapor wings.

W. P. MCKENZIE.



## RECENT PROGRESS IN THEOLOGY.

INAUGURAL ADDRESS AT NEW COLLEGE, EDINBURGH.

IT is more than thirty years since, with note books filled and the new sense of freedom dashed with some regrets, I left this hall. It is saddening to return and find not one surviving of those who then occupied its chairs. First to go was Professor Fleming, whose subject might to some of us seem uninteresting, but whose character was a most attractive study and a perpetual feast. Then, to the grief of the whole Church, and the regret of every citizen who could appreciate integrity and fearlessness, passed away, in the flower of his days, Principal Cunningham; a never-to-be-forgotten figure, whose mass and power suggested the formidable strength within—the most learned and acute controversialist of his own generation and of many besides; who yet while irresistibly dominating our opinions by the tremendous force of his own convictions, and by the lucidity of his exposition, strangely won our enthusiastic attachment by his utter absence of self-consciousness, his childlike simplicity, and his straightforward ways. Shortly after, the Chair of Apologetics and the Chair of Systematic Theology were emptied in one year, by the death of Dr. Bannerman and the resignation of Dr. Buchanan. The latter had resolutely striven against an inherent and unconquerable tendency to a grace of diction not always appreciated by students, and against the belief—fallacious, indeed, but almost ineradicable from the young Scottish mind—that a knowledge of theology comes by the light of nature, and that Calvinism runs in the blood, and need not be learned. Dr. Bannerman has left behind him a treatise on the Church which must long remain a standard authority on that subject, but only those who knew him can appreciate what was better than his knowledge and perspicacious subtlety—I mean his encouraging kindness and his caustic humor. To be turned outside in for the instruction of the class is a kind of vivisection which the subject of it can scarcely be expected to relish, but the temptation so to treat a careless loungee passing under the name of student, was some-

times, too great for Dr. Bannerman, and his examination days vividly suggested to some of us the barn-door with its spread eagled kites and crows. Slowly yielding to the effects of absorption in study and linguistic dissipation, Dr. Duncan at length broke down, leaving behind him many to say that they had not learned from him a great deal of Hebrew, they had learned what was of greater value, if less relevant, the reality of spiritual experience, and had gained glimpses into heavenly places such as nothing but genius could have opened to them. Surviving all his original colleagues for almost twenty years, and bearing old traditions and old associations far into a new generation, Dr. Smeaton, too, has at length felt nature's light compulsion, and gently fallen, like the ripe fruit. In his person there is withdrawn from this college a spring of devout and Christian piety, whose loss must be felt and mourned. In another respect he cannot but be sorely missed. Not only had he the ordinary acquirements of a teacher of exegesis, exact scholarship and acquaintance with modern criticism, but he had a quite exceptional theological learning. I do not know if any man is left among us who is so much at home as he was in patristic and mediæval writers. The great Greek commentators, Origen, Chrysostom, Theophylact, and Theodoret, he knew as familiarly as he knew Ellicott or Meyer; but even where the studies proper to his chair had not led him, and in writers such as John of Damascus and Aquinas, where he could scarcely expect to find anything but theology in its most systematic form, he was quite at home. Learning of this particular type is, it may be feared, becoming obsolete, and it cannot but be felt as a serious loss to a theological college when so competent a representative of it is removed.

It is natural, upon entering upon the duties of a chair, to take a survey of the present condition of the studies it is intended to concern itself with; and I mean now to follow this course. It might be difficult to lay one's finger on any half-century in the world's history during which changes so rapid, so profound; so fruitful and so permanent have taken place as those which the past generation has seen. No detailed description is needed of a period whose characteristics have necessarily invited universal remark. Every department of human thought and activity has felt the touch of the new influences. The past fifty years have

RECENT PROGRESS IN THEOLOGY.

exhibited many faults ; but stagnation, contentment with things as they are, has not been one of them. Nothing is to-day as it was fifty years ago. Machinery daily accomplishes what the past generation relegated to fairyland, or a remote and scarcely believed in future. Domestic life, commerce, art, literature, medicine, education, all that touches the physical condition of man, has been facilitated, accelerated, improved by new methods which, because they are not empiric, but scientific, give promise of and lay the foundation for sure and indefinitely growing progress in time to come. In politics, perhaps, the change is even more striking, for here the change has been accomplished by the usual slow process of individual conviction. If it were true that theology had made no growth during this auspicious season, this were a scandal to be whispered in corners, and bewailed in private, and not to be trumpeted on the house-tops.

That theology has not participated in the general movement no one will affirm. But many maintain that the change is not for the better, but for the worse ; that the past few years have witnessed not true progress, but rather a retrograde or down-grade movement. This is maintained by one class of persons whom it would be folly to listen to, idle to try to convince. For there are some men of whom it may fairly be said that ignorance is their strong point. If they knew a little more, or could be persuaded to think at all, their confidence in themselves would collapse, and their influence cease. With a true instinct, they take their stand upon the past, and boast of what should be their shame, that they have never altered an opinion they once formed and professed. Slightly altering some well-known words of Cicero, we may remind such persons that "no instructed person, no one who knew what he was speaking of, ever called change of (opinion) inconstancy." And we may suck advantage out of them by using them as occasions for reciting once again the grand sentences of Milton :—"There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. It is their own pride and ignorance which causes the disturbing, who neither will bear with meekness nor can convince, yet all must be suppressed which is not found in their syntagma. They are the troublers, they are the dividers of unity, who neglect, and permit not others to unite

those dissevered pieces which are yet wanting to the body of truth. To be still searching what we know not by what we know, still closing truth to truth as we find it (for all her body is homogeneal and proportional), this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church—not the forced and outward union of cold and neutral and inwardly divided minds.”

There are, however, men neither ignorant nor prejudiced who sincerely believe that there is great danger in present theological movements, or who suspect and fear that present tendencies will not contribute to the strengthening of Christ's kingdom. Now there are one or two considerations which might tend to allay these fears, even although we knew nothing of the actual good which has resulted from the labors of the past generation. One consideration is this: there can, I fancy, be no question that the application of scientific methods to the physical world has immensely contributed to the well-being of man, has not been retrograde, but progressive. This progress is as yet disturbed, interrupted, even dangerous, like the waters which have just plunged over Niagara, obedient to the law which governs their onward flow; but still it is progress, decided, palpable, fruitful, and as irrevocable, as impossible to recede from, as it is impossible to recall these waters to the upper reaches of the river. This is *prima facie* reason for believing that in departments where results must be more slowly appraised and harvested, it will eventually be found that the progress has been real, rich, and permanent, because the whole movement is driven by one force, and that a thoroughly healthy one. Reducing all the changes in the midst of which we live to one principle or cause, we find that what produces and governs them all is the application of science to all human thought and action, that is to say, the ascertainment of exact knowledge in every department and the application of that knowledge. It is the scientific bent of the age, finding a congenial atmosphere in Anglo-Saxon downrightiness, which has caused the children of this generation to long for and toil after *reality*. Let us cozen ourselves no more with phrases we do not understand, with customs and practices that are mere survivals or superstitions; let us build no more on premises we cannot test; let us ascertain the actual fact and accept only what

we know to be true, even though that may reduce our knowledge to very small dimensions. These are aspirations which, in this age, do not evaporate in sentiment, but which govern the life and the work of hundreds of inquiring minds.

