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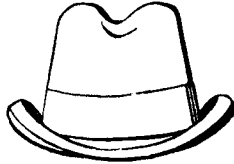
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TORONTO, MAY, 1894.

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“SECOND ISAIAH.”

CHAPTERS xl.-lxvi. of the Book of Isaiah are, by unanimous consent of the critics belonging to the new school, ascribed to an author or authors towards the close of the captivity. They regard the reasons for this view so unanswerable that only ignorance and prejudice can resist them. Driver says (p. 223): “This prophecy is not the work of Isaiah, but has for its author a prophet writing towards the close of the Babylonian captivity.” The Rev. T. K. Cheyne, the leading authority on Isaiah, takes a somewhat different view. His idea is that the body or trunk of this section was produced during the restoration, and that several insertions or additions were added to it, either by the author of the main part or by the Sopherim.

The reasons given for severing this latter part from the writings of Isaiah are various. (1) These chapters nowhere claim to be the work of Isaiah. (2) Internal evidence points clearly to a later authorship. “Jerusalem is repeatedly alluded to as ruined and deserted. Those whom the prophet addresses—arguing with them, appealing to them, etc.—are not the men of Jerusalem, contemporaries of Ahaz and Hezekiah. . . . They are the exiles in Babylon.” (3) The style is supposed to differ widely from Isaiah. “Isaiah’s style is terse and compact; the movement of his periods is stately and measured; his rhetoric is grave and restrained. In these chapters, on the contrary, a subject is often developed at considerable length, the style is much

more flowing, the rhetoric is warm and impassioned, and the prophet often bursts out into a lyric strain in a manner to which even Isaiah affords no parallel." (1) "The theological ideas of chapters xl.-lxvi. differ remarkably from those which appear to be distinctive of Isaiah. Thus, on the nature of God generally, the ideas expressed are much larger and fuller. . . . In truth, chapters xl.-lxvi. show an advance upon Isaiah, not only in the substance of their theology; but also in the form in which it is presented; truths which are merely affirmed in Isaiah being here made the subject of reflection and argument. Again, the doctrine of the preservation from judgment of a faithful remnant is characteristic of Isaiah. It appears both in his first prophecy (vi. 13), and in his last (xxxvii. 31—). In chapters xl.-lxvi., if it is present once or twice by implication, it is no distinctive element in the author's teaching; it is not expressed in Isaiah's terminology, and is not more prominent than in the writings of many other prophets." (Driver, pp. 227-229.)

The great fundamental reason, however, for considering the latter part of the book non-Isaianic is the canon of criticism referred to in a previous article, namely: "The office of the prophet of Israel was to address himself to the needs of his own age . . . the prophet never abandons his own position, but speaks from it. . . . The prophet speaks always in the first instance to his own contemporaries." The other reasons offered are simply ingenious attempts to support and buttress this one. After it has been decided on the authority of the canon mentioned that the second part of the book was not written by Isaiah, it is easy to find differences in style, and magnify them into characteristic peculiarities. It is not unreasonable to say that the varieties of style above quoted are not sufficiently marked to call for a different authorship. They are largely imaginary, and readily suggest themselves to those eagerly looking for them. The same remark applies to the doctrinal differences. They are too shadowy and unsubstantial to rest such a serious conclusion upon as the critics demand. The only honest, open witness in the case is the above-named canon; the other witnesses are evidently suborned.

But the critics are not satisfied to undertake simply the work of showing that chapters xl.-lxvi. are not Isaianic, and that they were written during the exile by some very able literary prophet.

That would be too easy a task. Consequently, something far more intricate is attempted; namely, to show that these chapters were produced by different authors at various periods. In this undertaking it seems to me the critics discount their own authority and their claims to confidence. It is a well-known principle that the argument which proves too much proves nothing. So the system of criticism that attempts, and proves to its own satisfaction, what is evidently beyond the range of ordinary human learning and cleverness and criticism discredits its own claim to confidence. And when it leads us on with the same air of assurance and infallibility to conclusions that are extraordinary in the extreme, and bordering on the absurd, we can no longer resist doubts and misgivings; and we find these doubts extending, not simply to the extreme conclusions that first aroused our suspicions, but to all the arguments presented, and then to the very system itself. For example, if we are asked to believe that the principles and methods of the higher criticism have shown that the second part of this book was not written by Isaiah, but by some writer during the exile; and if, in support of this, we are told that nowhere do these chapters claim to be Isaiah's work; that references are made to Jerusalem and the condition of the people out of harmony with Isaiah's time; further, that differences of style can be detected which support this view, etc., etc., we might be disposed to concede the point. But when, in addition, we are told that the same principles which lead to this conclusion show likewise that nearly or quite one-fourth of the first part of the book was not written by Isaiah or in his time, and that the second part can be and must be broken up into several parts, the products of different writers, whose contributions have been gathered by editors unknown, during periods unknown, we begin to hesitate, and to wonder when or where we are likely to stop, and to inquire whether in this business we may not be following a will-o'-the-wisp into marshes of bottomless absurdity.

I shall in this paper present some of the conclusions reached by the critics in their analysis of Isaiah xl.-lxvi., and leave the reader to judge whether they have not overshot themselves, and, by proving too much, lost their case.

With regard to chapters xl.-xlviii., Cheyne, in the article "Isaiah," *Encyclopædia Britannica*, says: "They evidently form a section by themselves, introductory to chapter xlix. They have

one leading idea, the great crisis impending over Israel and over Babylon. Babylon and her gods must fall that Israel may rise again with the glorious function of giving a religion to the world. The heathen monarch, Cyrus, is to be the instrument in God's hand to accomplish this (xlv. 1). The second part, beginning at chapter xlix., is written in the same delightfully flowing style as the first nine chapters, but it has this peculiarity—neither Cyrus nor Babylon is mentioned in it at all." . . . "The paucity of references to local characteristics of Babylonia is one of the arguments urged in favor of the Isaianic origin of the prophecy."

Of course, the critics cannot get much to support their theory from the local references in this part of the book. But they refer the lack of these, not to its Palestinian origin before the exile, but to its Palestinian origin after the exile. This is one of the reasons they urge why we should consider the main body of the prophecy as belonging to the restoration period.

Cheyne is a strong advocate for dividing and subdividing second Isaiah. He says: "Natural as the feeling against disintegration may be, the difficulties in the way of admitting the unity of chapters xl.-lxvi. are insurmountable." And when we wish to know what these insurmountable difficulties are, we are told, in the first place, that "literary and artistic unity is wholly wanting." But this does not seem to be an "insurmountable" argument. Ordinary readers do not feel the force of it. Even intelligent and learned readers have failed to see it. If it exists in such a marked degree, the evidence must be in the original Hebrew, for in our translation there are no transitions from grave to gay, from "the liquid smoothness of honeyed rhetoric" to the harsh and dissonant tones of rugged and unadorned composition that grate upon the ear and offend the taste.

Of course, every reader notices a variety of tone—sternness in one part, and most pathetic appeals in another. The description in lii. 13-liii. 1-12 of wonderful self-sacrifice and suffering, and the description in chapter lx. of the glories of the Messianic kingdom, are in very different strains. But it does not seem to the ordinary reader that the author has changed. The thought that the subject has changed satisfies him, and he is content to think of all as proceeding from one author, who had the faculty of writing in a strain suitable to his subject. But these critics are so rigid in their ideas and theories that every change of tone calls for a



change of author. Versatility was a thing unknown to any of the sacred writers, except the sopherim or redactors, and their versatility knew no bounds. Apply this rule of the critics to Shakespeare, and how many authors would we require? Certainly, the same man never originated "King Lear" and "Falstaff," or "Hamlet" and "Iago"; and, applying this rule to the New Testament, we cannot believe that the same person delivered the Sermon on the Mount and the discourse in Matt. xxiii. If we are to give up our long-cherished opinions about this book, and suppose that Isaiah did not write the second half, and that he did not write much more than two-thirds of the first half, and that the second part is the product of many authors at far-distant times, we must have better reasons than the mere *ipse dixit* of a critic, or a whole school of critics, that "literary and artistic unity is wholly wanting."

We find, however, special reasons given in addition to this general one. We shall look at some of these. The following account is given by Cheyne of this treatise ascribed to "Second Isaiah":

"There are portions of xl.-lxvi. of Palestinian origin, and some were composed before the exile and some after the exile. . . . These portions are partly imbedded in, and partly appended to, a work written at the close of the exile by a true, though literary, prophet, well acquainted with the more archaic, and less purely literary, prophet Isaiah, but not without numerous peculiarities of his own. These assertions and appendices are seven in number."

This is, surely, a sufficiently complex composition. And there ought to be, one would think, very clear evidences and very distinct lines of cleavage, or historical proofs, to enable the critics to make out, with any certainty, such a scheme. Well, the writer of the article "Isaiah" in the *Encyclopædia Britannica* actually divides the whole section into its original component parts, pointing out the date of this part, and the date of that, and the circumstances under which each was written.

To one who is not a critic, this seems a very intricate and difficult task; and he might think the person undertaking it would show some modesty and some misgiving as to the absolute certainty of the result. And especially would one think this when the circumstances of the case are considered. (1) The

book in question is, at the very latest date fixed by any one for its composition, 2,500 years old. (2) It refers to and describes events about which very little is known, except what the work in question tells us, or what is told us by other records of a brief character, not more authentic, or better accredited, than itself. For we must remember there is no body of independent contemporary history by which we can judge Isaiah. (3) We must further consider this book is written in a language that has not been a spoken language for 2,500 years.

In these circumstances, one would think it a very difficult task to analyze the composition and show that it could not have been written by such and such a man, and must have been written by others, at such a time and place. To show from niceties of style, terms of expression, idioms, obscure allusions, slight references to customs, etc., just what parts belonged to this period, and what to that; *e.g.*, what was written before the exile, and what during the exile, and what after; what was composed in Palestine, and what was composed in Babylonia.

Yet difficult, perplexing, and impossible, even, as such an undertaking might appear to the ordinary mind, it presents no serious difficulty at all to your well-trained modern critic. That is only ordinary everyday work for him. And the more ancient the document, and the less of history bearing upon the time in question, the easier the task. He then can cut and carve with a freer hand, and patch and piece with the greater confidence; for if history does not supply the needed data, he can assume the data; or he can construct a history of the period that suits his theory, and so all is satisfactory.

An illustration of this framing of history to meet the exigencies of a critical theory we find in this article on Isaiah in the *Encyclopædia Britannica*.

There are several prophecies in the first part of Isaiah which critics find no proper occasion for in the records that have come down to us. So an invasion of Judæa is assumed by Sargon, 711 B.C. At that time, Sargon sent a force against Ashdod. "Judah was confederate with Ashdod," so it is assumed, and suffered a sad infliction at the same time. Isaiah says nothing about it. The chronicles of the time that have come down to us do not mention it. But, nevertheless, the critics have found it out. They see through the whole business—though, for some

reason, contemporary writers and chroniclers entered into a conspiracy of silence about it. Sargon invaded Judæa, 711 B.C. What is the proof? Why, ample and convincing! It is this: There are four or five prophecies in Isaiah which the critics cannot very well work into their scheme without such an invasion; consequently, such an invasion must have taken place. Can anybody doubt that? (*Encyclopædia Britannica*, xiii. 378.)

We are told that there is a main body, or trunk, of this second Isaiah, with several appendices, or insertions. These appendices are gathered from various sources, and, with more or less success, woven into a whole, which has the appearance of a composition by one author, and a certain unity as such. And in this undertaking the framers of the document succeeded wonderfully well. For the whole world has been imposed upon until these latter days, when the German critics began to subject their work to a searching analysis that misses nothing, to a minute verbal criticism and an inductive process that solves the most intricate problems. And, of course, as soon as this composition, with its plausible unity, was touched by this Ithuriel spear, the real facts of the case, so long hidden, spring into view. The majestic Isaiah becomes a myth, and his book, or what we have all regarded as his book, is found to be a mere mosaic, or patch-work—cleverly and cunningly put together, it is true; still, after all, a mere composite structure, the product of the sopherim. And, now, we are not modestly asked to look at this as a theory; it is presented as the final result of thorough and honest criticism, and it is more than hinted that if we refuse to accept it we are opposed to all the learned, slaves to tradition, and hopelessly prejudiced.

The following account is given of the seven insertions or appendices: The trunk itself is described as a "work written at the close of the exile by a true, though literary, prophet, well acquainted with the more archaic, and less purely literary, prophet Isaiah, but not without numerous peculiarities of his own." Into this work this author, or editors after him, inserted certain passages, which our modern critics are able to detect and separate from their surroundings or context.

The first of these mentioned is Isaiah lii. 13-liii. 1-12. "This passage belongs to a time of persecution. It should be taken with lvi. 9-lvii. 1, which is in the same harsh, but strong,

style, and has a large number of distinct historical data. The strikingly Palestinian character of the scenery, lvii. 5, 6, the presumed reference to persecution in lvii. 1, and the correspondence of the sins imputed to the people with pre-exile circumstances, seem to favor a reference to the persecution of Manasseh."

These, it seems, are the grounds on which the Isaianic origin of these two "insertions" is set aside. They are allowed to be Palestinian in scenery, and to be pre-exile in date, but, for the reasons given above, they are put in the time of Manasseh. Such reasons can hardly be considered irresistible. The believer in the Isaianic origin of these wonderful chapters is not very much staggered by them.

"Next comes insertion No. 3, a short prophecy, complete in itself, lvi. 1-8, directed against Jewish pride of race. The circumstances presupposed are neither those of the age of Isaiah, nor yet those of the latter part of the exile. (a) The temple is in existence, vs. 4, 5; (b) a special duty is inculcated, which was specially enforced in the age of Jeremiah (xvii. 19-27), and that of Nehemiah (xiii. 15-22). If we further consider the apprehensions of exclusion from religious privilege expressed by the eunuchs, we can hardly doubt that the period of Nehemiah (when proselytes began to gather to Jerusalem) is that to which this prophecy belongs—a period characterized by legal rigor, etc. (see Neh. xiii.)."

