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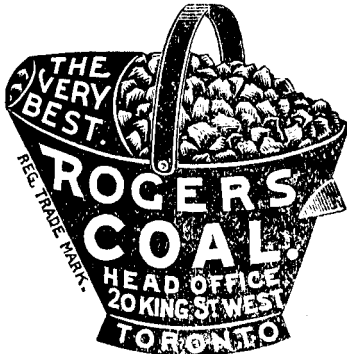
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TORONTO, OCTOBER, 1893.

THE PERMANENCE OF THE SABBATH IN RELATION TO THE MOSAIC LAW AND THE GOSPEL ECONOMY.*

IT seems undeniable that in Christian lands the general regard for the sanctity of the Lord's day is, in some way, linked with the popular conviction that the fourth commandment is binding; and it appears very certain that any weakening of this belief would necessarily tend to undermine the sense of obligation to remember the Sabbath day to keep it holy. We propose to examine some of the grounds which lead us to believe that this general opinion is well founded, and to show why we regard the Sabbath law, embodied in the fourth commandment, as binding under the gospel.

In this connection, two outstanding facts arrest attention, viz.: (1) All Christendom avowedly recognizes the fourth commandment as still binding; and (2) all Christendom, with trifling exceptions, observes its day of sacred rest on the first day of the week. That the entire Christian world, east and west, openly acknowledges the fourth commandment is evident from the treatment accorded to the Decalogue as a whole. It is constantly held forth and taught as a summary of all the duties enjoined by the divine law. No Christian church has ever eliminated any one of its precepts, or taught its people to think of all

*Opening address at Knox College, October, 1893; delivered by Professor W. McLaren, D.D.

duty as embodied in *nine* commandments. The ten commandments are recited in church services. They are often printed conspicuously on the walls of the house of God. They are taught to children in the family, in the Sabbath-school, and even in public schools, where only a minimum of religion is allowed. When we take part in the most solemn service of a Christian church, we may hear the minister "rehearse distinctly all the ten commandments"; and after each of them, in succession, the entire congregation devoutly responds, "Lord, have mercy upon us, and incline our hearts to keep this law"; and we feel assured that no one can unite in that act of worship who does not see something in the fourth commandment which still binds "the Christian conscience." If the Christian world does not believe that the fourth commandment is of permanent obligation, it should revise its customs.

But while Christendom does homage to the abiding authority of the Sabbath law in the Decalogue, it is equally certain that it does not observe its day of rest and worship on the seventh day. With comparatively small exceptions, it rests on the first day of the week. But those who believe in the permanent authority of the fourth commandment can follow this course consistently only upon the supposition that while the law, in all that is essential to it, remains the day of the week upon which it is observed has been changed by competent authority. The Sabbath law in the Decalogue is, however, part of a much larger body of laws, found in the books of Moses, the major portion of which is regarded as no longer obligatory on Christians. It is scarcely possible to deal intelligently with the permanence of the Sabbath without at least glancing at the general structure of the Mosaic law, and the relation its parts sustain to each other.

Our subject branches into three: The evidence for the permanence of the Sabbath law, its relation to the Mosaic codes, and the change of the day on which it is observed under the gospel.

I. The evidence for the permanence of the Sabbath law.

In claiming permanence for the Sabbath law, we distinguish, for reasons which will hereafter appear, between the essential features of the law, as embodied in the fourth commandment, and the detailed enactments, with their penalties, which are found elsewhere in the Mosaic codes. Intelligent Christians believe

that these have served their purpose, and passed away; but that the Sabbath law, engraved by the finger of God on the tables of stone, has not ceased to bind the Christian conscience.