Is it likely then, is it possible, that this determination to be at the very truth will result in damage to theology or to Christian faith? Of course, all criticism is not earnest and wise. There are frivolous and foolish critics, as there are, alas! frivolous and foolish men in all professions. But criticism is, after all, merely reading with care and with the means of understanding what is read. It is to read with scrutiny of every word and phrase, and with the endeavor to account for every word and phrase, and bring all that is read into a consistent whole. And if criticism err, we cannot appeal from criticism to something else, but only from criticism tentative and immature to criticism mature and final—from Philip drunk to Philip sober. To affirm, as has recently been affirmed, that not one of the so-called Pauline Epistles is from the hand of Paul, or to argue as Noack has argued, that Judas, not John, was the disciple whom Jesus loved, is to put a fool's cap not on criticism, but on the critic. Such eccentricities are mere excrescences, and have no solid connection with the great trunk of criticism which is pushing itself more and more into the light of day, and can be traced by distinct and assured advances as clearly as the record of the tree can be read in its rings. If criticism and free discussion have opened the door to extravagances, it is they also who will eject them, for nothing is left unquestioned and untested. It is not only the Bible which is thrown into the crucible, but every theory concerned with the Bible is also sifted and tried, and to fear that in the process damage will accrue to the Bible is to fear that what we have taken for gold may turn out to be only alloy. Free criticism and free discussion form the only path of truth. So long as science was under authority, and it was wicked to believe that the earth went round the sun, so long the truth could not be discovered. And so long as theology is similarly dealt with, the result will be similar. It is feared that if the same freedom of individual investigation be admitted into theology as is practiced in scientific pursuits, every man will have a creed of his own, and instead of the old "*cujus regio illius religio*," there will be as many re-

ligions as there are individuals. The very contrary is the truth. There is no hope of attaining unanimity in theological matters except by the use of the method which has won unanimity in scientific belief. One of the writers who best understands the present drift in theology expresses himself with great hopefulness on this point. "The supreme aim of liberalism in religion," he says, "is [not as it is often ignorantly supposed, emancipation from all dogma, but it is] to get a more certain hold of positive truth, and that will be the foundation of dogmas which can fear no examination. . . . And if that which religious men seek to understand is positive, is real—real as the entities from which we obtain the laws of science—then faith in God will be seen to have no less sure a foundation than faith in the Cosmos; the mode of God's manifestation in history, I mean the revelation of the Trinity, will be more certain than the laws of physical development; and the salvation of Christ as sure in its action as the movements of the heavenly bodies." (Page Roberts, p 73.)

This is the aim and the hope of those who have been re-opening closed questions, and re-investigating the truth of critical conclusions and theological dogmas. But is there not a danger in thus casting loose from old moorings, and meeting the tentative theories, new suggestions, and half-formulated doctrines which are carried down by the stream of modern thought? There is grave danger, at least to the young. Was it not Mithridates who was so impregnated with antidotes that no poison could injure him? Those of us who have been in the first place inoculated with Calvinism are not likely to take much injury from contact with modern thought. That which was early in possession within us gives a deft color to what is now advanced; what is new can never equal in importance what has always lain as the foundation of our faith, and we can keep the proportion of things; not taking a mere modification of an old doctrine for proof of its falsity, nor unhesitatingly giving our assent to what appeals to the imagination, but has not approved itself to the reason; not thinking that what is new can form the whole or even the main part of our Christianity. But for those who have never passed through the preparatory school of Calvinism, perhaps the only safeguard is personal faith in Christ, for faith has an instinct for what will nourish it, and a quick rejection of what-



ever cannot be received together with Christ. Necessarily this age deals much in negatives. Its first duty is to apply the acid of criticism to all scholastic overgrowths of Christianity, and allow it to eat away everything that has been interposed between the soul and Christ. And, of course, there is the danger that those whose faith has not yet struck deep into the very heart and essence of our religion should feel that all is gone when what is superficial and non-essential is destroyed.

But it has recently been positively and publicly alleged, by a person in the highest social position, and not specially addicted to the promulgation of rash statements, that Scotland no longer believes in the Westminster Confession. This is a loose statement, and one which may carry various meanings. If it be meant that some other conceivable confession might be a better representation of the faith of Scotland, that is true. But if it be meant that the doctrinal contents of Scotland's faith seriously differ from the contents of the Confession, then this is not true to the facts as known to me. No doubt, if by the faith of Scotland is meant the faith of irresponsible journalists, and those who have picked up a casual smattering of theology, it may be difficult to say what this faith is, or with what confession it agrees; but if the old rule still holds good, *cuique in sua arte credendam*, and if the faith of Scotland is to be judged by the faith of the best trained and most competent theologians of Scotland, then a very different verdict must be given. The truth probably is that while almost everyone would wish each chapter in the Confession to be differently worded, almost no one would distinctly negative its statement of any important doctrine. There is, *eg.*, in our own Church no denial of an irrevocable determination of the individual's destiny at death. There is a good deal of crude and sentimental loose talk about a probation after death, but I am not aware that any responsible teacher is so convinced of the likelihood of probation after death that he teaches it from the pulpit. It may be said that this silence arises from fear of giving offence. I do not think so. It arises mainly from the fact that sufficient evidence from Scripture, or from reason has not been brought to convince thoughtful and instructed minds. In regard to the Atonement, I do not know any minister of our Church who would not cordially accept the statement of the Confession

that "the Lord Jesus, by His perfect obedience and sacrifice of Himself, which He, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father." I know many men who would wish to bring this statement into truer and fuller accord with the Scripture by adding that Christ's sacrifice of Himself fully satisfied God's love also; but, so far as it goes, the statement of the Confession is true, and is, so far as I know, universally accepted among us. The same may be said of the specially Calvinistic points. Many of us would like to remove the offence occasioned by the bald statement of Calvinism, and to bring out other aspects of truth which seem to us more important and more Scriptural; but this partial and one-sided statement is a necessary result of the attempt to reduce into one theological or philosophical system the statements of a vast variety of Scripture writers. If it is true, as Calvinistic writers have so often averred, that the Calvinist becomes an Arminian when he preaches, the Arminian a Calvinist when he prays, then we are justified in desiring a creed more in touch with the actual Gospel we preach; for, as Dr. McCosh says, "there is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere, of the love of God to all men, and the free gift of Jesus Christ and of salvation to all men, not to the elect alone." If, then, it is said that Scotland has moved away from the Westminster Confession, this must not be construed into meaning that the thoughtful men or theologians of Scotland have given up any one of the essentials in which our creed is rooted—the Sovereignty of the Father, the Divinity of Christ, the atoning death of the Redeemer, the authority of Scripture, the final determination of man's destiny at death; these are all held—held intelligently and firmly.

What, then, is the charge which has passed upon our theology? If we still hold fast by those central doctrines of Christianity, how has theology participated in the forward movement? To answer this question adequately would require a book, not a page. It must suffice now to say that all these doctrines are held with a difference. The eager inquiry of candid and powerful minds has brought us to see an ampler atmosphere round all the great truths of our religion. This may for the present induce

a certain dimness of outline, a reluctance to confine any doctrine to rigid definition, but it is certainly a step towards fuller and clearer apprehension. Men have come to see that Calvinism does not embrace the whole truth either about God or man, and that a theology truly Catholic must serve itself heir not only to Calvin and Augustine, but also to Clement, Origen and Athanasius. Men have come to see that God is not adequately described as a great Sovereign sitting apart from His creation and ruling it as a Governor or Judge, but as somehow immanent in all His creatures, and that the Word of God, Who became flesh in Jesus Christ, was also, and is now the life and the light of all men. The ascertained reign of law in physical nature has taught us to minimise occasional interferences, and put us on the right track for relating grace to nature. It has taught us that God is present and operative *through law* in spiritual as in physical matters. It has shown us how much is prepared for in causes already existent, and how little need there is for personal appearances and special interventions from the outside. It has brought God nearer to the world, and accorded to the fulness of the Divine power and wisdom a more real place in human affairs. Participating in the universal light shed by the great modern doctrine of evolution, theologians understand better the origin and growth of religious ritual beliefs and character. Admonished by agnosticism, they perceive that it is possible to be carried into serious error by treating the Divine personality as in all respects identical with human personality. And throughout the whole domain of theology the scientific spirit, the spirit that seeks for ascertained facts, has led men to be more on their guard against mistaking formulæ and phrases for truth and fact, and has led them to test theological doctrine by the realities of human experience and the actual conditions and laws of human life. But all this, so far from threatening the facts and truths which lie at the basis of our faith, enables us to understand them better and to hold them more securely. A perception of the insignificance of what was once esteemed of vast importance, there is. The errors and limitations which attached to many so-called orthodox statements have been, to a great extent, detected and abandoned; but anything that points towards a disbelief in the supernatural, or an abandonment of evangelical truth, I am not