Now, look at these reasons for denying the authenticity of lvi. 1-8. The argument is just this: There is an amount of religious rigor expressed in this passage that is out of keeping with the times of Isaiah. That prophet could not reasonably be supposed to exhort the people in this way. Hence the passage must be placed in the time of the restoration. But, we may ask, is this a convincing argument? Do the critics know the times of Isaiah sufficiently to be sure that an exhortation to such duties as are here mentioned would be out of place—keeping judgment, doing justice, keeping the Sabbath, a word of encouragement to the stranger that had joined himself with Israel? Are the critics sure there were no proselytes in Isaiah's time? And with regard to the eunuchs, what is there in the passage inconsistent with what is known of Isaiah's time? The language here is very natural as a word of encouragement to an isolated class, showing them that while they were deprived of that which every

Jew valued so highly, the honor of posterity, they could yet, upon obedience, enjoy a greater blessing than sons or daughters, namely, the favor of God, and a place in His house—not a position in the priesthood, but in the spiritual house of God. We know of nothing in the period of Nehemiah that would make such sentiments more suitable to his time.

But the particular difficulty here is the reference to the Sabbath. The critics do not like to allow that any admonition was given in Isaiah's time to keep the Sabbath.

“Another isolated prophecy is chapter lviii. 1-14. The stress laid upon fasting of the heart points equally to the post-exile period (see Zech. vii. 5). . . . Whether this chapter comes from the same author, or simply from the same period, with chapter lvi., it is neither possible nor of any importance to determine.”

These are the grounds on which the authenticity of chapter lviii. is denied. Are they adequate? Does any one feel that these are reasons sufficient for giving up its Isaianic authorship? The argument has force only on the supposition that fasts were not observed, and not even known, as obligatory in the eighth century, B.C. Can this be proven? Was the day of atonement, to which this fifty-eighth chapter is supposed to refer, unknown at that time? This is what the critics assume; they argue all through on the supposition that neither Leviticus nor Deuteronomy had any existence in the time of Isaiah. But this is just one of the points in dispute with the modern higher criticism. And these passages in Isaiah that refer to the Sabbath and to fasting, and that speak against worship in high places, are among the evidences brought forward by those who hold to the Mosaic origin of the Pentateuch. Hence all the eagerness, by unfair criticism and confident assumption, to get these passages relegated to a later period. The old method of reasoning in a circle, which is made to do yeoman service against the historical books, is here used against Isaiah. The argument is this: The Mosaic institutions were unknown before the time of Josiah, because there is no evidence in history of their existence. And the many references in the historical books which we find implying the Mosaic ordinances are the work of a later hand, because these institutions did not exist prior to Josiah's time. The real reason for trying to put chapters lvi. and lviii. in a post-exile period is

the clear testimony they give to the Sabbath law, to fasting, and to the importance of worshipping in God's house in Jerusalem.

"From the same school, too, if not from the same author, must have proceeded chapter lix. It has no distinct connection with chapter lviii., but the tone is similar. The first part of the chapter presents affinities with the Book of Proverbs."

This is the only reason offered against the genuineness of this chapter. That there is nothing in it which militates against its Isaianic origin need not be urged. It is simply assumed that this chapter must have sprung from the same school as the immediately preceding, which is reasonable enough. But there is nothing to show that either it or its predecessors were not written by Isaiah.

Sixth insertion: "The prophecy (lxiii. 1-6) is one of the most obscure in prophetic literature. How unlike the rhetoric of him whom we are accustomed to call the second Isaiah! At present this is an isolated passage, but its affinities are with lix. 15-20 and chapter xxxiv. It is probable that chapters xxxiv., lix., and lxiii. 1-6 were all occasioned by the same contemporary circumstances. It is certainly inconsistent with the idea that it belongs to second Isaiah to find in it a battlefield in Edom, when the grand object of the second Isaiah is to help the Jews to realize their coming deliverance from Babylon."

This is practically all that is offered as a reason for denying Isaianic authorship to this whole passage from lii. 13 to lxiii. 1-6. And it may be left to any candid reader to say whether a strong case has been made out—whether, indeed, any case at all has been made out. Not one single thing has been mentioned that suggests a serious difficulty. Nor has any serious difficulty been urged against the genuineness of xl.-xlviii. except the reference to Cyrus in xlv. 1. And the force of this argument turns upon the admissibility of specific prophecy. If it be assumed that a direct personal prediction like this is impossible, then, of course, the Isaianic origin of this chapter, and, perhaps, of this section, must be given up. For the particular account of the overthrow of the city and empire given in chapter xlvii. is as impossible on this assumption to a man living in Isaiah's time as the naming of Cyrus. No human sagacity or foresight could have written chapter xlvii. any more than chapter xlv., yet chapter xlvii. is no more minute and explicit than some passages allowed to be

genuine in Jeremiah that describe the fall and ruin of Babylon.

If, however, the common view of prophecy is tenable, then there is nothing in these chapters beyond the reach of Isaiah or any other man at any period whom the Lord chose to enlighten.

The common interpretation bases itself upon this as a fact that Isaiah was under special divine guidance. And this is not altogether denied by the school of higher criticism, especially the conservative members of it. But their idea of inspiration does not extend much, if any, beyond a high degree of sagacity. The prophet speaks to his own generation from the standpoint of his own times, and what it is possible to foresee from this standpoint, and from a very shrewd analysis of the existing tendencies, God can inspire His prophet to see and proclaim, but no more. If this be a correct and exhaustive account of prophetic inspiration, it would be difficult, if not impossible, to maintain the genuineness of xl.-lxvi. of this book, and probably the same difficulty would be found in defending the Isaianic authorship of most of the chapters in the first half of the book that are questioned.

But the difficulties the critics raise all vanish like a morning mist before the sun if the ordinary view of divine enlightenment or revelation is accepted.

With reference to the remaining part of the book, lxiii. 7-lxvi., the author from whom we have been quoting, the Rev. T. K. Cheyne, says: "Looking at it with eyes that strive to be impartial, we cannot resist the impression that it has come down from the restoration period, but that it was written at different parts of that period."

The instinct of the modern critic to pull down to the exilic and post-exilic period all that is supposed to be more ancient, and to disintegrate and reduce to the smallest kind of scraps all that is generally supposed to have anything of unity and homogeneity, is irresistible. This has become a craze with them, until they seem to regard it as the chief end of criticism to divide and subdivide, to break up and reduce to its original atoms any piece of literature that falls into their hands. And another peculiar passion with them is to find as many authors as possible for a given composition. The man who finds most is the cleverest and most learned of the school.

I do not think there are no difficulties to be met with in the interpretation of Isaiah; but, to my mind, the methods proposed

by the modern critics of solving difficulties that may appear in this profound and sublime book are altogether unsatisfactory. They are too artificial. They too easily lend themselves to any whim or vagary that may arise in the mind, justifying with equal plausibility results as wide asunder as the poles.

H. GRACEY.

*Gananoque, Ont.*

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THE TOTAL-ABSTAINER'S HYMN.

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I promise Thee, sweet Lord,  
 That I will never cloud the light  
 Which shines from Thee within my soul,  
 And makes my reason bright ;  
 Not ever will I lose the power  
 To serve Thee by Thy will,  
 Which Thou hast set within my heart,  
 Thy precepts to fulfil.

Oh, let me drink as Adam drank,  
 Before from Thee he fell ;  
 Oh, let me drink as Thou, dear Lord,  
 When faint by Sychar's well ;  
 That from my childhood, pure from sin,  
 Of drink and drunken strife,  
 By the clear fountains I may rest,  
 Of everlasting life.

—*Cardinal Manning.*



## THE INTIMATE CONNECTION BETWEEN FAMILY AND SOCIAL RELIGION.

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**E**ARNEST Christian workers are endeavoring to devise means for interesting the young in church work, and so saving them to the church. There is a tendency for many of our young people to drift away from the church; and many who ought to be in the church are found outside of her pale. Why is this? There must be a cause somewhere. To discern the cause is worth a great deal in effecting a remedy and providing an antidote.

Where, then, shall we look for the cause? Is it in the social life of the community where so many of our young people imbibe principles which lead them to ignore religion, and forsake the church of their fathers? But there are moral principles in every soul which awaken desire, determine choice, and guide to place and position in the social world. These principles had their birth in the earliest mental and moral development of the man. We must, therefore, go further back than the social environment to find the true moral cause. The man comes into the social atmosphere of the world life with tastes, habits, convictions, and ideas of life which necessarily play a most important part in forming his environment, and determining his spiritual destiny. Where were these traits of character generated? Where was the man moulded into that type of manhood which, more than anything else, determines his relationship to the world and to the church? It was in the family. According to our church reports, there seems to be a decline of family religion. If so, we need not wonder at many of our youth growing cold toward religion, and indifferent toward the church. It will confirm this conclusion if we show that the religious state of society depends on the religious character of the families composing it.

We use the word society in a broad sense, as embracing the aggregate of humanity in any region, collectively considered, in all its varied relations and activities. This definition embraces all narrower conceptions of the word—for the many forms part of the whole.

But what is social religion? Is such a thing possible in any definite sense? In moral philosophy religion is often distinguished from morality; but in scriptural theology they are identical—morality being the practical side of religion. Some would reduce religion to emotion and feeling awakened by the consciousness of God and duty. This was the idea of Schliermacher. There is truth in that doctrine, but not the whole truth. We cannot separate religion from the intellect. It has its seat in the whole nature of man. If we define religion to be right feelings toward God, recognized and apprehended as an object of worship, love, and obedience, it is expressed as emotional and as intellectual. In this idea of God we have the objective and subjective—God, as a being, objectively viewed by the mind; and the soul subjectively conscious of love, reverence, and worship. This is religion in the individual.

But how far can this conception be realized in society? It is a law in logic that as the meaning of a term increases in extension, it decreases in intension. Extend, therefore, the sphere of religion from the individual to the family, it loses in depth, or comprehension; and from the family to the community, it loses still more. Religion, therefore, as a necessity, must become a more formal and objective thing in society. Nevertheless, there are ways in which society can recognize God and be moved to feeling, worship, and obedience. We hear of nations recognizing, or ceasing to recognize, God, and, as a result, a blessing or a curse resting upon them.

In speaking of social religion, we must regard society as a spiritual organization. It cannot be considered merely as an aggregate of human beings, placed in juxtaposition, and bound together by some physical tie. That would make human society little different from a flock of sheep, or a herd of cattle. Milton says that "all human society must proceed from the mind, rather than from the body." If it proceeded from the body, we would be nothing better socially than animals; and to speak of social religion with such a conception would be absurd. But we do not conceive of society in that light. There are higher bonds of relationship in the idea of society. These bonds are spiritual. They belong to mind and to conscience.

Again, society is a complex unity, divisible into its simple elements. The simplest social element is the family. If so, it

seems clear that there must be a very intimate connection between family and social religion. There is a sense in which the individual is the unit; but, from the religious standpoint, it is more important to regard the family as a unit. It is the smallest form of society, and in that sense is the unit. Moreover, it is the most spiritual union on earth. Consisting of parents and children, its members stand to each other in a relationship not possible in any other organization of mankind. There is a natural and a spiritual life which makes the members to each other what they can be to no other person. Religion is a great spiritual factor in the family life; and where it is wanting an irreparable loss is sustained in the development of the higher family relationships. The parents' faith, the parents' morals, the parents' character, along with the vital associations existing between the several members, all combine to make family religion a mighty force in social life and activity. The family is the mould in which types of character are formed, which, in turn, give character and religion to society. As the children of such homes go out into the world, they carry with them a spiritual influence which makes itself felt everywhere; and as they become factors in the great social life of the world, their life is a moral force acting and reacting upon others.

If this be true, what a mighty power would be brought to bear upon society were all our church families homes of piety, religion, and truth! If from these homes there went forth men and women imbued with the high and spiritual ideas of religion, as it respects God and humanity, would there be the sad cry we constantly hear concerning the large number of our young people who are lost to the church—a cry which respects those who were brought up in professedly Christian homes, baptized in the church, and who ought to be friends and supporters of the church? With truly religious homes in our churches, society would become more religiously moral, more God-fearing, and would frown down many forms of wickedness which are at present tolerated without compunction. We are not advocating a Utopian theory of paradise on earth under present conditions, but stating soberly what almost seems to be a truism—that, were all the families represented by professing Christians in our churches truly religious homes, social religion would be a much more real thing than it is at present. The unruly elements would be much more in subjection. But, as society at present exists, there are principles at work which do

not make for righteousness. When our young people leave home without a character religiously formed, these pernicious principles too often act as a poison on their spiritual nature. The world is full of ideas of life and conduct which are clearly at variance with the Word of God. Many of the young, on leaving home, imbibe these principles, and their life soon conforms to them. And why? Because their ideas of life and religion, formed after the family pattern, will not stand the strain, are easily got rid of, or, perhaps, fall, only too easily, into line with the false ideas prevalent. What the church needs most of all is a revival of family religion, so that society may be lifted up to a higher religious plane, and then many of those pernicious principles and influences which lead away our youth would be rooted out. It is an historical fact that the decline of social religion begins with the decay of family religion. When the real spiritual training of the young is neglected; when the example of the parents and the general life of the home is not toward godliness; when what is seen and heard is chiefly business and sharp transactions, envious remarks about neighbors, criticisms of Christian behavior, talks about style and fashion; when the mind is fed with a light and trifling literature, often false and always dangerous, then we may look for social deterioration, and, as a natural result, an exodus of our young people from the church. Christian workers can never afford to forget that the home is the nursery where the man is developed, where he receives that moral bent of life which he will carry with him wherever he goes.