In sketching the argument for the permanence of the Sabbath law, we begin with a point which, though not strictly essential to the argument, adds greatly to its force, viz. :

(1) The Sabbath was established long prior to the Mosaic economy, and has an independent origin. Although incorporated in the Mosaic system, it comes down to us, like the law of marriage, from Eden. It was given originally, not to Israel, but to the representatives of the whole human race. In Gen. ii. 2, 3, we read that God "rested the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." Paley, F. W. Robertson, and others, following earlier continental authors, tell us that the record here is made in anticipation of what was afterwards done in the wilderness. They suppose that "the order of connection, and not of time, introduces the mention of the Sabbath in the history of the subject it was ordained to commemorate." Robertson informs us: "It is not said that God at creation gave the Sabbath to man, but that God rested at the close of the six days of creation; whereupon He had blessed and sanctified the seventh day to the Israelites." It must be obvious to almost every reader that there is nothing in the context to suggest this view; and it is difficult to understand how any one who had not a preconceived hypothesis to support could have thought of this mode of handling what seems a plain historical record. Moreover, if the reason alleged was valid for establishing the Sabbath at Sinai, it was equally valid from the beginning; and there is really no reason why we should give this passage such a severe wrench in order to make it appear that God had denied this beneficent institution for three thousand years to the human race.

It has been urged that the entire silence of scripture respecting the Sabbath, in the period intervening between Adam and Moses, is inconsistent with its early date. When the fragmentary and brief character of the history in Genesis is taken into account, no great weight can be attached to this objection. There are, moreover, traces all down through the history in Genesis of the division of time into weeks, of which the primeval institution of the Sabbath is the natural explanation. Passing

by less definite references in the earlier portions of the book, when we come down to the time of Noah we read, "For yet seven days, and I will cause it to rain," Gen. vii. 4. "And it came to pass, after seven days the waters of the flood were upon the earth," Gen. vii. 10. Again, we read, "And Noah stayed yet other seven days, and sent forth the dove out of the ark," Gen. viii. 10. And after that week had run its course the history goes on, "And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more," Gen. viii. 12. From the history of Jacob, we find that the division of time into "weeks" was familiar in Padan-Aram, and the "week" is mentioned twice in successive verses, Gen. xxix. 27, 28. And when Jacob died, we are informed that "Joseph made a mourning for his father seven days," Gen. l. 10. Why this constant reference to seven days and to weeks, if the Sabbath was unknown until the days of Moses?

It is also noteworthy that when the manna was first given to the Israelites, two weeks before they came to Sinai, the Sabbath is spoken of as already known; and the first definite reference to the Sabbath in Exodus is given, not in the form of the enactment of a new law, but in the observance of a day already known, Ex. xvi. 6-30. Were the silence of Genesis much more decisive than it is, it would prove nothing; for there is no notice of the observance of the Sabbath from the time of Moses until the end of the government of the Judges, some four hundred and fifty years. It adds force to all these considerations to find that the fourth commandment itself is given at Sinai in language which does not suggest a new law so much as the recalling and sanctioning one already known, "Remember the Sabbath day to keep it holy."

The primeval institution of the Sabbath is strongly corroborated by the widespread division of time into weeks in the heathen world. Nations widely separated from each other, on all the three continents of the ancient world, so reckon time, and they very generally regard the seventh day as partaking of a sacred character. Hesiod and Homer both tell us that the seventh day is holy. The Cuneiform inscriptions have, in modern times, led nearly all authorities to admit that the ancient Assyrians had weeks of seven days. George Smith and Professor Sayce have gone farther. The former says: "In the year 1869 I discovered,

among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or 'Sabbaths,' are marked as days on which no work should be undertaken."

In view of these facts, it seems difficult to resist the conclusion that we have in Gen. ii. 2 the record of a primeval institution, which has left its impress deeply on widely-scattered races, and which, in later ages, was engraven by the divine hand on the tables of stone.

(2) Turning now to the fourth commandment itself, we discover that the *reasons* assigned for the law bespeak its permanence. They are all as enduring as the human race. When the reasons why a law is given are purely temporary, and these have passed away, the law, if it is not expressly repealed, will fall into disuse, and become a dead letter. In the reasons given for the Sabbath law, there is nothing temporary, local, or Jewish. The presence of such a reason would not, indeed, prove the law temporary, provided there were, either in the precept itself or in the nature of things, permanent reasons for its observance. This is seen in the case of the fifth commandment, which has such a local reference, and yet is expressly recognized in the New Testament as obligatory on Gentile Christians, Eph. vi. 2. But there are no reasons assigned for the fourth commandment in which all mankind are not as much concerned as the Israelites. The reasons are found in the ends it is specially intended to serve, which are three, viz.: (1) It commemorates the work of creation, and is thereby a standing testimony to the existence and perfections of a living personal God. (2) It provides one day in each week to be specially devoted to God, and employed in holy services, such as worship, religious instruction, and deeds of charity. (3) It secures to man and beast a season of rest after toil to recuperate the wearied body. These are the reasons which lie on the surface of this commandment for remembering the Sabbath day to keep it holy. None of them is peculiar to any land or to any age. If there is any difference, it is merely one of emphasis, and never certainly was the quiet and elevating influence of the day of sacred rest more essential to all the best interests of mankind than amid the bustle, worry, excitement, and rush of modern life.