aware of; indeed, it is very easy to trace in recent years a great advance in an intelligent perception of the spirit of Christ, and in cordial sympathy with His purposes and firm faith in His teaching. How can it be otherwise? This generation has witnessed assault after assault upon the stronghold of our faith, and it has witnessed assault after assault repulsed. Why should they be continued, as they are continued, unless the new assailants are conscious that their predecessors had failed? Why should naturalistic critics still burden themselves with the task of accounting for Christ, if they felt convinced that any of their predecessors had shown Him to be merely human? But in point of fact, there is no better guide to a belief in the divinity of Christ than the study of these successive attempts to eliminate His divinity, attempts made by the most capable critics that have ever written on Christianity, and which yet, one after another, have proved failures; and I believe this has been the result, and that those amongst us who are best acquainted with naturalistic criticism are precisely those who most firmly, as certainly they are those who most intelligently, believe in the true divinity of our Lord.

*Edinburgh.*

MARCUS DODS.

## AT A SCOTCH FUNERAL.

### A SKETCH.

**W**INTER: cold and wet, and the wind sighs wearily in the ear of each wayfarer; and now and then, as it shivers round a corner, breaks out into a low, long moan. The rain, half sleet, plashes heavily down, and sometimes an eddying snowflake falls into a pool of water and is gone forever. Not many hours ago, another snowflake as soft and pure, passed away out on the river of death, and the noise of the rain is as the falling of heavy tears.

Here is the street; here the house. Knock gently now, not that you will disturb the sleeping one, but that the rude clamor may not break with violated sorrow the already aching hearts. Knock gently, then; softly the door opens. It is he—he whose companion has left him to tread the rest of the journey alone; take his hand, press it kindly for a moment—no need of speech—sympathy needs no sound, and a tear will outweigh a eulogy. Follow on into the little room, decked as prettily as she would have loved to see it; only she cannot see it now, for “those that look out of the windows are darkened.” There the coffin rests on a pall, white and fair as a fleecy cloud; and in it rests the form that once held a soul as pure. From the still, calm face the lines of the years have been smoothed away, and it is somehow touched again with the old light of youth. He who was her husband says how like she is to the one he wooed and won so many years ago now, and his eyes grow dim; he is silent for a little as his voice trembles, and the only child—a daughter—leans over and kisses the faded lips and sobs. And now the minister's voice is heard reading out of the great Book of Consolation, of mortality putting on immortality, and of death being swallowed up in victory, and of the rest that remaineth to the people of God. Then he prays. It is the prayer of a heart on whose chords sorrow has played in every key. How he entreats the spirit of the Lord to fill up the void in the poor man's heart and for Him who sticketh closer than a brother to love with more

than a mother's love the motherless one. Then the lonely ones take their last look and the tears drop from the face of the child to the mother's as she kisses the cold, pale face again and again ; and the poor lonely widower cannot bear to let the veil fall for the last time on the face of his wife. He holds it long, rising and falling with his trembling hand, and then with a groan he lays it gently and evenly down. Only a moan, as if the heart strings had broken, and the tears falling from the cheeks to the coffin lid. For "there is a time to weep." Silence in the room, as the loved one passes out to return no more again—silence broken only by the champing of the horses' bits outside and the sound of the plashing rain.

Rattle away now—we live fast in those days—there is no time to spare—hurry away to the great city of the dead.

Some one remembers that only a fortnight ago he was coming the opposite way, on a like errand to this of to-day.

*He* says that *she* was so like her mother—*so* like as she lay there taking her rest.

Silence in the carriage; only the sound of the rising wind, and nothing to see but the dripping houses and the grey sky.

Some one says that it is very cold, and muffles himself more closely.

*He* says that *she* asked him only the day before she went away, to look those houses, newly built, that they are now passing, to see if one would suit them, for she liked them so much, they were so homelike.

And as the wind burst into a wailing cry against the carriage, some one said something about the loved one having inherited a better home. And the poor man said, "aye, aye," and tried very hard to believe it, and moaned a little.

The churchyard now. Up the long walks, on, on, how many graves there are!—strange that we should never have seen it so before—row after row, and every tombstone like a finger of the angel of death pointed up as if in warning. How many mourners must have sorrowed here!

The grave. Carry her gently, gently—she who was so gentle herself—lay her softly down in her last resting place. Is it the rain that has beat on that bared head bowed on the heaving breast, that is pouring down those weary cheeks? Only when

touched lightly on the arm does he turn away, wondering how much of his own life has been buried in that consecrated ground.

Back again. Take farewell, shake hands, quietly again. He is so thankful—so grateful to them—it was so good, so very good of them to come. From the very bottom of his heart he means it. And now alone he goes to his little room, and sitting at the side of the fire lays his weary, aching, throbbing head in his hands and thinks, thinks, thinks. And his child sits in front and gazes into the fire and the tears trickle silently down. Ever deepening, ever darkening, the shadows fill the room as night comes robed in the garments of mourning for the day that is dead; and as the wind shrieks suddenly round the house and shakes at the window, both start and look through the mists of sorrow into each other's eyes, thinking that it is very, very cold, and that the rain pours pitilessly down. And the lonely man and his child are not thinking of themselves.

*St. Helens.*

R. S. G. ANDERSON.

PROFESSOR W. G. ELMSLIE, D.D.

PROFESSOR ELMSLIE is dead! This cable dispatch was brief, but it told enough. We knew that one of the mighty had fallen in the midst of the battle. Throughout his own Church, and every evangelical Church in Christendom, there went a wave of tender sorrow, for W. Gray Elmslie was admired for his brilliancy and loved for the goodness of his heart.

Dr. Elmslie was a man worth knowing, and now that he is gone it is fitting that something of his brief, but bright and brilliant career, his noble and loving life, should be told to those Canadian ministers and students who have never looked upon his finely-chiselled face or listened to the musical flow of his silvery speech. For the few facts of his comparatively uneventful life I am indebted to British exchanges; for the inspiration to write anything in the least degree worthy, I depend upon the memory of a few weeks spent in London and my visit to the Presbyterian College in Queen's Square.

W. Gray Elmslie was an Aberdonian, a son of the manse, his father being still minister of the Free Church, Inch, Aberdeenshire. No far off stands another Free Church manse, the birthplace of another Biblical scholar, Professor W. Robertson Smith. Elmslie took the Arts course in the University of Aberdeen, and was the most brilliant student and the best scholar of his year. Having decided to enter the Free Church ministry, he went to the New College, Edinburgh, to study theology. Here he came under the spell of that lofty and ennobling personality, Professor A. B. Davidson. The result was inevitable. Hundreds of men far less susceptible and far less responsive than Elmslie have been led captive, and have followed, sometimes, it may be, blindly, but always reverently, in the train of the Edinburgh Professor.