The evidence of social irreligion is only too manifest. It is not so much gross immorality that we complain of as an unspiritualness, an irreligiousness, which pervades the whole mass—an unspiritualness which has immoral principles wrapped up in it. In almost every department of life and activity—the political, the commercial, the social, and, in some respects, even the religious—the public conscience tolerates much that is positively immoral, and much more which, to say the least, is very questionable. Much of this social dishonesty is acted in the name of business, and by such sophistry the individual conscience is silenced. Among all classes there seems to be a growing obliviousness to God and holiness. Now, we do not wish to be understood as raising a pessimistic howl about the world—or the

church, either—going to wreck. There are many notable exceptions. This is an age of grand achievement in every department of human activity. Multitudes of consecrated men and women are cheerfully giving themselves to the work of the Lord against the mighty. But, while we gladly see all that, we cannot close our eyes to the other side of life in our midst. Look from the various standpoints, and we cannot fail to notice the dark colors blending with and often overshadowing the good. And, moreover, we see the evil, in some instances, out of all proportion to the good. A single example will corroborate that statement, and, illustrate what is meant. The money given by Christian nations for the upbuilding of Christ's kingdom is trifling in comparison with the gigantic sums paid for intoxicating drink alone, not to mention any other of the selfish indulgences of the age. Pessimism is a bad thing. It is unbelief. But a blind optimism is equally bad. We want to know the truth, and then we will see where to apply the remedy. Now, we believe that the moral root of a large proportion of this social irreligion is the decay of family religion, and, therefore, the most effective remedy will be the revival of home religion. Then our homes, filling society with strong religious men and women, would soon create a spiritual atmosphere and set in operation principles of godliness which would prove a strong tower of help for the weak and undecided, as well as an opposing force to the unruly and the godless.

What is the cause of the decline of religion in so many of our Christian homes? This is a very busy age. An eager pursuit of wealth seems to characterize it above every preceding age. When this thirst for gold becomes the paramount object of a man's life it creates an unspiritual state of mind, which defiles the heart, and even sears the conscience. Families of wealth and culture are centres of influence, which extends far beyond themselves, even to the lower strata of society. The disease is contagious and soon spreads.

The history of Scotland of the past and Scotland of the present is most instructive in this respect. Society there is not as religious as it once was. A recent writer, accounting for the decay of Sabbath observance, says "that the Cotter's Saturday scene is becoming a rare spectacle in many of the influential homes of Scotland." True, there are many pious families there still, and they are the salt of the nation; but that a decay of

family religion has taken place, accompanied by social irreligion, is an undeniable fact. Doubtless, many causes co-operate to bring about such a decay, but one of the chief causes is a world life completely absorbing the attention of the heads of families. It is a cold wave of the world life entering into the home life, reducing religion, first, to a lifeless form, and, finally, in many cases, causing it to disappear altogether. But whatever may be the cause, it remains a fact indisputable that society is invariably affected for the worse by the decay of family religion. And as society deteriorates, so we may expect the youth from our homes who will soon enter into life to imbibe its principles, and drift away from religion and then from the church.

The church also, as a department of society, shares in the same degeneracy. The family is also the social unit of the church. The pulpit may faithfully declare the truth, but unless the truth enters the home, to mould the thought and life of each of its members, no permanent result is likely to follow in the way of social religion. Even the pulpit itself, supplied from our homes, is liable to feel the blight. Individuals may be influenced, but society never, until the homes of our land become centres of evangelical piety. Christian workers may labor faithfully, and be blessed in their labors; but, we believe, the permanency of their success depends largely on how they can awaken a religious family life in the community. The church is not the immediate social power of true religion. It is the family. Our homes are the distributing points acted on by the church, but, in turn, acting on the church, and distributing religious influences over the whole community.

There is nothing but praise to be accorded to those devoted souls who are laboring to rescue the perishing, to lead the wanderer back to the fold, and to maintain a church life which shall hold the young. But would it not strike more directly home to the root of the evil if we could heal the fountain head whence the evil originates, and seek by every means in our power a revival of family religion? We must have a purer and more religious social life, or we cannot prevent our youth from falling away, for they must live and move and have their being in the social atmosphere of the community in which they live.

Exception may be taken to much that has been stated. Nevertheless, it remains true that one of the most serious hin-

drances to the church in her work is the decay of family religion. Here is where we most need a great revival. Let the home be pure and holy, and the characters formed there will come forth—to live in society, to mould and bless society.

B.A.

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AT LAST.

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When on my day of life the night is falling,  
 And, in the winds from unsunned spaces blown,  
 I hear far voices out of darkness calling  
 My feet to paths unknown.

Thou who hast made my home of life so pleasant,  
 Leave not its tenant when its walls decay ;  
 O love divine, O Helper, ever present,  
 Be Thou my strength and stay !

Be near me when all else from me is drifting—  
 Earth's sky, home's picture, days of shade and shine,  
 And kindly faces to my own uplifting,  
 The love that answers mine.

I have but Thee, O Father ! Let Thy Spirit  
 Be with me, then, to comfort and uphold ;  
 No gate of pearl, no branch of palm I merit,  
 Nor street of shining gold.

Suffice it if, my good and ill unreckoned,  
 And both forgiven through Thy abounding grace,  
 I find myself by hands familiar beckoned  
 Unto my fitting place—

Some humble door among Thy many mansions,  
 Some sheltering shade where sin and striving cease,  
 And flows forever through heaven's green expansions  
 The river of Thy peace.

There from the music round about me stealing  
 I fain would learn the new and holy song,  
 And find at last, beneath Thy tree of healing,  
 The life for which I long.

— *Whittier.*

## THE NEW THEORY OF MISSIONS IN ITS PRACTICAL BEARINGS.

IN our last paper we tested by scripture alone, appealing neither to tradition nor authority, the theory of "the ages of the kingdom," as set forth by Drs. Gordon and Pierson. We found it without support from God's Word. We now propose to show that, far from being legitimately deduced from "the various testimonies of the inspired Word," the theory is repugnant thereto, a baseless fabrication, constructed out of passages misinterpreted, and that Dr. Pierson's nomenclature is also unscriptural.

We have seen that Dr. Pierson's first age is not referred to as an "age of the kingdom," and cannot be an *æon*, as defined by him, or taught in scripture; nor is his second age, as "outlined" by him, found in scripture. The *æons* (Heb. ix. 26), of which the manifestation of Christ was the consummation, are never spoken of as one long *æon*. This unification of the ages before Christ's advent is purely arbitrary. Dr. Pierson says it was "past when Paul wrote," and speaks of it as "the past age." Not so God's Word. The only passages which, even in the Authorized Version, seem to favor such an idea are Eph. ii. 2, 3, 11; I. Pet. ii. 10; Heb. i. 1. But Dr. Pierson knows Greek, and he should not mislead the ordinary reader by referring to the first of these passages in this regard. The phrase used therein, *to æon tou kosmou*, is not an *æon* of the kingdom at all, but "the age of this world"; not a period of time at all, not "the past age" of Dr. Pierson. The use of the phrase is ethical, not temporal, correctly rendered "the course of this world" (not age). Then, as to the phrase in the Authorized Version, "in time past," which occurs in verses 2, 11, and "times past," in verse 3, and also in I. Peter ii. 10, Dr. Pierson ought, in honesty, to have informed his English readers that it is a free rendering of the adverb *pote*—aforetime, and does not stand for "the past *æon*," meaning thereby a period whose beginning and end are "distinctly outlined." He should also have told them that the "time past" of Heb. i. 1 is the translation of an adverb *palai*—of old. Such "an induction of scripture testimonies," however, would not "suit the



crook of the theory"; so, by ignoring such tests, he professes to find an age, and calls it "the past *æon*," a phrase which is not in the Bible. Clearly, it is simply the invention of an ingenious theorist for a purpose.

Next comes "the third age," denominated by Dr. Pierson "this age" and "the present age," as contrasted with his "past age" and his "coming age." Let us see. The phrase "this *æon*" occurs in Matt. xii. 32, and elsewhere—*en touto to æoni*. But the words were spoken by our Lord before His ascension, so cannot refer to the age between Pentecost and the second advent, but certainly belong to Dr. Pierson's "past age." Again, in Luke xx. 34, "the sons of this *æon*" are said to marry. Is this peculiar to Dr. Pierson's third age? Does not "this *æon*" of scripture include his past age? Also, in Luke xvi. 8, we find "Sons of this *æon* . . . wiser than the sons of light." Surely no period of time is here "outlined." The phrase is evidently used ethically. So, in II. Cor. iv. 4, "the god of this *æon*" is spoken of. Was Satan not "the god of this *æon*" as much during Dr. Pierson's past as his present age? Yea, even more so, as his power has now been broken by Christ. In Gal. i. 4, Christians are said to be "delivered from the present evil *æon*," and, in Rom. xii. 2, they are urged "not to be conformed to this *æon*." Will any exegete affirm that the phrase, thus used ethically, "distinctly outlines" a period of time limited in the past and in the future respectively by a first and a second advent? Not, certainly, in these passages, is any such *æon* even hinted at. Nor can we find a single passage that does so. Clearly, Dr. Pierson's limit of his fancied age is arbitrary, and unwarranted from scripture, and his nomenclature is without authority from the Word of God.

What, then, of the "fourth age," which Dr. Pierson says is known as "the coming age"? The phrases "coming *æon*," "*æon* to come," occur in Luke xviii. 30. "In the *æon* to come, eternal life," Matt. xii. 32. The sin against the Holy Ghost shall not be forgiven "in the coming *æon*," Eph. i. 21. Christ sits . . . above every name that is named, not only in this *æon*, but also in that "which is to come." In Eph. ii. 7, we have, "That in the *æon* to come (plural) he might show forth the riches of his grace." Study these passages, and say by what process of induction or critical legerdemain can they be tortured into proving that there

is a particular age "outlined" in scripture which shall extend over a thousand years between a so-called second advent and the end of time. That doctrine must be read into the passages for a purpose, for it is not there. Think of it! He shall receive eternal life in the millennial age! His sin shall not be forgiven in the millennium! Christ's name is above all at the present time, and will be during the millennium! And yet this is all that scripture says of "the coming *æon*." Note well, no such phrase is found in the 20th chapter of Revelation, where alone the thousand-year period is mentioned. Again, in Heb. vi. 5, we read of men "who have felt the power of the coming *æon*." Can that mean the power of Dr. Pierson's fourth age, which is to be coercion, the sword, judgments, etc.? Impossible! No man, when this epistle was written, had felt that power. What, then, becomes of this fourth age? It is not in scripture. To whom is it "known as the coming age"? Not, certainly, to the inspired scripture writers; not to Bible exegetes. Sooth to say, it is known to dreamy premillennarian theorists, and to them alone.

As to Dr. Pierson's "fifth age," there is no controversy. It is, and is denominated in scripture, the *æon ton æonon*—the eternal age.

So much for the "ages" of Dr. Pierson. We have, on examination of God's Word, ascertained that they are not only, both as to limits and nomenclature, without scriptural warrant, but repugnant to the letter and spirit of God's Word.

Let us now ascertain if "the kingdom of God," as presented, is the outcome of a fair induction from the various testimonies of the inspired Word. Neither Dr. Gordon nor Dr. Pierson has given a definition of the phrase "kingdom of God," and it is very difficult to find out exactly what is meant thereby in this new theory of theirs.

We assert, and doubtless all admit, that God has a kingdom of nature and providence, viz., a dominion over all creatures, animate and inanimate, including man. The laws of this kingdom are natural, not spiritual or moral. But that dominion is not the kingdom of the grace of God. The kingdom of which we are treating is God's rule or dominion over men as spiritual beings; the laws of that kingdom are spiritual, binding on

responsible, moral beings. Shortly, it is "God's rule over man by his Spirit through the truth." Those who are voluntarily subject to this rule are loyal subjects of the kingdom of God. Those who will not have God in Christ to rule over them are enemies, and rebels, who shall be destroyed, and finally put under His feet.

This cannot be what Dr. Pierson means by the kingdom of God. He describes it as a something which was (1) dominion given to Adam at his creation, (2) "the sceptre of which was wrested from Adam by Satan at the fall," and held by him until, (3) after four thousand years, "Christ, in His temptation recovered the sceptre"; (4) represented during part of this interval by "an elect family and nation"; (5) possessed by Christ from His temptation till it was "interrupted by His ascension"; (6) offered by Christ to the Jews, but rejected by them; (7) existing in the present time in individuals, "in human hearts," "the kingdom of the Spirit"; (8) to be resumed when "Christ mounts the throne of this world at His return . . . the kingdom of the Son . . . an organization conspicuous and world-wide; a compact government"; (9) to be finally absorbed in the eternal kingdom of the Father.

What definition can be framed to meet such a disparate description?

We proceed to test the above description by the Word of God. Adam's dominion over the other creatures is not therein called the kingdom of God. Adam was a subject, not a king over God's kingdom. Satan's usurped dominion was rebellion; he held not the sceptre of God's empire; so it could not be wrested from him "by Christ in His temptation." As the nation of Israel only represented God's kingdom, it was not the real kingdom, but a type or symbol of it. Thus, according to Dr. Pierson, there was no kingdom of God during the ages which preceded the advent. It is equally certain that, during His life on earth, Christ was not king of the national Israel; there was no "visible compact organization" over which He exercised temporal dominion; He never sat on David's throne, nor did He "offer the Jews such a kingdom." The kingdom that was taken from the natural Israel (Matt. xxi. 43) was not temporal dominion as a nation, for they were then subject to the Romans. What Christ offered was Himself as spiritual king; this they rejected. When they "sought to make him king," in the national sense, He refused;

when they accused Him before Pilate of aiming to become "King of the Jews," the shrewd Roman saw through and ridiculed the charge as a wicked falsehood, accepted our Lord's disclaimer (John xviii. 36), and pronounced Him guiltless. There was thus no temporal, national kingship over Israel held by Christ "interrupted by His ascension." On the contrary, scripture everywhere (Phil. ii. 9; Acts v. 31; Matt. xxviii. 18, etc.) represents the ascension as the enthronement, the investiture of the Christ with regal power "as a prince" at the right hand of God, sitting on His Father's throne: doubtless the throne of God (Heb. i. 8; Rev. iii. 21). His kingdom, then, came (Acts i. 6-8) when the enthroned king sent the Holy Spirit on Pentecost with power to reign in the hearts of individual men, and "bless the nations." Such, according to scripture, though not according to the new theory, is the king, and such the kingdom which some who stood before Christ (Mark ix. 18) saw visibly coming with power before they tasted of death.