(3) The place assigned by God to the fourth commandment

in the Decalogue, a permanent moral code, is indicative of its perpetual obligation. A temporary or ceremonial law would be strangely out of place in such a position. It is all but universally admitted that the other nine commandments are, without exception, binding still. They spring out of the unchanging relations which man sustains to God and to his fellow-men. It is certainly almost incredible that a precept merely transient or ceremonial should find a place in such a code.

(4) Our Lord's declaration that "the Sabbath was made for man" (Mark ii. 27) involves the universality and permanence of the Sabbath law. If it is a local or temporary appointment, we must gather our information from some other source than the teaching of Christ. F. W. Robertson, with a confidence which rests on no tangible support, intimates that the Sabbath was designed purely for one people. "God," he says, "blessed and sanctified the seventh day to the Israelites." Over against this narrow and unworthy view of the day of rest, we set the explicit words of Christ: "The Sabbath was made for man, and not man for the Sabbath." According to the Great Teacher, it was instituted for the human race. With this view His entire attitude towards the Sabbath agrees. He is careful by His instructions and example to set aside the perverse interpretations of the Scribes and Pharisees, but He drops no hint of the approaching abrogation of the Sabbath. He does for this commandment what He did in the Sermon on the Mount for the sixth, the seventh, and the third. He sweeps away the glosses of the rabbis, and brings out the original import and true meaning of the Sabbath law. And the care taken by our divine Master to vindicate and expound the real bearing of this law is itself convincing evidence that He did not regard the Sabbath as a mere shadow about to vanish away.

II. The relation of the fourth commandment to the Mosaic law.

It is a portion of a much larger body of laws which have passed away, and many believe that the Sabbath also has passed away with them, so that it no longer binds the Christian conscience. This objection assumes various forms.

(1) A distinguished literary man among us recently wrote: "That the fourth commandment was intended only for a single nation is clear from the fact that it takes no notice of difference

of meridian, which makes it impossible to keep the same day in more than one part of the earth. The Mosaic law altogether is evidently the law of a particular country, of a particular race, of a particular stage in the religious education of mankind."

This statement suggests two remarks: (1) The true religion never can be rightfully the religion of merely one race. Local religions and local deities belong to the conceptions of heathenism, but are foreign both to Judaism and Christianity. The true religion may, as a matter of fact, be confined to one race, but it is entitled to the homage of all, and its revelations of the divine will must concern all. The Mosaic law itself, in its historical connection, was avowedly linked with blessing for all the families of the earth. (2) The fourth commandment says nothing about the necessity of keeping "the same day," at precisely the same instants of time, "in more than one part of the earth." It is quite true that "it takes no notice of difference of meridian," from which it might be inferred that it was intended for men who had sufficient wisdom to take no notice of difference of meridian in observing it. Nations, however widespread, when they proclaim holidays, are not wont to take notice of difference of meridian, and we fail to discover any reason why God should burden His Sabbath law with any such needless trivialities. If difference of meridian is insisted on as essential, then it is just as impossible for all the people of Palestine as for all the nations of the world to observe the day at exactly the same time. The objection is purely rabbinic in spirit. It surpasses the rabbis, however, in its disregard of the spirit and the letter of the law. For even those trained in "the strictest sect of the Jews' religion" do not appear to have found any difficulty in carrying their Sabbath with them, wherever they wander, and they may now be found devoutly observing it in the meridian of Toronto.