There is something almost tragic about the life and influence of a man like Dr. Davidson. Not simply that his spirit, working in such of his students as Robertson Smith, W. G. Elmslie, George Adam Smith and others, has disturbed his Church and



caused not a little uneasiness and anxiety ; but that in his lecture room every year some soul passes through the agony of doubt. Those are perilous hours, the critical time in a student's life, when he is coming under the influence and charm of that subtle mind. He comes up from his simple godly home, it may be in some remote Highland glen, with absolute confidence in the creed of his father, with unquestioning faith, parental rather than personal, in Moses, Job, David, Solomon and the Prophets. He knows nothing of the honey-combing work of German scholarship. Historical and scientific criticism never blurred a verse of his well-thumbed pocket Bible. But a change comes over him and his Bible. He has been in Dr. Davidson's class room for a few weeks. There is here a freedom of thought; a frankness of expression, a spirit of investigation, a right to doubt what he was taught to believe was solid as the rock upon which the College is built. All this dizzies him. He sees dates changing which he thought were fixed as the birthday record in the family Bible at home. He hears the authorship of certain books in his Bible disputed, their historical accuracy questioned, their errors and discrepancies enumerated. Presently the fabric of his faith, buttressed by association, affection and parental instruction, begins to tremble, and, almost before he is aware, it vanishes like a mist of the morning. None but those who have themselves been made homeless can understand the homelessness, the utter loneliness of soul, of such a student. And none but those who have experienced it can know the joy of that student, when he sees rising about him the walls of a better structure, founded not upon tradition, but upon personal faith, against which the gates of hell may swing for ever in vain. It may be dearly bought and at great risk, but that new faith is a personal and permanent possession, proof against all fire of criticism. To him God becomes personal and in closest relationship, the Bible a new book, and Jesus Christ a real Master.

W. G. Elmslie passed through all this. He was bitten by the fatal malady. The soul of the teacher went into the blood of the pupil, and all through his life, Professor A. B. Davidson's subtle influence during those formative years could be traced. He continued a devoted pupil, even after he himself became a distinguished professor.

After graduation, not being anxious to settle at once, he went up to London to act as assistant to Dr. Oswald Dykes, then pastor of Regent Square church. He was one in that long line of noble men whom Scotland has sent and is sending up to appease that insatiable monster, that hungry devourer of men, London. His stay in Regent Square was regarded by himself as the happiest time in his life. For a few years he was pastor of the church at Willesden, and then he was appointed Professor of Hebrew and Old Testament Literature in the Presbyterian College.

As a professor he was entirely successful, and became a source of strength to the still struggling Presbyterianism in England. The Presbyterian name, which in Scotland and America has become so honored, has been long under a cloud in England, and has scarcely yet recovered from the stigma of Unitarianism. But with men like Oswald Dykes and Elmslie in the College, and Thain Davidson, McNeill and our own Fraser and Monro Gibson in the pulpit, the outlook for our Church in London was hopeful. But one of the brightest of these lights of London is gone out. Principal Dykes' words are pathetic and sad: "You will easily send us another Hebrew Professor. You will never send us another Elmslie."

I remember the first time I saw him. Wandering about London one forenoon, I happened along Guildford Street. A small sign, "Presbyterian Theological College," near the entrance to a somewhat ancient-looking building, attracted my attention. However strange I may feel in other places, a Presbyterian Theological College is always a home, and I felt as free to enter this one in London as if I had paid my enrolment fees. The building, known as "Queen Anne's House," I found to be historic. "The Mad King" was confined in the room now used as the students' dining hall, and everywhere they show traces of the grandeur of a vanished past. I asked about the lectures for the day, and found that Dr. Elmslie was lecturing to his Hebrew class that hour. I had heard of this brilliant young professor and, although at that time Hebrew did not trouble me as much as it did some of those students who had recitations and examinations before them, I made bold to enter. Not more than a dozen students were present, and so intent on the lesson for the day were they, that my entrance was almost unnoticed. Pro-

fessor Elmslie sat at his desk bent over his Hebrew Bible. But what a young man! What a winsome face! He has a more youthful appearance than several of his students. He has never lost his buoyancy of spirit. The lecture goes on, and we soon discover something of his power. He is, of course, a fine Hebraist, an exact scholar. But he is far more. He is brilliant as well as exact, living as well as learned. He loves work and his spirit is contagious. His is an inspiration to his students and a perpetual warning against laziness. What wonder that his students loved him, for besides being scholarly, brilliant and versatile, he was lovable and brotherly. One of his students said, "a man of learning, a man of mind, a man of God, he was the kindest friend a student ever had."

It is sometimes said that the professor's chair is the preacher's grave. Last winter the Presbyterian College in London presented two notable exceptions, Principal Oswald Dykes and Professor W. G. Elmslie. These two men stood in the front rank of British preachers: Dykes, beautiful, chaste, classical; Elmslie, versatile, billowy, burning; both truly Christian and truly human. Those who attended the meetings of the Presbyterian Council last year were convinced of the popularity of Dr. Elmslie with a London audience. Londoners can be rude to strangers, but to their own Professor they would listen for hours together. It was the same with his preaching. Whether in Presbyterian pulpits or in those of other Nonconformist Churches his appearance was hailed with delight. Dr. Joseph Parker called him the "Presbyterian Apollos."

As a writer he was known in many of the periodicals, but his large plans of literary work are almost entirely unfulfilled. Completed notes on the Minor Prophets will be published, but his great purpose, the bringing of the message of the Old Testament to the people, for which he, with his unique combination of brilliancy, scholarship, sympathy and spiritual energy, was so well qualified, he left unaccomplished.

Of his theological views little needs to be said. A son in the faith of Dr. A. B. Davidson, born at a time when the Higher Criticism was awakening new interest in Old Testament study and Biblical Theology in Scotland, he imbibed the new views. He went, perhaps, further than the cautious Scotch Professor.

But whatever doubts may have clouded his mind, they were long vanished. His faith became clearer and stronger, and he held to it with the positiveness of absolute conviction. He stood among the advanced critics in Britain, but critical questions respecting Revelation and books of the Bible never touched his faith. With his whole heart he believed in Jesus Christ, and in his life he acknowledged no other Master. He had that vision of the Christ of Nazareth without which no man, whatever his genius or scholarship, can be a great preacher or an inspiring teacher.

I have written at greater length than I had intended, and some may think too enthusiastically. But to those who knew the man these words will seem weak and faltering. His students in London, in whose eyes, at the mention of their professor's name, I have seen the light of reverential love, would have written not only more intelligently, but also more appreciatively than I have been able to do. But if I have given to Canadian readers a truer idea of the subject of this sketch, or if I have, however feebly, given expression to a sense of the loss sustained by our Church throughout the world, and of the sympathy towards Principal Dykes, Professor Gibb, and the students in the College in London, which Canadian students and the Canadian Church feel—if I have done either of these things, I have not written in vain.

Professor Elmslie's life was short—he died at forty-one—but from his premature grave there goes forth a word to every student and minister,—that word is "Live." His forty-one years of earnest life were better far than cycles of nameless, pithless ease.

"It is but vanity to wish for life that shall be long,  
And care but little for its being good."

*Knox College, Toronto.*

J. A. MACDONALD.

## Open Letters.

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### THE MODERATOR'S PASTORAL.

*To the Ministers and Members of the Presbyterian Church in Canada :—*

DEARLY BELOVED BRETHERN.—The General Assembly asked me to issue a pastoral letter for the purpose of presenting to you the claims of our Home and Foreign Missions, and of entreating your prayerful consideration to a condition of things that should weigh heavily on the heart of the Church.

First of all, let me ask you to join, in giving thanks to God for all that He has done for us as a re-united Church. Fifteen years ago many thought it unwise to unite four Churches separated by causes grave enough to have warranted divisions in former days, and extending over vast Provinces sparsely peopled and not then connected by rail. The result has vindicated the policy of union as well as the polity of our Church. Free intercourse between brethren long estranged has dissipated suspicions and created mutual confidence. A General Assembly that represents all Canada and different sides of thought and feeling, discusses questions on their merits, and decides them on the common ground of reason and conscience. It listens to any minority that can urge its views with Christian temper, or to any individual who may be dissatisfied with the judgment of the lower courts. The membership of the Church has well nigh doubled. So has its revenue. Contributions to educational, benevolent and missionary objects have increased in much greater proportion. Our patriotism has deepened and we have drawn nearer to sister Churches. For these blessings,—above all for the increase of brotherly love and trust, for the quickening of the higher life in us and the wider outlook we enjoy,—let us thank God and take courage.