Ignoring all such scripture teaching, Dr. Pierson speaks of "the kingdom of the Son" as something not yet realized, which is only to begin when Christ shall return "with his warrior bride" for conquest. Not thus God's Word. In Col. i. 13 and I. Thess. ii. 12, we read of "the kingdom of the Son of his love" as present, into which saints have been called and translated. Why, in his impartial induction, does Dr. Pierson not include such passages; nay, in the very face of them, assert that during the present gospel age "the kingdom of the Son" is not, nor shall be, until his "coming age"? He is all wrong here; neither the phrase nor the idea of a "kingdom of the Holy Ghost," as distinguished from that of the Son, is known to God's Word. It is an unwarranted invention to fit the crook of a theory.

The only temporal, national organization in which God is said to be king was the nation of Israel. (See Isa. xxxiii. 22; xlv. 6; Zeph. iii. 15, etc., etc.) That was during Dr. Pierson's "past age," while Satan held the sceptre, and ruled the nations. Of this, he properly says it only "represented" the kingdom of God. It was not then the real kingdom. So when Christ came to Israel as the real king (John i. 49; Matt. xxi. 5; John xii. 13), He was not king of the nation, but of the real Israel (John i. 12; Rom. ii. 28; ix. 6). He had not at any time a kingdom of this world; His ever was a spiritual kingdom. Further, in Gal. iii. 19

we are expressly taught that the temporal kingdom was not to abide forever, but was a temporary provision until "the seed should come." He came; the representative symbolic kingdom was then fulfilled and vanished away; but, at the same time, the real kingdom was established under the Spirit of grace, Heb. viii. 13.

What now becomes of Dr. Gordon's "gap" in Israel's national history "between a glorious past and a glorious future"? Seeing that Jesus never was king in person, how could His national reign be "interrupted by His ascension," or resumed at a personal coming? Jesus of Nazareth never literally sat on the throne of His father David; never left it vacant. How, then, can He remount it? How can a "kingdom of the Son of man over that ancient nation," which never had an existence, be restored when Israel shall return to the Lord?

The phrase, "the kingdom of their Father," occurs in Matt. xiii. 43; and in I. Cor. xv. 24 it is said that Christ "shall deliver up the kingdom to God, even the Father." But, in both passages, this kingdom is not something distinct from that which now exists, and in which are found side by side "the sons of the kingdom and the sons of the evil one," only to be separated at the end of the age (Matt. xiii. 38, 40, 41). It is clearly a continuation thereof after the wicked shall be cast out of it. It is the completion of the kingdom over which Christ now reigns, when He shall have "put all enemies under his feet," abolished death, raised the dead, made all things new, and redeemed the creation from the bondage of corruption under which it is now groaning. This kingdom of glory shall be the same kingdom of the Son and Holy Ghost which now exists, free from sin, in which the righteous shall shine forth for the *æœv* of *æons*.

We have found Dr. Pierson's words true; the difference between the teaching of scripture and the new theory is "fundamental, vital." Scripture knows no "kingdom of the Spirit invisible, individual, distinct in nature or time from that of God's dear Son." It foretells no visible, temporal, extensive political organization, known as "the kingdom of the Son," during whose period no gospel is to be preached, and the Holy Spirit shall not convince, convert, and save men through faith, but coercion and judgment shall take the place of grace and persua-

sion. It knows nothing of a "warrior bride" consisting of glorified saints, not witnessing, serving, suffering for Christ in love, but judging the nations of living men, and reigning over them by force and carnal weapons. It knows no kingdom of the Father that is not a continuation of the present kingdom of the Son (Rev. iii. 2), no break in the continuity of the one eternal kingdom of God established by his Son from heaven.

Our reading of God's Word has led us to reject these ingenious distinctions of the new theory. There are not three kingdoms, one of the Father, another of the Son, a third of the Holy Ghost. The Godhead is not separated in its working into three distinct personalities, operating at different times. There is only one kingdom of God, under a variety of dispensations; it is eternal, unchangeable, founded by the eternal Son as mediator, administered by the eternal Spirit, subject to the eternal Father. It is essentially spiritual, a kingdom of love, established, administered, consummated by spiritual agencies. Its subjects are primarily regenerate men, through whom as instruments God carries it on. It shall continue forever, bestowing on God's saints glory and blessedness, when this world, with things of time and sense, is no more.

Such is the kingdom we find in scripture, something "fundamentally and vitally" different from a kingdom of this world, over men in the flesh, administered by risen saints for a thousand years, by natural agencies, for which the new theory tells us to look as near at hand. For us there has been given to our Lord Jesus Christ "dominion and glory, and a kingdom, that all the peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed." It is the kingdom of God, Father, Son, and Holy Ghost, "the King of the ages (*æons*), incorruptible and invisible, the only God, to whom be honor and glory unto the ages of the ages. Amen."

Other features of the new theory call for full consideration. They regard the church and its relations to the kingdom of God. Dr. Gordon says :

"Until Jesus Christ came down in the person of the Paraclete, and took His place in the midst of His brethren, the church did not begin. But so soon as He had done so, and even one or two had been added to the Lord, then had the true Ecclesia been established. . . . Additions have been made to this church, and such additions shall go on

until the last disciple from both Jews and Gentiles shall have been gathered. Then will the church be caught up to meet the Lord in the air, etc. This one new man is a body not voluntarily associated, but sovereignly elected and indwelt by the Holy Ghost. . . . That election is a kind of divine conscription for the army of Immanuel, and when this army shall have been completed the Lord will take personal command of it, and with it march forth to the final conquest of the nations. . . . The gathering of this church extends from advent to advent."

All this means that the true church consists exclusively of the elect who, between the day of Pentecost and the so-called second advent, are made partakers of the Holy Ghost. Dr. Pierson tells us: "The word church, *ecclesia*, means an elect or out-called body of believers."

The above gives a description, so far as the Christian church is concerned, of what is commonly understood as the church invisible. (West. Confession, chapter xxv. 1.) It is, however, clear that the new view shuts out from the *ecclesia* God's elect under former dispensations. Righteous Abel; Enoch who walked with God; Abraham, the friend of God; Moses, David, the prophets, the penitent thief—in a word, all God's people before the day of Pentecost—are not of the church, and will not be caught up among the saints at the so-called first resurrection, nor will they return with the Lord to reign over the nations.

As when the church is caught up the Holy Spirit is to be withdrawn, and His dispensation is to end, the work of witnessing and calling out God's elect must cease for a time. Shall that work continue after the Lord's supposed return? Dr. Gordon seems to indicate this when he speaks of a literal outpouring of the Holy Spirit, as there was a typical outpouring on Pentecost. But we have considered this already, and shown that the idea is unscriptural. Here, let us add that, according to Dr. Gordon, after our Lord's return we should then have His presence in person, His indwelling by the Spirit, and the Spirit's work contemporaneously; which (John xvi. 7) he declared was inexpedient and could not be. We should have Dr. Pierson's "invisible" kingdom of God and the visible kingdom co-existing, the persuasion of the Word and coercion by the sword going on at the same time. This confounds us; we prefer to accept Christ's own teaching that He will be with His witnessing church till the consummation of the age (Matt. xxvii. 20) by His Spirit, while personally the heavens shall receive Him until the "restitution of all things" (Acts iii. 21). In this connection we may further

direct attention to a statement of Dr. Gordon's regarding the work of the Holy Spirit, viz., "God does not send His Spirit directly upon the unbelieving world." What can he mean? Surely not to contradict the words of the Master Himself, "When he is come, he will convince the world of sin, because they believe not in me." Does the theory need such support? But we must leave the matter there.

The relation of the church to the kingdom is thus set forth by Dr. Gordon :

"The church occupies the parenthesis between Israel's national rejection and judgment, and the resumption of that ancient nation" (at our Lord's return).

Dr. Pierson says :

"Israel is always distinct alike in history and prophecy from both 'church' and 'kingdom,' and all these are to be distinguished from the Gentiles or nations. . . . In neither the past nor coming age is the church found; that seems to fill the interval between *Christ's sufferings and His coming in glory.*"

As scripture is not given in support of these assertions, we cannot criticize the ground on which they are supposed to rest; but if I. Peter i. 11 is intended by the words in the extract which are italicized, we can only express astonishment at the bold wresting of scripture it exhibits.

But what saith the Word in reference to the church as related to the kingdom? Dr. Pierson says the word *ecclesia* means an elect or out-called "body of believers." The last word should not be in the definition of the term, if by believers Christians are meant. For before there was a Christian believer there was a church (Acts vii. 38) in the wilderness. Christ spoke of a church before Pentecost (Matt. xviii. 17). That was the Jewish church. Then a church is spoken of consisting of heathen (Acts xix. 41), and churches are mentioned (Phil. iii. 8, and Rev., chapters ii. and iii.) which contained men who were not *believers*, but "enemies of the cross of Christ." We cannot allow the term *ecclesia* thus to be narrowed in order to bolster up the theoretical assumption that the church of God began at Pentecost, and ends at the so-called second coming.

Although the use of Peter's vision seven years after Pentecost has been shown to be a perversion of scripture, and to afford no proof that the church was then "let down from heaven," it may be of use here to insist that during these seven years the Christian church consisted of Israelites, and the command of God, as



revealed in that vision, was necessary to allow Gentiles to enter in (Acts x. 28, 48; xi. 12, 18; Ephes. iii. 6); necessary for the revelation of the mystery "that the Gentiles should be fellow heirs and fellow members of the body of Christ." Till then Jews and Gentiles stood apart, separated by the law of Moses; but from that time forth (I. Cor. xii. 13) Jews and Greeks were baptized into one body. "The middle wall of partition was broken down, and Jews and Gentiles were builded together for an habitation of God in the Spirit."

But is the church always distinct in history and prophecy from both Israel and the Kingdom and the Gentiles? In Romans, chapter xi., Gentiles are, in a figure, represented as "grafted" into the Jewish church, and enjoying the covenant privileges. In Gal. iii. 29, Gentiles are called "Abraham's seed and heirs according to the promise." In Gal. vi. 16, Christians are blessed as the Israel of God. In Heb. viii. 10 the new covenant in Christ is made with the house of Israel. In Heb. xii. 22, 23 the church of the firstborn is said to have come to Mount Zion . . . the heavenly Jerusalem. Revelation, chapter viii., under the figure of 144,000 redeemed out of Israel's tribes, tells of a great multitude out of every nation. Other passages may be added, but these show how utterly unscriptural Dr. Pierson's *dictum* is. Again, in Old Testament prophecies, such as Isa. ii. 2; lx. 12; Psalm ii. 2, quoted in Acts iv. 25, the Gentiles are spoken of as forming the kingdom of God. So far as being distinct from it, Israel was once the kingdom of God. The kingdom was taken from it and given to the Gentiles, and now is identical with the Christian church over which Christ reigns, and will ultimately include all the nations (Rev. xi. 15; Psalm ii. 8).

But Dr. Pierson himself, in his statements, shows the identity of the church and the kingdom. He says: "During the present evil age the kingdom undoubtedly exists . . . in human hearts . . . every loyal disciple is a little empire ruled by the King." Are these loyal subjects not the elect who constitute the *ecclesia*? Do not the same individuals, taken collectively under Christ, their Head and their King, form "his body which is the church" (Col. i. 24), and His "kingdom" (Col. i. 13)? Yet the new theory says "the church is not the kingdom." Strange misconception and contradiction!

Visible *ecclesiae* were organized by the apostles wherever they

went. These, Dr. Pierson says, although they "embraced true disciples," were merely human organizations, and not *the* visible church; nevertheless, in God's Word (I. Cor. xi. 16 and I. Thess. ii. 14) they are called the churches of Christ and of God. If these did not contain the church and the kingdom, what did? In I. Peter ii. 9 that visible church is spoken of as "an *elect* race, a *royal* priesthood, a people for God's own possession." Nay, in Rev. i. 16 we find Christ "made us to be a kingdom." Certainly, the reader will find it hard to reconcile the doctrine of the new theory with scripture.

According to Dr. Gordon, the *ecclesia* is only preparing the way for the kingdom, doing John the Baptist's work. It is a number of individuals called out by "a divine conscription" to form the army which, by and by, shall come down from heaven in spiritual bodies and march as "the warrior bride," under the command of Jesus Christ in person, to the conquest of the nations. Then they shall establish a national "kingdom of this world," an organization conspicuous and world-wide, "a compact government" of men in the flesh. In support of this assumption the only passage we can find is Rev., chapter xix., from v. 11, and xx. to v. 6, particularly verses 4 and 6. But this vision, with its prophetic symbolism, is surely too slight a foundation for so weighty a conclusion.

More might be written regarding the unscriptural features of this new theory; perhaps some may think too much has been written, but it appears a present duty to examine fully the claims of the theory which is being presented on platform and in missionary reviews by eloquent men, possessed of pre-eminent gifts, and whose advocacy of missions has stirred the hearts of thousands in many lands. If it stands the test, and approves itself generally to the church of God, a great change must come over the missionary operations of Protestant churches. Let us then inquire, regarding Christ's purpose in instituting His church, what is her commission and what her functions. Having found what scripture says on these points we can see what methods should be followed in mission work, and shall know whether the old plans should be followed, or whether the new method, supposed to be called for because the Lord is at hand, should supersede them.