(2) The Sabbath is, on several, occasions, spoken of in the Old Testament as a sign given between God and Israel, and the deliverance from Egypt is assigned as a reason why they should keep the Sabbath, Ex. xxxi. 13, and Deut. v. 15; and this is supposed to prove that it was instituted at the exodus, and was appointed peculiarly for the Israelites, so that other nations are under no obligation to observe it. But why may not the Sabbath serve more than one end, and be enforced by more than one set of reasons? Christ says to the Jews: "Moses gave you circum-

cision," John vii. 22; and circumcision, as enjoined by Him, served important ends connected with the Mosaic economy; yet circumcision existed for centuries before Moses. God gave Noah the rainbow as a sign of His covenant; but, as a natural phenomenon, the rainbow existed from the beginning. And if the deliverance from Egypt is urged as a reason for observing the Sabbath, it is in the preface to the Decalogue given as a reason for keeping all the ten commandments. An added reason for obeying a law does not invalidate the reasons which existed before the new one was given. Creation does not cease to bind us to obey God, because redemption has added new reasons for obedience, and has enhanced our obligations.

(3) Another class who think the Sabbath has passed away with the Mosaic law content themselves with saying that it is a Jewish institution, which has shared the fate of the system to which it belonged. It was part and parcel of the Mosaic economy, and has passed away with the rites, ceremonies, and civil regulations of that dispensation, and it cannot "bind the Christian conscience."

Even Turretin, whose views are, in the main, correct, fails to distinguish, as clearly as necessary, the characteristic features of the Decalogue and of the other parts of the Mosaic law.

The excessive stringency of the Sabbath observance inculcated by many of the Puritans appears to have arisen from their regarding all the restrictions and penalties of the Mosaic civil code as possessing equal permanent authority with the fourth commandment. It is a peculiar example of extremes meeting, that we discover a clerical champion of lax Sabbath observance among ourselves basing his argument on the same underlying conception of the Mosaic codes which gave rise to Puritanic stringency. Both appear to regard the Mosaic codes as all of a piece; the whole must abide, or pass away together. The difference, speaking roughly, is that the Puritan regarded the whole as permanent, and the modern divine views the whole as transient.

A more careful study of the Mosaic legislation shows that we do not need to choose between Scylla and Charybdis. The Mosaic laws fall into three parts, very diverse in character, which do not necessarily stand or fall together, viz.: (1) The Decalogue; (2) the civil code; and (3) the ceremonial code.

(1) The Decalogue is represented as holding a unique position among the laws of Moses. The ten commandments were spoken at first by Jehovah to the people in an audible voice, an honor given to no other part of the Mosaic law. They were committed to writing by God Himself on the tables of stone, and not written by Moses on parchment, like the other laws. They were deposited in the Holy of Holies, in the Ark of the Covenant, under the blood-sprinkled mercy seat, beneath the cherubim of glory. They occupied visibly the central place in the ancient economy. They were spoken of as "the covenant," as summing up in themselves all that was most essential to it, Deut. iv. 13, and ix. 9. They are also called "the testimony," Ex. xxv. 16; Ex. xxxi. 18. The chest which contained them was styled "the ark of the testimony," Ex. xl. 2.

When we examine the contents of the Decalogue, the reason for this special pre-eminence is easily discovered. Leaving the fourth commandment for the present out of view, all the other precepts of this code are in their nature moral. They have to do with man's permanent moral relations to God and to his fellow-men; and the duties enjoined in them rise necessarily out of these relations. And the moment these duties are presented to us, they commend themselves to us as self-evidently right and proper.

But the fourth commandment itself, while it involves a positive element which binds us, because God has supernaturally revealed it as His will, manifestly embraces a moral element which springs from our permanent moral relations. A fixed proportion of our time should clearly be set apart for the special service of God and the refreshment of the body. And if God is to be worshipped socially and thorough physical rest secured, the time set apart for these purposes must be determined by some common authority. Thus alone can concert be secured. The exact proportion of time, and the exact season when it shall be observed, cannot be decided by the light of nature. This is a positive element, for the knowledge of which we are indebted to God's will, as revealed in scripture. Even for this element there may be good reasons in the nature of man which, from the imperfection of our knowledge, we fail to perceive. We are told that "one day in ten, prescribed by revolutionary France, was actually pronounced by physiologists insufficient," and there is

certainly no reason to question that one day in seven is the very proportion best adapted to man's nature, spiritual and physical. The whole commandment may therefore be regarded as either moral *natural* or moral *positive*, and consequently the precept finds its fitting place in such a code as the Decalogue.