The Church has many duties to discharge to mankind. It touches life at every point from the cradle to the grave. Its aim is to sanctify the family and all social relations. Neither the municipality nor the parliament is common and unclean. In the ideal community, holiness to the Lord will be written on school and college, on trade and commerce, on mines and manufactures, on everything where man labors

and learns, where habits are formed and character is developed. The Church is missionary from its very constitution. As the Body of Christ it carries on His beneficent work upon earth. As the Depository of the Faith it has a Gospel for the race. As an Association for common worship and the edification of its members, it cultivates spiritual life, and the essence of that life is love. As an Army for the conversion of the world it is always militant. As a type of the Kingdom of God, it must ever seek the extension of its borders and its own purification. Like every living thing it must grow, and no limits are assigned to its development save the ends of the earth and humanity regenerated. Like the sun, nothing should be hid from the heat thereof. The Church has always been missionary, but each age has a work of its own to do. What is our work?

Never was the world so open as now. Never did any flag fly on every sea like the red cross flag. It speaks peace to two hundred and fifty millions of civilized men in Asia. To every nation and tribe it represents that individual liberty and civil righteousness which our fathers learned from Holy Scripture and tested in the school of life, Blind must he be who sees no indication of the will of God in these signs of the times. The Church is called upon to enter at an open door wide as the world. We have not been wholly disobedient to the call. Devoted men and women have gone from us to the South Sea Islands, to Trinidad and Demarara, to the teeming millions of India and China, and to the decaying aboriginal tribes of ourtown land. These missionaries are doing our work for us on the well-understood modern principle of division of labor. They are our agents and representatives. Considering the difficulties they have to encounter, and that we and they have to learn by mistakes and failures, wonderful results have been accomplished. This is not the place to give details, but every one who can should read the reports of the Foreign Mission Committee. Every minister should master them and give the substance to his congregation on the Lord's Day, so that none of our people would be without an intelligent comprehension of what is attempted and what is done in our six Foreign Fields. But it is not out of place to say that I know personally almost every one of those missionaries, and—speaking with great joy of heart and with sincerity as in God's sight—I testify that they are worthy the fullest confidence of the Church. Nowhere is there a body of men more animated by the spirit of the Master. If we desert them, we shall be deserted.

The world is open to every Church. But what Church has a Home Field like ours? And what place is so sacred as home? Here I must

not speak of all the departments of Christian activity that bless the land and that taken together constitute a mighty river, compared with which our agencies for the conversion of Heathendom are but a tiny rill. I confine myself to that one to which the General Assembly has directed attention in its two forms;—the augmentation of stipends where congregations are too poor to give \$750 a year for the support of ordained ministers, and the formation and care of Mission stations where the people are too scattered to be organized into regular pastoral charges. It is difficult to say which of those two objects is the more important. Together they constitute our one indispensable work as a Church, on the successful prosecution of which everything else depends. With regard to the first, I may state that since October, 1883, when it was commenced in the western section of the Church, a hundred and fifty-eight supplemented charges have become self-sustaining. Is any other argument needed to prove that the Scheme has been worked well, and that it stimulates self-help? At the present moment a hundred and eighty-one charges more are aided from east to west. With regard to the second, one or two facts may be mentioned. Three hundred and seven missionaries are employed; and in the North-west, within the last seven years, congregations and mission stations increased in number from 129 to 473. Some little imagination on our part is needed to appreciate the eloquence of those figures. I once heard a member of the Church who happened to come in contact with the spiritual destitution of a remote section of the country, declaim indignantly concerning the Church's neglect of its first duty. He was almost willing to send an agent forthwith at his own expense. That gentleman represented thousands who do nothing, but who, in the circumstances would feel as he felt. I asked him to multiply his one section by hundreds, to remember that the Church had to care for all alike, and to consider whether in the past he had done his duty to all. Brethren, I ask you to study, if you can, a concrete case, and from it learn a little of what the whole vast field means. You will then be in a position to understand what your share of the work is.

I have referred to the Northwest, because in that region lies our most important field for the next ten years. Without a single Presbytery at the Union, it is now ecclesiastically organized as a Synod with seven Presbyteries, including Columbia. Almost every year henceforth new Presbyteries are likely to be formed. The area in the United States for free grants available to settlers is well nigh exhausted, but the stream of immigration from the Fatherlands and the older States and Provinces will continue to flow. That living stream must find its way to the great

valleys of the Saskatchewan and the Peace, and to every fertile nook and corner in the land. The destiny of Canada depends on our faithfulness at this time. What an inspiring responsibility to be cast on a Church? It should lift us high above everything petty. The Sybil is offering us her nine volumes, representing as many unborn Provinces. Each year's neglect means the irreparable loss of a volume to the Church.

Nor should our thoughts be confined to the Northwest. In Cape Breton, in the Presbyteries of Miramichi and St. John, in Quebec, in Kingston, in Barrie and Algoma, on the Pacific, in almost every Presbytery, are families and nuclei of farmers, fishermen, miners, lumbermen, some longing for the ordinances of religion for themselves and their children, others indifferent and therefore all the more in need. These people are not paupers. They are the Church's children away out in the wilderness. They are the pioneers of our country. They contribute more per family out of their deep poverty for the maintenance of the Gospel, whenever it is fairly presented to them, than many of our largest congregations. In the end they will be our strength. Blessed is the Church that has its quiver full of them. It will be the Church of the land. Neglect them now and what shall the harvest be? To our children, a day of grief and of desperate sorrow.

There is a special reason for this letter. It is not too much to say that we have arrived at a crisis in our work. The reserve fund of the Home Mission Committee is exhausted. The Committees of both Home and Foreign Missions are in debt,—not to a large extent, but for a sufficient amount to embarrass, and to render them sadly deaf to appeals which ought not to be disregarded. We can easily remedy this and prevent its recurrence, for the heart of the Church is sound, and it has never failed to respond to the call of duty. God has not led us thus far to cast us off and take His Holy Spirit from us. He bids us go forward, every man keeping rank. There must be organization in every congregation. The question must be put to each member of the Church, Is not this your duty, no matter what other things you are doing or leaving undone? Penetrated with the conviction that God is with us, I commend our missionaries and the work they are doing for us, at home and abroad, to your prayers, night and morning, at the family altar, and at all other times when prayer is wont to be made.

Brethren in the faith and fellowship of the Lord Jesus Christ, suffer the word of exhortation. I speak not of my own motive, but by instruction of the Church. God has been very good to us. Never was a people more truly blessed. He has given us a broad land full of hidden



treasure, a climate that makes labor sweet, privileges for which our fathers bled, and great enlargement to preach His Gospel. What shall we render unto Him for those benefits? All that we are, and all that we have. This will be our wisdom. Thus shall it be well with us, Thus only shall we enter into the rich inheritance of His grace. Otherwise our toil and our successes shall be in vain. We may heap up silver as the dust, and fine gold as the mire of the streets, but we shall not prosper.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

*Kingston, Nov. 15, 1889.*

G. M. GRANT, *Moderator.*

## Editorial.

### “CHRISTIAN ENDEAVOR.”

THE “Young People’s Society of Christian Endeavor” has evidently taken vigorous root in our country. The Convention at Kingston held early last month has been followed later on by a larger meeting in St. James’ Square Church of this city, at which a “Provincial Union” was formed. It is estimated that this organization begins with about 125 affiliated societies, numbering about 7,000 members. Most of these societies are of very recent origin, the oldest dating only as far back as 1883, and the great majority being still in their swaddling bands. The rapid extension of the movement here corresponds to its progress in the United States, where it first sprang into being. The first society formed was in Williston Congregational Church, Portland, Maine, February 2, 1881, less than eight years ago. There are now no less than 7,560 local organizations, with 500,000 members. These are joined together in State and National “Unions,” of like character with the Provincial Union for Ontario just formed. The phenomenal growth of the movement, which is evidently destined in the near future to attain prodigious proportions, may be accounted for by the fact that the Christian Endeavor Society seems fitted to meet the urgent demand for an organization within the Church through which the young people may be helped to loyalty to Christ and the Church, and to effective Christian service. The “Young People’s Prayer Meeting,” even when it has fulfilled its purpose of developing the devotional spirit, has fallen short on the practical side of the Christian life. Literary and musical societies have usually been short-lived, and have often succeeded only in diverting the energies of the young people from the true work of the Church. The Y. M. C. A. is fitted specially for certain classes and for large centres. There was need of some Church organization, directly spiritual in its aim, and combining active Christian effort with the cultivation of the devotional spirit; and which would be adapted to any congregation and to all classes of young people. The spirit of unity which is abroad suggested also an organization which, while inculcating as fundamental, loyalty to the particular Church, would embrace the various denominations within its scope. The Christian

Endeavor Society commends itself, as it was neatly put by one of the speakers at the Convention, by these three characteristics, "its catholicity, its spirituality and its serviceableness.