The church of God was instituted "for the gathering and perfecting of the saints in this life, to the end of the world." (Confession of Faith, xxv. 3.) This is taught in I Cor. xii. 28; Ephes. iv. 11-13. This end is to be accomplished by preaching the gospel, which is "the power of God unto salvation," that believers may have eternal life. The gospel is to be preached to every creature in all the world (Mark xvi. 15), unto all the nations, beginning at Jerusalem (Luke xxiv. 47), that thereby all the nations may become disciples (Matt. xxviii. 19). In order to do this, Christ sends forth the Holy Spirit, that His "witnesses may be clothed with power" (Luke xxiv. 49; Acts i. 8; I. Peter i. 12). Further, the church is to send forth men to thus preach and "speak to the Gentiles (nations), that they may be saved" (Acts xiii. 2, 3; I. Thess. ii. 16). Such is the mission of the church, as delineated in Scripture. A very different idea is this from calling out men by a kind of conscription, who hereafter shall constitute an army that shall conquer the nations and rule over them, not by persuasion through the gospel, but by coercion by the sword and judgments.

Accepting and recognizing the above mission, the churches in the past ages have sent out apostles such as Paul and Barnabas, evangelists, and missionaries to fulfil it (Rom. x. 14, 15). They have also sought to have them trained and equipped for their work as best they have been able; they have further maintained them in their fields of labor (Phil. iv. 16), and furnished means for the prosecution of their mission.

These missionaries, following the example of the apostles, have established native churches in every place where men are converted; also schools and colleges to teach the people where they are ignorant. They have also, following the example of our Lord, healed the sick and built hospitals; they have done what they could to feed the hungry and clothe the naked; to reform the vicious and tame the savage; to ameliorate the social conditions of "the nations," and abolish cruelty and wrong; to influence kings and governments towards righteousness and mercy. They have introduced the arts and sciences, and the manifold privileges of Christian civilization. They have, where there was no written language, reduced the language to writing, and everywhere published the Word of God in at least three hundred different tongues. And God has abundantly blessed these

efforts, so that the cross has triumphed gloriously in many places, and the churches have become more than ever interested and zealous in the Lord's work.

Is it any wonder, then, that those who have wrought and those who have seen the great things God hath done, and have rejoiced with thanksgiving as they look forward with hope for greater things and more extended triumphs in the near future, should regard with astonishment and even suspicion the advocacy of a new theory which pronounces all the past a huge mistake, based on a misconception of God's purpose and our Lord's commission? "The nations" can never, we are told, be "Christian nations," or obey Christ, until He has subdued them by force and the sword. The gospel will not save the nations.

In the face of facts that are before us, we are told the world is becoming worse; Christian missions are a failure; the world can not be won for Christ by the Spirit through the Word; the noble company of martyred missionaries labored and died in vain; the elevation of the nations through Christianity is impossible; all the faith and obedience that impelled men to labor, suffer, and die for the good of the heathen is a delusion; most of the money spent on education and social improvement has been sinfully wasted. The only hope the Bible holds out, we are told, is the speedy coming of the Lord to take away His church, and to end the work of salvation by grace; and His return, after an interval of unparalleled tribulation, to destroy His enemies and re-establish the national kingdom of Israel, with "all the nations" made tributary to it.

As a consequence of these views it follows:

(1) The present duty of the *ecclesia* is to pass like lightning through among the nations, preaching the gospel (but not waiting to teach the ignorant), as a witness against them, for "when this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, then shall the end come" (Matt. xxiv. 14). Just as if the *end* means the coming of our Lord both for and with His saints.

(2) There is no need of mission schools or colleges; there are, even now, men and women and means sufficient; zealous, robust, and pious men, though uneducated, can preach, and, going in faith, without purse or scrip, they can do the work. God will provide for such laborers; the churches are not needed

to send wherewith to support them. Volunteers are called for, and self-constituted societies will supervise the operations.

(3) As men cannot be "called out" to join the *ecclesia* by education and civilization, therefore education and efforts to improve the social and political condition of the heathen is not proper work for missionaries; besides, they are useless, as the Lord, when He comes, will restore all things, and banish evil for a thousand years.

(4) Sowing in hope, laying the foundations of the kingdom of God in truth, righteousness, and love for future ages, is a mistake. The Lord is at hand. The church, in this present age, is not intended to affect nations, as such. Christ did not mean it when He said, "Make disciples of the nations." He only meant, "Call out the elect from among the nations." It was not the nations that the disciples were to "teach all things whatsoever he commanded," but the converts.

Are we prepared, then, in this way to acknowledge that the churches, in the past, have been in the wrong; to give place to this change in missions; to adopt this new method; to cease to educate, heal, instruct, aim at social reform? Has Christ's commission changed? We think not. The command remains, and the promise too. Our faith, resting on the word of Him who cannot lie, and using the means He has ordained, can anticipate the glorious era when "the heathen shall be given to Christ as His inheritance, and the uttermost parts of the earth for His possession." In the language of an eminent missionary, who spent twenty years of devoted labor in Mongolia, and, although he had not seen much fruit, yet believed, we may say: "Lately I own being more and more impressed with the idea that what is wanted in China is not new 'lightning' methods so much as good, honest, earnest, persistent work in old lines and ways." While saying this, we are not blind to, nor unthankful for, the service rendered by the eloquent men who, at conferences and conventions, set forth the duty of self-consecration and work for the Lord. We have no faith in calculations as to the time of the end, based on the year-day theory for interpreting prophecy. We have no sympathy with a zeal that needs to be kept alive by the vain hope of being "caught up with the saints," without seeing death. We think that, if we were sure the Lord would not come for a thousand years, our love to Him

should constrain us to seek to advance His kingdom quite as much as if we knew He would appear to-morrow. Our duty is to fulfil our mission as best we can. One thing only do we seek—to know the mind of God. We have no word of reproach for our brethren who hold and advocate the new theory; to their Master they stand or fall; but we deem it a duty to lift up an earnest protest against the theory—the more dangerous by reason of the high character of those who advocate it—which we believe, in a few years, will die out and disappear, as similar notions have in the past. The unfolding of God's providence will reveal to our children the unthought of greater things which God will accomplish by His church in the next century. The ever-increasing resources which advancing civilization puts in her hands will enable her to do better and still better, and when Israel, so long under the ban of God through unbelief, shall be "grafted in again" among the branches of the old olive tree, shall be "received" into the church of Christ, with their superior mental, moral, physical endowments and large wealth—then, truly, our descendants shall behold the glory of mission work in the "brightness of the Parousia."

*Dundas, Ont.*

JOHN LAING.

## MOTIVES TO CHRISTIAN WORK.\*

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CHRISTIAN work is multiform, and is carried on in many different spheres. The parent in the home and the teacher in the school, the settled pastor and the itinerant missionary, the professors in our colleges and the instructors in our industrial schools, the editors of religious newspapers and the authors of religious books, those who provide means for the enterprises of the church and those who direct such enterprises, are all included in the large and growing army of Christian workers. Referring to the church of to-day, one has well said: "The rallying cry is no longer 'Salvation for me and mine,' but 'The world for Christ.'"

Numerous and complex as are the forms of Christian activity, the motives that lie behind them are few and simple. Methods and machinery may change, but not the motives which give life to the methods and power to the machinery. The forces of nature are employed in diverse ways, and for innumerable purposes, but the forces themselves are easily numbered. Steam drives the locomotive and prints the newspaper. Electricity whirls about the Krupp gun like a child's toy, and the same power lights our homes. As the immense number of mechanical contrivances found in the industrial world are operated by these natural forces, so Christians are impelled and controlled in their working by the motives lying within their hearts.

There is an ennobling and transforming power in high and worthy motives, while their absence robs work otherwise excellent of its greatest value. In the "Idylls of the King," young Gareth turns away from the pleasures of the chase and the comforts of home to a life of toil and danger, because this way lies the work of a man; thus may he "follow the Christ the King." Browning's "faultless painter" sees that the work of inferior artists has a worth which his lacks, because they were inspired with nobler motives than he. Their reach was greater than their grasp. If the motives that actuate us give character and value to our work, it will not be considered superfluous to direct atten-

\* Address delivered at the closing of Knox College.

tion to the motives which should underlie all work for Christ. These have been the same in all the centuries, and have proved themselves more powerful than love of possessions, or kindred, or life.

First, there is *compassion*. This emotion is divine as well as human. The compassion of God is a frequent theme in the Psalms. It found many striking manifestations in the history of Israel. Their deliverance from bitter bondage and severe toil, from the sword and the sea, from hunger and thirst, and the perils of the wilderness, was a standing memorial of the divine pity. Nor was this aspect of God's character shown only to the chosen race. It brought to the repentant Ninevites, and especially to the sixscore thousand helpless and irresponsible ones of the city's population, the succor which the prophet, for the sake of his reputation, would have denied them.

It is in Jesus Christ that we see the perfect exhibition of divine compassion. Look at His words! Surrounded by the hungry throngs in a desert place, He said: "I have compassion on the multitude." Meeting the funeral procession coming out of the city of Nain, He said to the widowed mother: "Weep not." When the lepers, whom no one could cure, and whom no one would touch, came for healing, the touch of power and sympathy was accompanied by the words of might: "I will; be thou clean." To the woman that was a sinner, He said: "Thy sins are forgiven thee." Look at His deeds! He fed the hungry, healed the sick, comforted the sorrowful, inspired sinners with the desire for holiness. The Christlike spirit is embodied in the good Samaritan. The test of discipleship is willingness to help the needy. It has been said: "God and one man could make any other religion, but it requires God and two men to make Christianity." There is a beatitude for the merciful as well as for the pure in heart.

The spirit that breathed in the teachings and life of the Master has actuated His disciples. In no true follower of His has it been altogether lacking. In many it has been a rich endowment, which has done much to purify and uplift the world. We can easily recall names which shine brightly on the page of history because those bearing them were moved by the sight and hearing of human need. There is the apostle to whom the Macedonian cry for help was the voice of God, and who braved



scourging and imprisonment to deliver a poor slave girl from oppression and misery. There is the monk who, touched by the beauty and wretchedness of British slaves in the Roman market, resolved to spare no effort until the Gospel was sent to those islands, the home of the race which, whether dwelling in Great Britain or in Greater Britain, has become the chief Christianizing agency in the world. We think of Carey, who was moved by Captain Cook's story of the misery and degradation of the South Sea Islanders, and became a missionary because he could not say "No." Our thoughts go back to the heroism of Lawrence Dober, the Moravian, who lived as a slave in the West Indies so that he might say to the slaves as much of the Saviour as he knew himself, or to the self-immolation of those other servants of that church, which has one missionary for every sixty members, who went to live and labor in the African lazaret house until they should be carried off by the loathsome, incurable leprosy. There comes into our minds the name of Henry Martyn, who, shortly after he went to India, wrote: "I lay in tears, interceding for the unfortunate natives of this country, thinking that the most despicable soodra in India was of as much value in the sight of God as the king of Great Britain." And again: "Let me never fancy I have zeal till my heart overflows with love to every man living."

I have mentioned a motive to Christian work which looks manward. Let me now speak of one which has a Godward direction. Along with compassion for the world's need goes *zeal for the glory of God*. It is said of Christ, not only that He was moved with compassion when He saw the multitudes scattered abroad as sheep without a shepherd, but also that He bade His disciples pray that the Lord of the harvest would thrust forth laborers into the plenteous harvest. The Son of God looked upon the world and its inhabitants as rightfully belonging to His Father. It was a grief to Him to see men alienated from their true King, and ruled over by the usurping power of evil. The lawful owner was being robbed of the harvest which had sprung up under His sun and showers and watchful care. There was need of loyal and faithful servants who should give themselves to the work of driving the robber from the field which did not belong to him, and of gathering the fruits into the storehouses of their Master. Paul, possessed by the same conviction

that men had been created to bring glory to the living and true God, could not see the city of Athens wholly given over to idolatry without having his spirit moved within him. There is abundant scope for the play of this motive in our own days. Daniel predicted the time when all peoples, nations, and languages should serve the Son of man. More than a score of centuries have passed since the utterance of this prophecy. It is nearly nineteen hundred years since the Son of man was born in Bethlehem, and died on Calvary. And what do we find to-day? Two-thirds of the world's population, a thousand million souls, ignorant of God in Christ. It is said that there are in the neighborhood of three thousand languages spoken on the globe. Into only a tenth of this number have the scriptures, which make wise unto salvation, been translated. The peoples and the languages do not all serve Him whom we call Lord and Master. The Queen of Britain rules or protects three hundred and eighty millions of subjects. Of these two hundred and eighty-five millions, or more than twice the population of Rome at its zenith, live in India. I spoke a little while ago of the Anglo-Saxon race as the great Christianizing agency in the world. And yet one-sixth of the world's population, though ruled from the motherland of this dominant race, are still in darkness. With this fact staring us in the face, can it be said even of the British nation that it serves Christ? Another sovereign, the Emperor of China, holds sway over four hundred and five millions of subjects. And this vast nation is still waiting to be brought under the sceptre of the King of Righteousness. The motto of the South African Missionary Society is "God first." There is need of much earnest prayer, and much systematic giving, and much faithful work, before He shall be first in all lands. Is there not enough in the present state of the world to stir our hearts with zeal for the glory of God, as Paul's was stirred when he looked on the idolatry of Athens? When the church is influenced as it should be by that motive, neither money nor men will be lacking to gather in the harvest.