Unitedly, the ten commandments constitute a perfect code of morals. They cover the entire field of human duty, and map it out into its great natural departments, and there is no phase of moral excellence which does not fall into its place under some of these great categories of duty. They form a moral code so perfect that nothing can be added to it, nor anything taken from it, without marring its symmetry and perfection. It was given at Sinai to a people whom God recognized as in covenant with Him, to show them what manner of life He would have them lead. It held up before them constantly the standard of an ideally perfect life at which they should ever aim.

(2) The civil code does not present the ideal standard which men are morally bound to realize, but the practical standard of conduct which, in the existing condition of society, the civil ruler should enforce by pains and penalties. All good rulers desire to see their subjects reach the highest morality, but no wise ruler will attempt to compel men to lead a life which, even in its outward manifestations, is conformed to an ideally perfect moral standard. He has to consider the stage of civilization reached by the people and by surrounding communities which influence them, the measure of their enlightenment, the habits and customs of society, and all those numberless elements which mould public opinion, and render the enforcement of law possible. If in his zeal for a high morality he enacts laws which greatly outstrip the average judgment and moral sense of the community, he will soon discover that his legislation is a dead letter. Moses, as a lawgiver for the nation, under divine guidance, had to consider not merely what was ideally perfect, but what was practicable to enforce in the existing condition of things. The civil code held a position quite subsidiary to the Decalogue. It consisted of a series of statutory directions and arrangements indicating how far the perfect morality of the ten commandments could be applied by the state to regulate the affairs of men in their national relations, and how far it was necessary to tolerate something which is relatively imperfect. Moses, on account of

the condition of things in the nation, had to tolerate, because of the hardness of men's hearts, many things condemned by the perfect morality of "the ten words." The laws tolerating and regulating divorce and slavery, the recognition of the avenger of blood, and the providing of cities of refuge, are all examples of arrangements which were relatively imperfect, but which, nevertheless, in the existing conditions of society, displayed singular wisdom in restraining evils which could not then be eradicated without opening the door for still greater evils. Such divorces as Moses tolerated because of the hardness of men's hearts did not conform to the ideal of the moral law, but they were better for the wife than the treatment to which she would have been exposed had liberty not been granted to the husband to put her away. Slavery is certainly not ideal treatment for a human being; and yet it may, under such regulations as those of the Mosaic law, be much better than the wholesale slaughter of prisoners of war, which probably would have resulted had liberty to enslave them been denied. To keep an innocent man incarcerated in a city of refuge was not, in itself, just; but it was much better for him than to fall into the hands of the avenger of blood. These laws were all relatively imperfect; but, so far as we can judge, they were the very best that could be enforced at the time. Even in Canada, with all the light we enjoy from the gospel, we have laws on our statute books which, if they admit of vindication, can be defended only on the ground that an ideally perfect law does not admit of effective execution. The portion of the Mosaic law with which we are dealing was adapted to a temporary condition of society, and based on relations which were transient. This portion of the Mosaic legislation could not continue to bind the conscience. In the nature of the case, these civil or "judicial laws expired with the state of the people, not obliging any other now, further than the general equity thereof may require." Israel was then enjoying the earlier stage of a progressive revelation which was to culminate in Christ and the gospel system. The laws, restrictions, and penalties suitable to the community in such a condition of things, and rising out of it, could not be permanent.

(3) The ceremonial code prescribed a series of rites which were designed to teach important lessons, suitable in that stage of the world's progress, and to the immature condition of the

covenant people, but no longer required when God's people have attained the stature of full-grown believers, under the gospel, Gal. ii 1-3. To enable Israel to apprehend more readily their relation to God, and how they should live, He set up for Himself a dwelling in the midst of their dwellings; and the manner of their access to His tabernacle, and their services there, were so ordered as to impress upon them correct views of God, and of the life they should lead in the land where they were sojourners with Him.