Perhaps the deepest secret of the hold it has taken lies in its appeal to the heroism of the young people. Its pledge, which every active member must take, engages him to attend the weekly prayer meeting of the Society, unless detained by some reason which could be given to the Heavenly Master Himself, and to participate in it in some way, if only by the repetition of a verse of Scripture. The pledge thus requires attendance at the prayer meeting as a solemn duty not to be set aside for any but the gravest causes, and the using of the voice for Christ at each meeting. The "consecration" meeting once a month, and the various committees for active service, are insisted on as important; but the Society stands or falls by its prayer meeting pledge.

The Christian Endeavor movement is worthy of the examination of our ministers and elders and Sabbath school workers. It would seem to be a valuable supplement to Sabbath school work and home training. That it will develop pertness or forwardness among our young people we have no fear. We look for far different results, a humble readiness to speak out for Christ, a more fervent devotional spirit, and a large addition to the active element in our churches, and a concentrating of the energies of the young people on the work of the congregation to which they belong. If the forces which this new Society seems especially fitted to generate are not rightly directed it, will be the fault of pastors and elders, and not of the young people themselves. Dr. Clark, the originator of the Christian Endeavor movement, whose modesty and discretion so deeply impressed the recent Convention, takes the greatest pains to emphasize the pastor's leadership, and to exalt both clauses of the Society's motto in their proper order: "FOR CHRIST AND THE CHURCH." The "extended" pledge, which members may be required to take, and which, in any case, is to be the interpreter of the aim of the organization, binds to regular attendance on the mid-week and Lord's Day services of the Church.

## Reviews.

### THE BEST BOOKS.

EVERY list of "best books" contains the "Imitation of Christ," by Thomas à Kempis. Mediæval in its tone, scholastic in its terms, its monkish maxims speak to the modern mind, and will continue to speak so long as men, dreading the tumult and hurry of the world, turn aside to meet the Christ of a separated life. It stands unique among the devotional books of the ages. Written by Thomas Haemmerlein, of Kempen, Holland, a Catholic mystic, a monk in the Monastery of Mount St Agnes, more than four centuries ago, it still rouses the Christian conscience with its merciless analysis of motives and its awful warnings against the world and self and sin. More than almost any other uninspired book it appeals to the human heart. Bunyan's "Pilgrim's Progress" is another such a book; but its Giant Pope is a stumbling block to devout Catholics. The "Imitation" knows no creed. It is founded on all creeds, but rises above them all. Protestant and Catholic, Christian and worldling—the cowed and sandalled monk says to all alike :—

Deep words make no man just and holy,  
But lives of virtue make men dear to God.  
Far rather had I feel a sorrow for my sin  
Than know the definition of the feeling.

We recall George Eliot's panegyric in "The Mill on the Floss." Maggie stumbled on a copy of Thomas à Kempis. "She knew nothing of doctrines and systems; but this voice out of the far-off middle ages was the direct communication of a human soul's belief and experience, and it came to her as an unquestioned message. . . . It was written down by a hand that waited for the heart's prompting: it is the chronicle of a solitary, hidden anguish, struggle, trust and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations."

But it is too late in the day to eulogize the "Imitation." It has its place beside Bunyan and the Bible on the great world's bookshelf. Our attention is directed to it just now by its appearance in a new dress.\* This new edition has been expected for some time, and as a piece of bookmaker's art it will delight the eye of every lover of the beautiful. The rich binding, the beautiful paper with liberal margins, the almost faultless press-work, quite apart from its intrinsic merits, will make this edition a drawing-room gem.

\**MEDIAEVAE ECCLESIASTICA: THE IMITATION OF CHRIST.* By Thomas Kempis. Now for the first time set forth in rhythmic sentences, according to the original intention of the author. With a Preface by H. P. Liddon, D.D., D.C.L., Canon and Chancellor of St. Paul's. New York: Anson D. F. Randolph. Toronto: D. T. Mc-Ainsh, 1889. Price \$4.00.

Then when we examine the translation and rhythmic arrangement of the immortal work, we find the difference between this and all other English editions very great. Most of those editions are from Somma- lius' copy of the Latin text, which was amended by the copyist and di- vided into paragraphs; and these paragraphs have since been divided into verses as we have them in our modern editions. But in the auth- or's MS. (A.D. 1441) there are neither paragraphs nor verses, but instead a setting of the lines in something like rhyme, and a kind of rhythm which runs through the whole work, and which our editions and translations from the seventeenth century have failed to reproduce. This fresh trans- lation is from the Latin version published by Hirsche in 1874, and is more in accordance with the original design of the author. The trans- lator has taken advantage of the rhythmical arrangement and has at- tempted to catch the melody and faithfully reproduce the author's thought. This rhythmic setting makes a difference not of form alone. As Canon Liddon, in his brief Preface, points out, "the mind is led by the poetical arrangement to dwell with a new intelligence and intensity upon clauses and words, and to discern with new eyes their deeper meanings, their relation to each other, and to the whole of which they are the parts." The effect upon the "Imitation" is the same as upon Job, the Psalms, or the poetical parts of Isaiah.

Did space permit it would be an easy and a pleasant task to illus- trate this effect by comparing sections. But this is scarcely necessary. A study of the book alone will satisfy. It will profit too, and impress upon the mind its one great message:—

All is vanity  
Save loving God and serving Him alone.  
That is the best philosophy,  
To scorn the world and strive to gain th. kingdom in the skies.

Of the edition now before us but seven hundred and fifty copies have been printed for sale. Cheaper editions less artistically got up will, doubtless, be published; but this "thing of beauty" is the one to be desired.

BUT four centuries have made a difference, and the relation which men to-day sustain to the Christ of Nazareth is quite different from that of the monk of St. Agnes. The last word on the imitation of Christ has not been said, will not be said until we awake in His likeness and shall be satisfied. It is therefore with delight that we hail not the "Imita- tion" in a new dress, however elegant and costly, but a "New Imita- tion." "Imago Christi"\* reached us from the American publishers before it lost the "delightful aroma" of the press-room. It will soon be found in all the bookstores, and, we sincerely trust, in every Christian home in Canada.

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\*IMAGO CHRISTI: THE EXAMPLE OF JESUS CHRIST. By Rev. James Stalker, M. A., author of "The Life of Jesus Christ," "The Life of St. Paul," etc. Introduction by Rev. Wm. M Taylor, D.D., LL.D., New York: A. C. Armstrong & Son. Toronto: D. T. McAlinsh, 1889. Price \$1.50.

The author, Rev. James Stalker, of Free St. Matthew's church, Glasgow, is one of the best all-round men in the Scottish pulpit. He is not so scholarly a preacher as Dods, but he is more effective. He is not so rousing as Whyte, but he is more modern. He is not poetico-philosophic as Matheson, but he is less mystical. He is not so eloquent as Caird, but he is more Christian. His church in Glasgow is always crowded. But he is more than "popular," he is scholarly. Indeed, so highly respected is he in the Free Church that had it not been for the very exceptional claims of that greater scholar and born teacher of men, Dr. Marcus Dods, he would have been offered the Chair of N. T. Exegesis in the New College, Edinburgh.