Along with the motives to Christian work already mentioned must be placed a third. This is, *love to Christ*. A hundred years ago Captain Cook wrote these words concerning an abortive attempt to introduce Christianity into the South Seas: "It is very unlikely that any message of this kind should be seriously

thought of, as it can neither serve the purpose of public ambition nor of private avarice; and without such inducements, I may pronounce that it will never be undertaken." Such was the prediction of the great navigator. But, as a well-known American writer has said, "The course of events is apt to show itself humorously careless of the reputation of prophets." The events of this century have shown how much this particular prophet was mistaken. Love to Christ in the hearts of His people is a stronger motive than "public ambition," or "private avarice." In obedience to the command, "Go ye into all the world, and preach the gospel to every creature," various missionary organizations have spent ten millions of dollars in evangelizing these islands. Men like John Williams and Bishop Patteson, and the two Gordons of Nova Scotia, have cheerfully laid down their lives in this enterprise. And what are the results? Three hundred and fifty islands evangelized! The Bible translated into fifty languages! Half a million of converts to Christianity! An army of native pastors and teachers raised up! It is not in vain that Christ has said to His disciples: "If ye love me, keep my commandments." The kingdom established in the hearts of His followers outlasts all kingdoms which rest on force.

In a short time those now graduated from Knox College will be asked: "Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and inducements to enter the office of the ministry?" If any cannot answer that question affirmatively, it will not be because these motives have not been kept prominently before them during their college course. For Knox College is not only a place where students may receive the elements of a sound theological education; it is also a place where they may be inspired with high and worthy views of the work to which their lives are devoted.

But is there to be one set of motives for the pulpit and another for the pew? If we expect the minister in his work to be influenced by Christlike compassion, and zeal for the glory of God, and love to his Master, shall there be a lower standard for church members in their work? There is but one set of motives and but one standard for all followers of Christ: "For one is your Master, even Christ, and all ye are brethren."

*Tottenham, Ont.*

J. MCD. DUNCAN.

## SENSE AT WAR WITH SOUL: STUDIES IN THE "IDYLLS OF THE KING."

### III. GERAINT AND ENID.

IN the later editions of Tennyson's works this poem is divided into two—"The Marriage of Geraint" and "Enid." For our present purpose we are mainly concerned with the latter half.

The character of Geraint is interesting because it is human, and shows the strange blending of good and evil that is possible in humanity. He is neither angel nor demon, but a man, honest and brave, and with a capacity for pity. But his character has a fatal flaw—he lacks the charity that "thinketh no evil." He is suspicious, too ready to believe the worst; and when this is wedded to his deep love for Enid it breeds the monster, Jealousy. This monster is the representative of Sense in the contest of Sense and Soul, as we shall trace it here. The champion of the Soul is the pure and patient Love of Enid.

Some symptoms of Geraint's jealous temper may, perhaps, be traced in the earlier part of the poem. He is somewhat too anxious to test the genuineness of his bride's love by bidding her wear the "faded silk" to court. At all events, no great provocation is needed to evoke the demon. When rumors first arise about the Queen's relations to Lancelot, Geraint believes them at once, and at once determines to separate his wife from her friend the Queen. Withdrawing her to a castle in his own principedom, he forgets everything else in the needless task of keeping her true to him. He overwhelms her with attention of every kind, and never leaves her side. The people, behind his back, laugh at him, as one whose manhood is "molten down in mere uxoriousness." Enid observes this, and it grieves her. But Geraint, seeing her sadden, suspects that she is pining for some lover in Arthur's court. Then comes that unhappy morning when he hears her speak about her unfaithfulness in not telling him what the people say—"O me, I fear that I am no true wife." He misunderstands her words, and the bitter thought comes—"This, then, is the end of all my care and devotion.

Instead of making her love me it has made her despise me, and think me effeminate ; she weeps 'for some gay knight in Arthur's hall.'"

Then Geraint takes a sudden and horrible resolution. He will take his horse and make Enid go forth with him, and they will ride out into the wild country round about, where rough adventures for them both, and many a hard fight for him, will befall. Thus Enid will be removed from all temptation to infidelity ; she will have enough to occupy her mind to drive from it all thoughts of her lover in Arthur's court ; he will prove to her that he is not the effeminate fool she takes him for ; he will pay her out for even daring to think of another than himself, and if he is killed—well, perhaps, it will be better for them both. Such, I think, were the gloomy and ungenerous thoughts which filled Geraint's jealous mind.

Forth they go. He robes her in her poorest gown ; he makes her ride before ; he forbids her to speak to him, and when he speaks to her it is in the roughest tones ; when he kills his enemies, he ties their horses together and makes her drive them ; he exposes her to the seductive persuasions of Limours, and the rough brutality of Earl Doorm. And this was Geraint, who, when he first heard her singing, said : " Here, by God's grace, is the one voice for me." This was Geraint, who, when she waited on him at her father's board, had longing in him evermore

"To stoop and kiss the tender little thumb  
That crost the trencher as she laid it down."

This was Geraint, who said :

"Now, therefore, I do rest,  
A prophet certain of my prophecy,  
That never shadow of mistrust can cross  
Between us."

Thus can Jealousy, warring for Sense, make captive a great soul.

Now, let us see how Enid's patient love sets itself in array against the fiend of Jealousy to deliver her husband's soul. Notice, first, her submission to Geraint's harsh demands. " Resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." So Enid puts on her meanest dress, rides out across the wilds, and " in difficulty,

with mild obedience," drives the captured horses before her. If it be thought that her self-effacement was too complete, let it be remembered that this was for the saving of a soul, and souls are not to be delivered from the powers of evil that possess them except by sacrifice on the part of those who would deliver them. If a corn of wheat fall into the ground, *and die*, it bringeth forth much fruit.

And yet Enid's obedience was not a blind and stupid one. She will disobey her husband for his safety. She will speak to him, though he has forbidden her to do so, to tell him of the caitiff knights who lie in wait for his life.

" I will go back a little to my lord,  
And I will tell him all their caitiff talk,  
For be he wroth even to slaying me,  
Far liefer by his dear hand had I die  
Than that my lord should suffer loss or shame."

While he fights she prays for him. She breathes

" Short fits of prayer, at every stroke a breath."

But while Enid thus with such loving valor lays siege to her husband's soul, she herself is beset by temptation. Geraint and she find themselves lodged for the night in a room in a certain town, when they are visited by the lord of the place, Limours, an old lover of Enid. Geraint orders cheer for his guests; and in the midst of the merry-making, Limours, marking the estrangement between Geraint and Enid, approaches her with avowals of a love that has never changed, and persuasions to leave this man who has ill-used and insulted her, and whose love for her has evidently vanished. Let her but speak the word and Geraint will be immured in the castle keep, and will never cross them more. If she will not speak the word, then he threatens, having them in his power, to use that power.

As we expect, Enid is proof alike against threats and blandishments, against the moistness of Limours' eyes and his entreaties to

" Enid, the pilot star of my lone life;  
Enid, my early and my only love!"

She answers him with craft, feeling herself in danger, and puts him off; then, when he is gone, she tells the matter to Geraint, and before the break of day they set forth again.

Then comes the time when Geraint is wounded, and falls from his horse. What could be finer or truer to the highest womanhood than what follows ?

“ Enid heard the clashing of his fall,  
Suddenly came, and at his side all pale,  
Dismounting, loosed the fastenings of his arms,  
Nor let her true hand falter, nor blue eye  
Moisten, till she had lighted on his wound,  
And, tearing off her veil of faded silk,  
Had bared her forehead to the blistering sun,  
And swathed the hurt that drained her dear lord's life.  
Then after all was done that hand could do  
She rested, and her desolation came  
Upon her, and she wept beside the way.”

Then when Geraint is carried, still in his swoon, to the hall of the rough Earl Doorm, who finds them by the way,

“ For long hours sat Enid by her lord,  
There in the naked hall, propping his head,  
And chafing his pale hands, and calling to him.”

And now the tide of battle fairly sets in for Love and the Soul. For Geraint wakes from his swoon with Enid's warm tears dropping on his face, and to his heart there comes with ecstasy the thought, “ She weeps for me.”

“ Yet he lay still, and feigned himself as dead,  
That he might prove her to the uttermost,  
And say to his own heart, ‘ She weeps for me.’”

At length the men of the castle return from their hunting expedition, and Doorm, in his savage way, proceeds to make love to Enid. It needs not to say that she who could not be won by Limours' smoothness cannot be moved by Doorm's roughness. He offers to share his earldom with her ; she, drooping still over her lord's seemingly unconscious form, answers : “ I pray you of your courtesy, he being as he is, to let me be.” Doorm bids her eat and drink ; but she declares that she will neither eat nor drink until her lord arise and bid her do it. Doorm orders her at least to change her faded silk for a gown of beauty which he displays to her ; but she answers :

“ In this poor gown my dear lord found me first,  
And loved me serving in my father's hall ;  
In this poor gown I rode with him to court,  
And there the Queen array'd me like the sun ;  
In this poor gown he bade me clothe myself,

When now we rode upon this fatal quest  
 Of honor, where no honor can be gain'd ;  
 And this poor gown I will not cast aside  
 Until himself arise a living man,  
 And bid me cast it. I have griefs enough :  
 Pray you, be gentle ; pray you, let me be.  
 I never loved, can never love but him :  
 Yea, God, I pray you of your gentleness,  
 He being as he is, to let me be."

All this Geraint heard. The fortress of his jealousy was all undermined ; it needed but a touch to make it topple and fall in ruins. The touch was given. Doorm, provoked by the obstinacy (as he deemed it) of Enid, struck her on the cheek with his open hand ; and thereupon Enid, thinking

" ' He had not dared to do it  
 Except he surely knew my lord was dead,'  
 Sent forth a sudden sharp and bitter cry,  
 As of a wild thing taken in the trap,  
 Which sees the trapper coming thro' the wood."

At this Geraint sprang with a bound to his feet, and, snatching up his sword, smote Doorm's head from his shoulders with a stroke, while all the men and women fled yelling from the hall before this dead man who had risen. Then, when they were left alone, Geraint said :

" Enid, I have used you worse than that dead man ;  
 Doñe you more wrong ; we both have undergone  
 That trouble which has left me thrice your own :  
 Henceforward I will rather die than doubt."

As they started on their journey,

" Geraint upon the horse  
 Mounted, and reach'd a hand, and on his foot  
 She set her own and climb'd ; he turn'd his face  
 And kiss'd her climbing, and she cast her arms  
 About him, and at once they rode away.  
 And never yet, since high in Paradise  
 O'er the four rivers the first roses blew,  
 Came purer pleasure unto mortal kind  
 Than lived thro' her who in that perilous hour  
 Put hand to hand beneath her husband's heart,  
 And felt him hers again : she did not weep,  
 But o'er her meek eyes came a happy mist,  
 Like that which kept the heart of Eden green  
 Before the useful trouble of the rain."



Geraint kept his promise, for his heart was changed, and the Soul ruled, not the Sense.

“ Nor did he doubt her more,  
But rested in her fealty, till he crown'd  
A happy life with a fair death, and ſell  
Against the heathen of the Northern Sea  
In battle, fighting for the blameless king.”

“ The greatest of these is love.”

ROBERT HADDOW.

*Milton, Ont.*

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SAVIOUR AND SINNER.

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It was no love of mine, dear Lord,  
That won Thy love for me ;  
On me were Thy compassions poured  
From the accursed tree.

And now I hold Thee by no bands  
Of saintly prayer or deed ;  
I hold Thee with my trembling hands,  
These hands of guilt and need.

Saviour and sinner we have met ;  
And, meeting, will not part,  
The blood that bought me claims me yet ;  
Christ has me in His heart.

So pure, though vile ; and rich, though poor,  
I have my all in Thee ;  
Beloved and loving, pledged, secure  
To all eternity.

—*Rev. Hervey Ganse.*

## BROWNING'S THEOLOGY.

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IT was not until a few men of kindred vision discerned underneath all the abruptness of his style the undertones of great and original genius that Browning rose majestic on the world. He was a seer burdened with a message, for such men as Gladstone, Farrar, Newman, Brooke, Haweis, Tennyson, do not bow the knee to mere hymners or passionate declaimers. Prophets recognize prophets.

What was his message? What was his attitude to Christianity?

This initial question may evoke a protest from those critics who claim that, of all authors, Browning believed in vistas of mysticism. He was reluctant to define, because the empire of truth is defiant of vulgar inclosures or scholastic limitations. Still, we press for an answer. A prophet must believe in the outreaches of knowledge toward the hazy horizons, but he must equally believe in a central and sunlit area of ascertained truth. He is not a prophet unless dowered with a message whose glorious tyranny compels him to passionate utterance.

The whole philosophy of Browning lies in the constitutional authority he ascribes to the soul; not the discursive reason which must revise its verdicts as new evidence appears, and which at times is guilty of casuistries; not the passional soul whose impulses are as capricious as the weather-vane; but the intuitional soul, the Shekinah far within the temple—this is the sacred faculty. Never must a man challenge its true-toned oracles. Browning belongs, therefore, to the idealistic school, with Plato, Kant, and Emerson in the same peerage. His whole theology is the simple logical consequence of this position. The suspicion that he never intended to voice theology is refuted by the fact that great poetry always enshrines spiritual facts. Religion is as native to the heart as humor, or imagination, or social affection. Homer interweaves the Pantheon with the prowesses of conflicting armies. Milton, Tasso, Dante, Spenser, Shakespeare, Lowell, Wordsworth, bear tribute to the inherency of religion. Christianity has so leavened all modern thought that the seer consciously or unconsciously breathes it out. Christian-

ity is not an abstraction for the cloister, nor a specialty for a few high-browed experts ; it is a great thought from God working itself into human thought, and finding a congenial home in the best, bravest human thought. But with all deference to Browning as a seer, we believe his fundamental conviction guarantees an imperfect theology. According to him, the soul has its unequivocal voices. The inmost consciousness is the throne room of God. Here we take issue with him, and the divergence is fundamental. We yield to none in glorifying the capacities of our human nature ; that nature made originally after God's own model, and assumed by God's own Son, but oblivion of the havoc sin has caused in that nature, not only in its passional apartments, but in its very reason, its very conscience, is a high crime against history and Christianity. No philosophy is manly, no rose-tinted poetry is truthful, which omits the blight of sin. The outcry of the genuine inmost manhood is for undeniable standards which will round out the inner nature as the sun does the dim and struggling rainbow after a storm, or as the artist develops the indefinite figures of the camera into lifelike fullness.