These rites served chiefly two purposes: (1) Many of them may be regarded as picture lessons, designed to impress vividly on the minds of the people the morality of the ten commandments. In this aspect they may be regarded as a method of instruction supplementary to the Decalogue. But since the incarnation and death of Christ, this mode of teaching has been largely superseded by a higher, addressed more directly to the understanding, conscience, and heart. (2) Many of them foreshadowed gospel realities, and were intended to quicken the expectation that what they prefigured would, in due time, be realized. These types "prefigured Christ, His graces, actions, sufferings, and benefits." But when Christ came, and His earthly work was finished, and the benefits of His redemption were imparted in their fullness, there was no longer room for these rites; for the substance had taken the place of the shadow.

It is abundantly evident that the Mosaic legislation is not all of a piece. Its parts are so diverse in character that the temporary nature of one portion is no evidence that the whole may be reckoned among the shadows of the past. The Decalogue, springing out of the permanent moral relations of men to God, and to their fellow-men, must be as enduring as the relations with which it deals. But it is inconceivable that the civil and ceremonial laws, which dealt with temporary relations, and were fitted for a transitional condition of affairs, could remain in force after Christ had come, and had introduced an entirely new order of things. When any one imagines that he has settled the Sabbath question by calling attention to the fact that the fourth commandment is a Jewish law, he shows that he is laboring under a huge misconception of the structure of the Mosaic legislation.

It is important to observe that all the restrictions and penalties connected with the Sabbath, so often referred to in order to

discredit stricter views, are drawn from the civil code, which all admit has passed away, or from the perverse glosses of Jewish rabbis. Not one of them can be deduced from the fourth commandment, fairly interpreted. It assigns six days for ordinary work, and requires the seventh to be devoted to the service of God and physical rest. There are no detailed directions how the day is to be kept holy. We are not even told when the day begins or ends. As in the other commandments, the field of duty covered is sketched in broad, general terms, which are sufficiently intelligible, and every one is left to judge for himself how he can best meet the requirements of the law. F. W. Robertson speaks of the "strict ultra ground of Sabbath observance" as being based on "the rigorous requirements of the fourth commandment"; but when he comes to indicate what these rigorous requirements are, he refers only to the words of the commandment, as given in the catechism: "Thou shalt do no manner of work"—words which, when fairly construed, merely forbid us engaging, on the Sabbath, in the ordinary work of other days. But this divine, having imported into the sense of these words all the rigor which can be drawn from the rules of the civil code and of the Jewish rabbis combined, regards them as prohibiting the most casual work necessary for our own comfort and welfare, or that of our neighbors. The "rigorous requirements" of the sixth commandment, handled in the same fashion, would forbid the taking of any life even in self-defence, whether of man, beast, or insect. Thoughtful men should rise above such rabbinic trifling.

It should be noted that the argument for the non-permanence of the fourth commandment, drawn from the temporary character of the restrictions and penalties connected with the Sabbath in the civil code, is equally applicable to all the precepts of the Decalogue, except the tenth, which, from its nature, admits of no civil enforcement. The rules and penalties of the civil code bearing upon them have also passed away. The death penalty is no longer awarded to the idolater, the blasphemer, disobedient children, and the adulterer. Are we prepared to pronounce the entire moral law as among the shadows of a departed dispensation?

The threefold process by which a class of writers seek to discredit Sabbath observance deserves to be signaled, and its

worthless character noted. (1) The fourth commandment is interpreted with a petty literalism which, if applied to other precepts of the Decalogue, would empty them of sense. (2) All the restrictions and penalties of the Mosaic civil code, which have served their purpose, and are no longer adapted to the present condition of the world, are added to make the Sabbath law look more unreasonable still. (3) Then, to complete the work, and sink Sabbath observance under a weight of obloquy, they not infrequently superadd to the civil law all the false glosses and petty rules of the Jewish doctors, assuming quietly that the Scribes and Pharisees are better interpreters of the law of Moses than Jesus Christ. Against every step of this process we express our emphatic dissent. It is based on ignorance of Moses, and involves disrespect for Jesus Christ.