As an author, Mr. Stalker is already well known to every Canadian minister. The two most popular books in the "Handbooks for Bible Classes" series—an admirable series—are Stalker's "Life of Christ" and "Life of Paul." His "Life of Christ" is very unpretentious when compared with those of Edersheim, Farrar, Geikie, *et alia*, but in its "originality of method, clearness of style, comprehensiveness of view, and suggestiveness of matter," it suffers nothing by the comparison.

We turn now to his new book, "Imago Christi: The Example of Jesus Christ." The author's plan is "to divide the circle of human life into segments, each of which represents an extensive sphere of experience and duty, and then to follow our Lord through them one after another, in order to see how He conducted Himself in each, and thereby learn how to conduct ourselves in the same." And throughout the seventeen chapters of this book this plan is faithfully carried out and the rich promise abundantly fulfilled.

This is pre-eminently a book for the times. A Kempis' "Imitation," with all its beauty and impassioned devotion, has about it something of the cloister, and something of the ante-Reformation thought which is offensive to the modern spirit. It is unworldly, separated, monastic. It is the voice of one beaten back by the surge and tumult of the outside world. Monasticism was a confession of defeat in the struggle of the spirit against the dwarfing, degrading influence of the world. But monasticism is dead, and mysticism and quietism. We cannot to-day retire into a cell in order that, away from the din and strife, we may cultivate the higher life. The monastery doors are closed to us, and were they open we should find "Myself am hell," and in the cloister's holy haunts,

Even here, at times,  
Within these walls, where all should be at peace,  
I have my trials . . . . . and so, at times,  
The thought of my shortcomings in this life  
Falls like a shadow on the life to cease.

How, then, are men to stand erect and overcome the world? How, in the face of the vast and crushing complications of modern civilization, in the midst of this vexed, burdened, pathetic life, how are men to suffer and act and be heroic? "Imago Christi!" Our author answers by presenting the image of Jesus Christ, by pointing to that Light which, for more than thirty years of His early life, shone through the rift in the clouds, and, like the lost ray of sunlight in the dungeon, has

never failed or faltered, and which, above the brightness of the sun, is leading the nations out into Loveliness and Life.

We commend this book. It is a book for Christmas; nothing could be more suitable. It is a book for all the year round, for the heralded Babe of Bethlehem touches our life at all points and in all seasons. It is a masterly and sympathetic study of the example of Christ as presented in the Gospels. It touch is sympathetic, because the author has shared intimately the restless life of men. Its tone is lofty, for he has been in close and living contact with the holy Son of God.

DR. DONALD FRASER, of Marylebone, London, has still many friends in Canada who remember him as a student and young minister. Since his return to Britain and his settlement in the metropolis, he has made many more friends through his published works. His "Synoptical Lectures on the Books of Holy Scripture," "Metaphors in the Gospels," and other books, have given him a place among Biblical expositors. We have just received another book from his hand which will not detract from his good name. "Seven Promises Expounded" is a concise exposition, extending over only eighty-two pages, of the Promises found in the seven messages from the Lord Jesus "to the seven Churches which are in Asia." Dr. Fraser rejects the theory which regards the messages to the Churches as "predicting seven successive periods of Church history." He regards each septenary series in the Apocalypse as indicating a cycle having a certain completeness, the first series being these seven messages. These epistles are prophetic, not in pointing to certain successive periods corresponding to the Seven Churches of Asia, but in illustrating ever-recurring conditions of faithfulness and unfaithfulness of the Church at large, and of particular Churches.

From this intelligible standpoint he views the seven glorious promises "to him that overcometh." Exposition of the Revelation is often attended with intellectual peril to the expositor and reader. Here, however, there is no attempt at being wise beyond what is written. Dr. Fraser is a scholar and a judicious interpreter. On certain questions he speaks with commendable reserve. His aim is practical, and his meaning clear. This little book may be read with profit by the professional student, although he may at times disagree with the author; but the ordinary reader will find it simple, intelligible and void of any tiresome show of learning.

Among the many helps to the study of the International Sunday School Lessons, Dr. Geo. F. Pentecost's "Bible Studies" takes high rank. Dr. Pentecost is a very fair Hebrew and Greek scholar, as his

\* SEVEN PROMISES EXPUNDED. By Donald Fraser, M.A., D.D. London: James Nisbet & Co. Toronto: John Young, Upper Canada Tract Society. 1889.

† BIBLE STUDIES from the New Testament, covering the International Sunday School Lessons for 1890. By Geo. F. Pentecost, D.D. New York: A. S. Barnes. Toronto: D. T. McAsh. Cloth and paper. 1889.

writings show. His expositions are founded on careful exegesis, and are much more satisfactory on this account. But he is popular in the best sense. The average Sunday-school teacher can follow his line of thought and reasoning without being oppressed by his scholarship. These Bible Studies on the Lessons for 1890, like the volumes for previous years, give a more complete view of the different passages studied and their settings, the doctrines taught and their bearing on present-day thought and life, than can be found in so excellent a series as Peloubet's. Dr. Pentecost has a very firm grip on the central verities of Christianity, and throws no haze of uncertainty around the Gospel story. He is thoroughly evangelical.

ONE of the hopeful signs of the times is the interest taken in the study of Biblical, as distinguished from Systematic, Theology. "Not that I loved Cæsar less, but that I loved Rome more." Systematic Theology will always attract attention, but more and more will the study of the life and times of the men of the Bible, the study of the Books in connection with the history out of which they sprang, come to the front. At the present time, both in Germany and Britain, this new movement is very marked. In Canada Biblical study along these lines is being carried on by a few serious students. But it is gaining ground and will soon become a movement.

The Old Testament is calling most loudly for historical treatment. The method—familiar to us in boyhood and not yet out of fashion—of preaching on isolated and dislocated texts, of reading into the sayings of Old Testament poets and prophets the more fully developed New Testament Theology, eisegesis rather than exegesis, is not just to the Bible or creditable to an educated ministry. The prophets of Israel never speak their message clearly and fully to the indolent or prejudiced. Critical and historical study is therefore to be welcomed.

Of all the prophets Isaiah is best known. His more pronounced evangelical tone secured for him the attention and the affection of the Church. The Book of Isaiah has received more attention from commentators than almost any other book in the Bible. The literature is almost unlimited. Vitringa, Delitzsch, Ewald, Umbreit, Gesenius, Hitzig, Orelli, Lowth, Cheyne, Alexander, and a score of others, German and English, have given to its exegesis and exposition their best work. We wish in this review to call attention to another book on the subject which deserves careful study, "Isaiah: His Life and Times," by Canon Driver of Oxford.

This is one of an excellent series, entitled "Men of the Bible," in which, while the discussions are not exhaustive, we have the results of years of labor on the part of some of the best scholars in Britain set down in a concise and satisfactory form. Canon Driver needs no word of introduction. His name is associated with that of Cheyne as repre-

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"ISAIAH: His Life and Times and the Writings which bear his name." By Rev. S. R. DRIVER, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. London: James Nisbet & Co. Toronto: Presbyterian News Co. Pp. 212 Price 75 cents.



senting the best Biblical scholarship in England to-day, and his treatment of a subject like Isaiah could not but be scholarly. It is at the same time popular.