On the question of revelation, our poet intimates a position which follows easily from his idealistic premises. The soul is the constant revelator, and consequently the soul can move over our historical revelation, and, like a magnet, draw to itself certain congenial doctrines which are at once vested with authority and hallowed with glory because they re-echo the inmost convictions. This is a popular sentiment in our age which forgets that the best things are often unpopular, just as minorities are often correct. What, according to Browning, becomes of those dogmas that *seemingly* collide with reason ? What about those principles which *seemingly* violate our fine intuitions ? To make the soul, limited as it is by nature, and warped as it is by sin, the supreme court of appeal is to land the church in Unitarianism. Idealism, ridden to death in some of our poetries and pulpits, generates enervate views and still more enervate action ; just as worship of a mere external standard carried to excess produces steel-plated and ungenial views. We revere the soul, but we subordinate its broken tones to the imperial oracles of God's great soul. To subordinate and discipline the soul is the alphabet of all art, all science, all history ; and education is nothing more nor less than the soul with its crude God-germs responding

to the superior ideals outside of itself." He spake, and the common people heard him gladly," is an encouraging half-truth suggesting the other half-truth. "He came unto his own, and his own received him not."

What did Browning think of Christ? Exactly what one would expect from his great, but incomplete, premises. He believes vaguely in His divinity, but asserts strenuously His divineness, for the reason that the royalty of His character and the majesty of His messages appeal to the divine in every man. True, very true; but did He harmonize with His own age? Did He re-voice the convictions of His contemporaries? Has He not, as a matter of fact, been educating a portion of the race to a recognition of His messages? Is He the hero of the hour even now? Of all men, our author shows the most masterly consistency in the offsprings of his genius, and he would only be guilty of a sin against his own intense idealism, and the authority he attributes to the "inner shrine," if he should magnify Christ as having an authority in some cases to contradict, and in all cases to educate, the soul to higher spiritual altitudes. The Godhood of Jesus is an irresistible inference from the four gospels; it explains them as much as it is explained by them; and His Godhood is a travesty unless it means the subordination of our sincerest convictions to His ideal utterance.

We enjoy the stalwart and spirit-stirring characteristics of the great poet. He believes

"The world is right,  
For God is in His world."

Men are mending. The humanism that insists on the second law of love, as piety has long insisted on the first law, is enriching our modern life with new sympathies and new reforms. His hopeful conviction of men springs from his exaltation of the divineness in man, and was, therefore, a life-long protest against the low materialisms of England that made man a little improvement, possibly, on his animal ancestors.

In a word, Browning's theology is the natural one of a man whose depth of soul compelled him to great religious reverences, but whose lack of anchorage in the historical life and unqualified Godhood of Jesus leaves him adrift on many mighty issues. That incarnate career is definite, not nebulous, in its masterly

examples and many-hued lessons. Our hope of a millennium is based only on that gospel whose right it is to re-throne God in the heart, and reinstall manhood as the indispensable condition of all progress whatsoever. Paul is positive where Browning is somewhat negative or uncertain. "Nerve us with incessant affirmatives," said Emerson. "When you write, write facts, for I have guesses enough of my own," wrote Goethe to a friend. "We speak what we do know, and testify what we have seen," spoke the Greatest.

J. C. SMITH.

*San Francisco.*

## FROM FAR-AWAY CHINA.

To the Members of Knox College Alumni Association :

**D**EAR BRETHREN,—I do not propose to write a detailed account of the past six months' work; but, by way of variety, will give you my experiences while preaching to-day in four villages. It is a fair sample of the lights and shadows which your missionary meets with while going from village to village, fulfilling the "great commission."

The morning was dull, and the sky was overcast with thick clouds. It seemed liable to snow at any time; but, quoting to Messrs. Wang and Su (Ecc. xi. 4), "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap," we started.

Village number one has about 500 inhabitants. We entered at the west and walked through to the east end of the village, and took up a position on the south side of two temples, to escape the cold northeast wind which was blowing.

A portion of the male population collected, and were decidedly rude, for, as I looked in at one of the temple doors, they shouted "Ke tou, ke tou! make him ke tou!" (bump head on pavement before the god), "Push him in and fasten the door!" This house of the gods is a veritable den of thieves, because it is the headquarters of the village gamblers. The manager was quite unwilling for us to set foot inside. The Chinaman is a puzzle. He will make offerings to his god, and yet, right before the same god, commit every abomination. I have every reason for believing that the same temple is the den of gamblers, opium-eaters, and sodomites. I spoke for about twenty minutes, in spite of the small boys chattering and shoving, and the contradictions and jeers of some adults. I rebuked several, who, for the time, were silenced, but it seemed that they were bent on hindering us. Mr. Wang then addressed them. For a time they paid attention, but presently, when something was said against their sins, they renewed the opposition with insulting remarks. A man stepped up to me, and, with angry look and word, said, "Go to your own country and preach your foreign doctrines. We do not want you

here, for we have doctrines of our own." With a few passages from the Bible we silenced him, the crowd agreeing that we should obey God rather than man. Another angrily said, "No matter what you say, we will not believe; for you say from your book that we do not worship and serve the true God." A few passages from the Word were enough to silence him also. But some others were not so reasonable. I finally turned on them the terrors of God's judgments on those who rejected His Word. One man simply mocked, saying, "We do not fear death nor hell; the fire will soon burn us up, and that will be the end of us." Some made hideous shouts, and others slammed the temple doors. One individual got a book from the teacher, and, without paying for it, started to make off, but I caught him and took it from him. A man who made some pretence at being a scholar wanted my Bible. I told him the Bible I could not part with, but that we had a book in "wen li" which he might have free, if able to read it. But no; nothing would suit him but my Bible, and he tried to snatch it from me. About that time, I believe I looked and spoke in such a way as to convince him that neither he nor the whole village would be able to get it from me. Paul fought with beasts at Ephesus, but it was like fighting with devils during the two hours we strove to get a hearing.

Village number two. A place of about 200 inhabitants. Here I started by speaking of death and the hereafter to a fine-looking man of sixty-three, with long flowing white beard. He said he did not know where he was going to after death, and asked if I did. This led to a talk on "Christ the way," mainly dealing with the atonement. Mr. Wang followed, then Mr. Su, both on the same theme. Afterwards I spoke of Christ Jesus as a Saviour who was not only able to pardon our sins, but able to save us from sinning. All the time, men, women, and children were most respectful. The old man, especially, expressed wonder and delight at such a scheme of salvation, and said he would come to Chu Wang to hear more about it. Such an opportunity as this is worth travelling ten thousand miles for. The delight is akin to that which Paul felt when building on original foundations.

Village number three has a population of about 200. The crowd, which was a good-sized one, was respectful. There was one seedy-looking individual, who kept telling the people

that he had been to our country, and knew all about us. Among other things, he said he had conversed with our sage, and that it never rained in our country. Some one asked how the grain grew without rain, and he replied that they did not grow any. It was then time to stop him. By putting a few questions, I found he had been as far as the desert of Gobi. He evidently thought that was the outskirts of the earth, but the people laughed at him when I told them that my native land was still ten thousand miles further west. We seemed to gain the good will and sympathy of the people. Mr. Wang and I each addressed the people twice, and Mr. Su' once. This village will hereafter be reckoned among the friendly ones.

Village number four. Population about 500. Old and young in numbers to well nigh two hundred collected round us. I noticed eighteen or twenty women in the crowd. This village preaching is about the only means the male missionary has of reaching the women. I had taken the precaution of placing my back to a wall, and, perhaps, had been speaking ten minutes, when something happened which I cannot put on paper: I felt like knocking the man down. As it was, before I thought of what I was doing, I brought my open hand pretty sharply over the side of his face, shoving him away; then I drew it back as if I had touched a leper. I just then addressed some strong words to the crowd, as to how God would punish such sinful men. Mr. Wang came forward, too, and told the people that he regarded this as an insult offered to himself, as well as to the foreigner. The Chinese heart is indeed a bottomless pit of evil thought and desire. I have preached the gospel in some of the vilest dens in Toronto, and, by an earnest presentation of truth, have always gained respectful treatment, but not so here. After the interruption, I continued to address the people, and was followed by Messrs. Wang and Su. Then I again specially addressed an old man and some women, who had listened from the beginning, and seemed interested. Near sundown we ceased, and turned homewards. This we do daily, without feeling that we have done enough, "for the harvest truly is plenteous, but the laborers are few." We fight the prince of darkness. True to himself, he must make desperate struggles; yet, notwithstanding, twenty years hence, hundreds of these villages shall praise God for sending the foreigner to them.



Therefore let no man think that he is supporting the Alumni scheme at too great a sacrifice. I assure such an one that, if he could stand by my side in these villages but for one day only, he would be prepared to move that the Alumni support two missionaries instead of one. I admit as yet there is not much to cheer, but, then, now is the time of "going forth weeping, bearing precious seed"; and, as surely as day follows night, so surely shall your missionary "come again with rejoicing, bringing his sheaves with him."

Yours sincerely,

J. GOFORTH.

*Chu Wang, Honan, China, January 24th, 1894.*

The Rev. Mr. Goforth, in a private letter, dated January 22nd, speaks of that season of the year as especially suitable for village work, and the time when they were most anxious to accomplish all the outdoor service possible.

Owing to the illness of the eldest child, it is the intention of Mrs. Goforth to return home this spring, and Mr. Goforth purposes taking advantage of his season of furlough in the spring of 1895.

Mr. Goforth's own personal health is very good; that of Mrs. Goforth and children not quite so satisfactory.

## TO OUR READERS.

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WITH this number, THE MONTHLY passes into the hands of its new editors. With great reluctance, the Alumni Association accepted the resignation of Mr. Turnbull, who for two years had filled with such fidelity and success the position of chairman of the editorial staff. The present chairman assumes his duties with diffidence, and very earnestly requests the sympathy and assistance of the alumni in the conduct of the magazine. For various reasons, it has been thought advisable to issue only ten numbers for the current year; one number will be issued for June and July, and one for August and September. The editors will endeavor to make up in quality what will be lacking in quantity, and do not apprehend any objection from subscribers in regard to the new departure. If there should be any who feel that they have been unfairly dealt with, the price of the two numbers will be gladly refunded on application. Several new features in connection with the magazine are in contemplation, and a number of interesting and valuable papers have been promised for the near future. It will be our aim to make THE MONTHLY better and more interesting than ever; in short, to make it (taking price into consideration) the best magazine of its kind published.

## LITERATURE.

McMILLAN & Co., of New York, announce the first volume of a new work of special value to those interested in Biblical and Oriental study, as well as to students of history generally, which will soon be published. It is entitled *History, Prophecy, and the Monuments*, and is by Professor McCurdy, of the University of Toronto. Its design is to furnish a handbook and manual of reference for Old Testament history, or, more precisely, for the history of ancient Israel, as it was conditioned and influenced by those antecedent and contemporary peoples who, along with Israel, contributed so much to the progress of our race. The book is practically an historical guide to the Old Testament, but, at the same time, it gives an accurate picture of the early condition of Western Asia, and of the rise and fall of those nationalities that laid the foundations of the ruling civilization and religion of the world. With the aid of the monumental discoveries of recent years, the author succeeds in making a connected story of the whole, and in showing the great motives which determined the mission and the achievements of the ruling peoples of the East from 4000 B.C. till the new era under Cyrus and the Persians. The material is drawn directly from the original sources; but the work is written in a popular style, and is so arranged as to be easily used as a text-book by college students or general readers. The first volume brings the story down to the fall of Samaria, 721 B.C. A second volume, to appear in about a year, will complete the work.

THE REVELATION AND THE RECORD: ESSAYS ON MATTERS OF PREVIOUS QUESTION IN THE PROOF OF CHRISTIANITY. *By Rev. James Macgregor, D.D., Oamaru. Edinburgh: T. & T. Clark. 8vo., pp. xii., 265.*

This second apologetic work by the author of *The Apology of the Christian Religion* is intended to be complementary of the other. In the earlier work the proof of Christianity was found in its historical appearance among mankind, indirectly in the success it achieved, and directly in the works and words of its founder, and of those who were associated with Him, or who in the Old Testament dispensation prepared for His coming. The present work seeks to supply the logical foundation by showing that the evidences are not merely outward defences, but integrally connected with Christianity itself. It consists of six essays, to a certain extent independent of one another, and yet virtually forming a connected series.

The first essay, which deals with the question of the supernatural, opens with a vigorous blast against all evasions of it made in the name of Chris-

tianity. Under these is included every tendency to lessen the amount of supernatural agency either in Christianity, or in the record of revelation. The author's protest against this seems to imply that, in his belief, such minimizing is made not sincerely, but with a view to conciliate so called liberal thought. It is shown that Christianity is a more reasonable explanation of facts that are undoubted than any naturalistic view. The essay is closed with the practical argument drawn from the results, which, as history shows, flow from naturalism and supernaturalism respectively.

The second essay, on the internal evidence, emphasizes the fact that the inward light of the mind is needed to appreciate the truth of Christianity. Outward signs of truth would be useless to a being whose nature is incapable of responding to them. The universality of religion is a witness to this inward light, but the highest conviction alike of the nature and truth of the Christian system can only be where the light of the mind is clarified and strengthened through the Holy Spirit. It is well shown that the operation of the Holy Spirit on the mind does not effect the communication of knowledge or certainty in an unreasonable way, but opens the mind to a discernment of the divine reality in the revelation God has made. That the enlightened mind should be required and should be adequate to recognize the self-revelation of God is but an exalted application of the self-evident fact that all recognition of reality implies an intelligence able to recognize it, and in the recognition the reality is proven.

Since the inward light of the Holy Spirit is in order to the apprehension of what may be called the outward light of God in scripture, the next essay is naturally given to a discussion of inspiration, or the self-evidence of divinity, in and through oral or written utterance of man. This is properly treated on the presupposition that revelation is a fact of which the scriptures are a record. Referring to inerrancy, which, as is said, is "in the air," Dr. Macgregor contends that unless the scripture is infallibly divine (which is made synonymous with inerrant), it is unreasonable to think that a divinely infallible revelation should so represent it. It is further pointed out that the revelation through Christ and His apostles makes no distinction between scriptural intimations of doctrines and declarations of facts. The argument is conclusive, if the underlying assumption be granted: that the language in which Christ and the apostles are recorded to have spoken of the scripture either asserts or necessarily implies its absolute inerrancy. It seems, however, too much to say that this is unquestionably settled by such expressions as "God-inspired," "Moved by the Holy Ghost," or even "Scripture cannot be broken." The compatibility of divine inspiration with veritable human authorship is well shown. In narrative this secures what every conscientious writer aims at—a perfect recollection of the relevant past events, and a digest which shall be perfect for its purpose.

Inspiration naturally paves the way for the question of the canon, with which the three remaining essays are occupied. These constitute three concentric circles: The first dealing with the New Testament scriptures generally, the second with the gospels in particular, and the last with the gospel by Mark taken as a sample case. They set forth the usual arguments to show that the scriptures we now possess are the primeval records which were intended to perpetuate the original testimony on which Christendom was founded. Here, as throughout the book, to do justice to the author's method, it has to be kept in mind that his object is to show the Christian explanation of the record of revelation to be more reasonable than any other. Literary historical judgment justifies the impression of straightforward simplicity of truthfulness which the books are fitted to produce on every mind of ordinary honesty and intelligence.

The style is at times hard and stiff, as if the author were endeavoring to make the English language express shades of thought to which it is not accustomed. Some unusual collocations of words are found, and emphasis is helped out by a plentiful employment of italics. Promise is given of another volume, to contain studies in the history of Christian apologetics.

## COLLEGE CLOSING.

**M**OST things come to an end some time, but the Knox College session does it regularly once a year. This year was no exception to the rule, although some members of the faculty may scarcely have realized it yet, on account of the rapidity with which they resumed operations in the west. Since Winnipeg has become a recognized place of "retreat" for professors, college closing and college opening mean pretty much the same thing to some of them.

The closing exercises of one year are the same as those of another, with a difference. The students and their friends always have something to eat; the Alumni Association generally has something to think about, and always THE MONTHLY to talk about; the reading of the "returns" in Convocation Hall is always liberally punctuated with applause from the gallery; and Dr. Reid is always in the Board Room. But different students deliver their powerful speeches after supper, the Alumni Association has to appoint different editors, the "returns" vary from year to year, and the consequence is that different people go to the Board Room.

The afternoon meeting in Convocation Hall was held on Thursday, April 5th. In the absence of Principal Caven, Dr. Gregg occupied the chair, and directed the ceremonies. The meeting was short, but certainly very profitable to those who won scholarships, and we trust also to others. After briefly reviewing the work of the year, and expressing gratitude for what students and professors had been enabled to accomplish, Dr. Gregg referred to the improvements which had been made in the museum, and to the very valuable collection added to it through the kindness of Dr. Mackay, of Formosa. Mention was also made of the change in the Preparatory Department, whereby the work of instruction was carried on by one tutor giving the whole of his time to it, instead of by three each giving part of his time. The interest of the meeting culminated in the reading of the following list, which, to the *profanum vulgus*, might seem uninteresting enough, but to the initiated is full of meaning:

For students of first year in theology—

- (1) Central Church, Hamilton, scholarship, \$60, T. A. Bell, B.A.
- (2) Eastman scholarship, \$60, S. F. McLennan, B.A.
- (3) Bloor Street Church, Toronto, scholarship, \$50, J. A. Dow, B.A.
- (4) Goldie scholarship, \$40, H. Cowan, B.A.
- (5) Gillies scholarship (1), \$30, M. P. Floyd.
- (6) Gillies scholarship (2), \$30, A. Mullin, B.A.
- (7) Dunbar scholarship, \$30, J. S. Hamilton, B.A.

For students of second year—

- (1) Elizabeth Scott scholarship, \$75, E. A. Henry, B.A.
- (2) J. A. Cameron scholarship, \$60, R. A. Mitchell, B.A.
- (3) Knox Church, Toronto, scholarship (1), \$60, J. McNicol, B.A.
- (4) Knox Church, Toronto, scholarship (2) \$60, S. Whaley, B.A.
- (5) Loghrin scholarship, \$50, R. Pogue.
- (6) Heron scholarship, \$30, N. D. McKinnon.

For students of third year—

- (1) Bonar-Burns scholarship, \$80, R. G. Murison, B.A.
- (2) Fisher scholarship (1), \$60, A. J. Mann, B.A.
- (3) Fisher scholarship (2), \$60, G. A. Wilson, B.A.
- (4) Jane Mortimer scholarship, \$50, S. Lawrence.
- (5) Boyd scholarship, \$30, J. A. Mustard, B.A.
- (6) Cheyne scholarship, \$30, R. Drinnan.

Bayne scholarship, proficiency in Hebrew, \$50, J. A. Dow, B.A.

Prince of Wales' prize essay, "The Reality of Messianic Prophecy," \$60 (for two years), J. H. Borland, B.A.

Smith scholarship essay, "The Love of God as Revealed in the Psalter," \$50, G. A. Wilson, B.A.

John Fenwick prize, \$12, James Skene.

Janet Fenwick prize, \$12, R. G. Murison, B.A.

Brydon prize, examination on "Efficacious Grace," \$30, R. A. Mitchell, B.A.

Clark prize, N. T. Greek (1), Lange's Commentary, J. McNicol, B.A.

Clark prize, O. T. Hebrew (2), Lange's Commentary, Messrs. J. H. Borland, B.A., and A. J. Mann, B.A. (equal).

The evening meeting was announced to begin at eight o'clock in West Presbyterian Church. A very interesting part of the meeting was all over, however, before that hour arrived. Through the kindness of Mr. and Mrs. Turnbull and the ladies of the congregation, an invitation to a supper in the church parlors, at 6.30 p.m., had been extended to the members of the college staff and of the graduating class, together with the speakers of the evening and friends. So excellent was the supper, and so attentive were the ladies to the wants of their guests, that in the interests of the staff and all future graduating classes we might almost venture to suggest that as Toronto Presbytery always meets in St. Andrew's, so Knox College should always close in West Church.

Shortly after eight the public meeting in the church was opened with devotional exercises, Dr. Gregg presiding. Then followed three short and good addresses, these being interspersed with hymns, heartily sung in good old Presbyterian style, without the aid of the organ, which, in its own dumb way, seemed to protest against the closing of so beneficent an

institution as Knox. Dr. Gregg, in commencing his remarks, gave expression to the regret which he and all felt at the enforced absence of Principal Caven; then, in the course of an earnest address to the members of the graduating class, he reminded them that, although they had completed their college course, they had not completed their studies. He emphasized the great and sacred responsibilities of the Christian minister, and urged the necessity of their being constant in their study of the Word, of their being often in prayer, and of their relying in all things upon the Holy Spirit. His plea for the earnest, simple preaching of Christ, the heart of the Gospel, was one to which the class-rooms of Knox are not unaccustomed, and one which cannot be made too often.

Of the clear, closely-reasoned address by Mr. Duncan, and the genial and forcible remarks of Mr. Somerville, suffice it to say that those who failed to occupy the empty seats in the gallery and elsewhere will never know what they missed unless they read *THE MONTHLY*. We are pleased to know that these addresses are to appear in full in our columns.

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#### THE ALUMNI ASSOCIATION.

It was hardly to be expected that, coming so soon after the post-graduate lectures, the Alumni meeting would show anything like a full attendance. However, when President Grant took the chair and called the meeting to order, there was a goodly attendance of members; most of the old standbys were in their places, and many others were present who have begun to realize that the Alumni Association is something more than a name. There is a danger, though, of overdoing matters in the number of meetings held under the auspices of the Association, and we believe the move to coalesce one of the regular meetings with the post-graduate course is in the right direction.

Business was uppermost this spring, and the reports submitted showed that all our enterprises are in a fairly satisfactory condition. Subscribers to the "Goforth" fund will hear from a committee very soon now; and if our readers will kindly look at the date on the address label of their *MONTHLY*, and then send to their new treasurer, Rev. W. G. Wallace, sufficient funds to have the date changed to 1895, they will do both themselves and *THE MONTHLY* a great favor.

Mr. Eastman was re-elected to the Senate; Professor Thomson is our new president, and Mr. Haddow is chairman of the editorial committee of *THE MONTHLY*. These are the chief officers, and the ones in which the Alumni at large are most interested. We bespeak for the new officers the hearty sympathy and co-operation of Knox men wherever they are to be found. And Knox men can be loyal and helpful; witness the letters from



aged and distant alumni which were presented at our Association. Go-forth's letter is looked for every six months, but "letters from others" was a new feature. If others follow the example set by Rev. Dr. Gray, of Orillia, and Rev. S. R. Beattie, D.D., of Louisville, Ky., our meetings will increase in interest. A portrait of the late Professor Young will likely be unveiled at our next meeting. This is as it should be. Post-graduate lectures will be confined to one week, about the close of January next.

But what about the jubilee? A good programme is under way, and will be presented about the time of college opening in October next. Details are not sufficiently advanced to be made public yet; but there is one matter decided on—the Alumni feel that Knox's fiftieth birthday should be marked by the discharge of her mortgage indebtedness and the endowment of a new professorial choir. Let every man who loves the name of Knox do what he can, and this can be easily accomplished. One hundred thousand dollars is not a great sum for such a constituency as ours.

#### ANNUAL CLOSING SUPPER.

As usual, the annual students' supper was held on the evening prior to closing. Everybody enjoyed it on this eventful night. It turns aside the evil effects of a hard "plug" for exam. It draws out those hopeful spirits whose anxieties are only pleasant *re* the examiners' report, so that they toast and sing better than over any wine. It is, besides, a special meeting place. Here professors and students dine together, which is well; and some of the "old fellows," too, drop in upon us. Here we can wish the men going west good cheer for the summer's work, and also deafen the grads with our farewell applause.

The supper of '94 was no exception to the rule. We were favored with the presence of four of the professors, though we regretted the absence of the Principal, who was ill. Messrs. W. A. J. Martin, McGregor, of Tilsonburg, and Campbell, of Cheltenham, old alumni, were also present, and the chairs were well filled with undergrads.

Mrs. Johnston catered to the tastes of all. President Murison at length had to say "enough," and bade us remember the Queen, which we did, though some one varied the good old national anthem by starting it twice too high.

R. Drinnen then showed his patriotism by calling for a toast to "Canada, our Country," and again we tried to sing, but in vain. Rev. W. A. J. Martin spoke proudly of our *alma mater*, to which Mr. Mustard added a little zest. G. A. Wilson proposed the toast to "Our Professors"—the five points of Calvinism—and they, in turn, made happy speeches. Henry roused up the grads in an eloquent speech, and Rev. M. McGregor responded. Budge and Cooper's names were attached to "Class '94," and Tough and McKimmon's to the toast to the undergrads. Borland put in a

word for the sister colleges, and G. B. Wilson ably represented them. "The Ladies" was proposed by Mann, and responded to by George Crow; "The Press," by McNicol. Dunbar, of *The Globe*; Robinson, of the *Canada Presbyterian*; and Kerr McMillan, of *Varsity*, replied. During the evening W. A. McLean and Kerr McMillan enlivened the proceedings with songs.

## NOTES.

REV. J. K. SMITH, D.D., of Port Hope, ex-moderator of the Assembly, occupied a seat on the platform at the closing meeting of the college in Convocation Hall.

PRINCIPAL CAVEN, on account of his illness, was a few days later in leaving for Winnipeg than he had intended. Professor Thomson goes in June.

DR. PROU, FOOT thinks that the use of pseudonyms at the Knox examinations is likely to deprive the students of the benefit to be derived from the tender hearts of examiners.

REV. D. M. RAMSAY, B.D., at the request of the Alumni Association, has forwarded THE MONTHLY's representatives in the several presbyteries lists of those in arrears in their district. The labor has doubtless been great; we hope the results may correspond.

Two students knew lots of Old Testament Hebrew this year, and both knew the same amount. The Senate was quickly rescued from the consequent dilemma by a well-trying friend of the college. Mr. Mortimer Clark, with his accustomed generosity, gave to each student a complete set of Lange's Commentary.

THE Alumni Association was sorry to lose Messrs. Turnbull and Martin from the editorial staff, but pressure of other duties constrained them. Both gentlemen have done good service for THE MONTHLY, and will, we feel sure, continue to render whatever service lies in their power.

THE college had been well and truly closed at 10 p.m., and at 11 p.m. Dr. McLaren left for Winnipeg. Messrs. Slimmon and Hamilton accompanied him to the city of summer sessions. Even if there had been any live grass in the country at the beginning of April, it wouldn't have had a chance to grow with people moving around at that rate.

THE examination for the degree of B.D. is to be held this year during the first week in June. We forbear giving a list of intending candidates, lest haply people of too inquiring a turn of mind should discover discrepancies between it and the list as finally revised by the Senate later in the season.

THE indebtedness of THE MONTHLY is about \$900. The overdue subscriptions, etc., amount to about \$900. If these two accounts could only be induced to meet one another squarely in the face, how happy it would make the editors and the Alumni Association at its next meeting! If you are in arrears, and a member of your presbytery begins to talk to you about MONTHLY matters, pay him at once, for the good man is probably at a loss how to ask you for the money without hurting your feelings, or losing your subscription.

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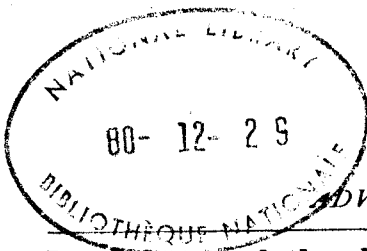
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