His treatment is critical and historical, not exegetical. In Part I, he discusses in nine chapters Isaiah and his own age: the life, character and genius of the prophet; the prophecies relating to his own age; the relations of Israel to Assyria, Egypt and the nations round about. In Part II, prophecies unrelated to Isaiah's own age are considered. Two excellent chapters are given to the Theology and Literary Style of Chapters xl., lxvi., and the Authorship of these chapters. Driver's attitude towards two of the greatest questions involved, Authorship and Messianic element, may be stated briefly. As to Authorship he goes with most modern scholars—Delitzsch himself, that veteran conservative scholar, having joined their ranks—and against the unity of Authorship. Driver holds that the Second Part, chapters xl.-lxvi., having for historical background the period of the Babylonian Captivity, is the work of a prophet writing toward the close of that period. His reasoning on this point, from (1) internal evidence, (2) language and style, and (3) theology and thought, is clear, and will, in the main, be intelligible to the general reader. Of its conclusiveness each student must judge for himself.

On the other point referred to we find Dr. Driver one of the most conservative of the advanced critics. His chapter on "The Servant of Jehovah," is one of the best in the book. In his exposition of chapter liii. he does not eliminate the Messianic element, which to unbiassed readers seems so prominent. In this he is much more explicit, and, to our way of thinking, satisfactory than Cheyne, who is too prone to regard the Servant of Jehovah as the genius of Israel, the ideal, not historical, Israelitish nation. Driver, of course, recognizes the reference in many passages to "Israel," treated as a unity, developing historically and maintaining its continuity and essential character, but also sees that in other passages the Servant is an individual person distinguished from the historic nation. The figure which the prophet projects upon the future, the ideal *Prophet*, "was realized by Jesus of Nazareth." "It is the prefigurement of the human personality of Christ." He realizes, under one aspect of His work, the attributes which belong to Israel's ideal *King*, the Messiah, so conspicuous in the prophecies of Isaiah; and under another aspect, He realizes the attributes belonging ideally to the prophetic nation, the ideal *Prophet*, so conspicuous in the visions of this great prophet of the exile.

CHRISTMAS is at hand and the holiday spirit of good cheer is abroad. Even the most matter-of-fact and the most cynical of us must respond at times to sentiment and confess to the touch of Nature which binds us to the human. So when Christmas comes,

"We, in thought, will join your throng,  
Ye that pipe and ye that play,  
Ye that through your hearts to-day  
Feel the gladness of the May!"

And so we turn a deaf ear to the suggestion that Christmas is the time when we spend money we cannot afford for presents our friends do not

want. The "innocent brightness" of a Christmas card or booklet is "lovely yet." And the many beautiful and artistic designs of this year are very enticing. Prang, of Boston, has done much to improve Christmas missives. We have received from the Presbyterian News Co., Toronto, an assortment of Christmas booklets and whatnot, a description of which we do not pretend to give. The designs are very pretty, one of the daintiest being "Rocky Mountain Wild Flowers." Then there are gems from the leading poets in every conceivable style of delicate setting, songs of the Fatherlands set to music, and hymns of the Church illustrated. But we despair. Give us a book written in an unknown tongue and we will study its language and analyze its contents. But these delicate, illusory nothings baffle us. Look at them for yourself.

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### Here and Away.

THEOLOGICAL students are oblivious to everything but examination work just now.

J. J. ELLIOTT, '88, sails for Glasgow next week. He purposes spending a few months in Britain and on the Continent.

THE new Book of Forms published by authority of the General Assembly, has just appeared, larger and cheaper than the old edition. It will receive attention in next issue.

C. A. WEBSTER, '88, has had to yield to the inevitable, and has gone to the Sanitorium, Dansville. Following W. P. McKenzie, and H. R. Fraser, he will keep up the Canadian Succession at that health resort. Had it not been for over-work and over-worry he would have graduated in Medicine in the spring.

H. R. FRASER, '88, having graduated at Dansville with honors in Health, has had charge of a mission in New York city in connection with Dr. Charles S. Robinson's church. He is enjoying his work very much.

W. A. J. MARTIN and J. McP. Scott, of last year's class, will blossom out into Toronto ministers within a few days, the one to blush in the well kept garden of Seaton Village, the other to breathe perfume the zephyrs that blow up the valley of the Don.

ANOTHER happy settlement took place quite recently, when J. McD. Duncan, '80, was inducted into the pastoral charge of Tottenham and Beeton. This Department takes an interest in all these gentlemen, as they are all ex-editors.

THE Literary and the Missionary Society each held a public meeting within a month. Both were largely attended and very successful. They are so long past now that they have become matters of history, not of news.

SOME stalwart preaching may be looked for from Toronto preachers during the coming winter; the majority of them are taking to physical gymnastics. Whatever may be the results morally, the muscular de-

velopment is likely to be such that it has been proposed that the Ladies' Aid Societies in connection with the different churches should lay their plans for the purchase of new pulpit furniture.

DR. MACLAREN'S lecture on Church Union has made no small stir and has been in some quarters severely criticised. The Doctor wishes it understood that he does not hold himself responsible for garbled newspaper reports. His views are fully expressed in his article on "The Unity of the Church and Church Unions" in the October number of the MONTHLY, and critics are referred to that as the only authorized statement. Through the omission of one line a slight error appears in the quotation of Cardinal Bellarmine's definition of the Church given on page 289. The quotation should read: "The Church is a society of men on earth, united together by the profession of one and the self-same Christian faith and the communion of the same sacraments, under the government of lawful pastors, and especially the Roman Pontiff."

THE attendance on classes in Theology in Knox College is larger this year than ever before. The graduating class suffered several losses, but the other years are unusually strong. Sixty-nine were enrolled as students of Theology and are in attendance on lectures. We care much more for quality than for quantity, but as men go in this fallen world of ours, the present generation of theological students in Knox College can show as much intellect *per capita* as any of their predecessors or contemporaries in this or any other college.

COLLEGE politicians have been wrestling with the great and difficult question of Sunday appointments. Reform has been proposed along several lines but aims and interests become somewhat complicated. The variety of fields, the different standards of remuneration, the old evil of private appointments, and the "variety of gifts" possessed by students make it all the more difficult to arrive at a perfectly fair solution. Experience seems to show, however, that on the whole no great injustice is done to anyone. Every man gets about his due. A perfectly satisfactory scheme for filling appointments, satisfactory to all the students and satisfactory to all the congregations, is likely to be discovered about the same time as a Probationers' Scheme satisfactory to all concerned. And when that time comes the Millennium will not be far off.

TALKING about appointments gives an opportunity for saying that ministers and supply committees need not be displeased if the students asked for are not sent to supply their pulpits. In the administration of affairs the interests of all students and all congregations are considered, and the best possible arrangement is made. Then, too, it should be known that all appointments are made by Principal Caven, on Friday morning. Were this remembered, and no requests for supply sent in on Friday or Saturday, except in cases of emergency, there would be fewer disappointments. Nearly every week a request comes in late on Saturday afternoon. Students are as yet dependent on the old fashioned methods of travel—railway express trains.

THE Saturday Conferences are still very popular among the students. The discussions on "Preaching," "Sermons," "methods of work," and the

like, are very helpful. Dr. Mungo Fraser was present at one Conference, and gave a good practical address. A week ago Principal Grant, of Queen's, received a very hearty welcome and gave a very suggestive talk.

WE are constantly in receipt of letters of appreciation from readers of the MONTHLY, and are thereby encouraged in our efforts to make it a more thoroughly representative Presbyterian magazine. In late issues six Canadian Universities and Colleges have been represented by leading professors. In January, Professor Calderwood, of Edinburgh, will discuss "The Philosophic Standpoint of the Day." A number of other excellent articles are arranged for. In 1890 two series of articles will appear; one by Rev. Dr. Proudfoot on The Eldership, giving the results of his life-long study; the other by Prof. W. J. Ashley, University College, on social and economic questions. Arrangements are also being made with leading Canadian scholars for a series of Studies in the Book of Isaiah. We have added several strong names to our list of contributors, among others Prof. J. M. Baldwin, who will make his bow to Canadian readers in an early number of the MONTHLY. The prospects are bright for a stronger magazine in 1890 than we have yet sent out. Besides all this "strong meat," we will serve up "milk for babes," pure "country" milk, canned, bottled, fresh, never sour or thick. Orders taken.