III. The change of the day under the gospel.

Some learned men like Gale, Dr. Samuel Lee, and others, suppose that at the exodus the Sabbath was fixed one day earlier in the week than had been appointed at the beginning. Consequently, the seventh day of the primitive computation coincides with the first day of the Mosaic reckoning, which is the day observed by Christians since the resurrection of Christ. They suppose that the Mosaic system, with its Sabbath, was intercalated between the patriarchal and the Christian dispensations, which were both universal in their scope. And when the Mosaic system, which was peculiar to one nation, passed away, the primitive Sabbath, which was never abrogated, but only suspended, returned to its place of honor, and is that now observed in the Christian world. This view supersedes, if correct, the necessity of any discussion of the change of the day at the commencement of the gospel dispensation. But while this is an interesting speculation, it does not appear to rest on any very solid or tangible evidence, or, indeed, to harmonize with correct ideas of the position and character of the dispensation inaugurated at Sinai. We may therefore pass from it.

But, apart from this opinion, there is among those who approve of observing the first day of the week for the day of sacred rest considerable diversity of opinion as to the ground on which the practice may be vindicated. These opinions may be arranged, for the most part, under three heads, viz. : (1) The observance of the Lord's day rests purely on ecclesiastical authority, like

Christmas, or Holy Thursday. (2) The day of Christian rest has no connection with the fourth commandment, but is divine and obligatory, because sanctioned by inspired apostles. And (3) the law of the fourth commandment is of permanent obligation; but the day to be observed has been changed from the seventh to the first day of the week since the resurrection of Christ.

The first of these views implies what the second directly asserts, that the fourth commandment is no longer binding upon Christians. The observance of a day of weekly rest is a matter which is left to be arranged by the legitimate authority of the church. This view is strongly advocated by Whately, and sanctioned also, in the main, by the great name of Calvin. Those, of course, who regard the living church as infallible, and an organ through which the divine mind is supernaturally made known to men, view this as a satisfactory method of determining this or any other question on which the church is pleased to speak. But it is not easy to see how those who do not regard the church as an infallible teacher, or ruler, can feel equally pleased with ecclesiastical authority as a basis for the observance of our day of rest. A non-infallible church must be a very inadequate and insecure foundation for any institution. If the church appoints the day, she may reverse the appointment. If there is nothing which lies back of church authority, no Protestant can regard the Christian Sabbath as resting on any very secure foundation.

The second view has been ably advocated by Dr. Hesse in the Bampton Lecture of 1860, and by others. While Dr. Hesse denies that the fourth commandment is now binding on Christians, he holds that the Lord's day has been sanctioned by inspired apostles, and is therefore obligatory. (a) He admits that there is a moral element in the fourth commandment which is still binding. The light of nature "demands a periodic devotion of our time to God's service," and "the alternation of rest with labor." (b) He shows that the primitive church, under the guidance of inspired apostles, observed the first day of the week as their special day for worship, the celebration of the Lord's supper, and the collection of alms. The assembling for these purposes on the first day of the week can be shown from the New Testament to rest on divine authority, but resting from labor beyond what is necessary for that purpose does not naturally flow from

this theory. Hesse speaks of "the setting apart of a day as a religious day simply, nothing being said about rest, nothing being peremptorily laid down as to cessation from personal labor, or as to the enforcement of rest upon others." He thinks that the Lord's day should be observed as a day of rest from servile labor, but when he attempts to give his reasons the weakness of his position becomes apparent. The most weighty is the title, "The Lord's day," which seems to indicate that it is a day set apart for religion, and separated from the ordinary affairs of life. This is giving to the words a very pregnant sense, which we are not inclined to dispute, but one of which we could not feel very sure were we not guided by considerations foreign to this theory. He suggests that the inspired apostles who set apart this day "must have had before them the analogy of the Jewish law." Why not rather say at once that they must have had before them the fourth commandment itself which was engraven by God on the tables of stone? He refers even to the public recital in the church of the ten commandments as one of the influences which have led to the Lord's day being regarded as a day of rest. An excellent reason, provided the fourth commandment is still binding; but quite irrelevant if that precept is a shadow which has passed away.

The third view, which regards the fourth commandment as of permanent obligation, while the day to be observed has been changed by competent authority from the seventh to the first day of the week, is that which appears to us most satisfactory.

(1) It recognizes the continuity of the visible church in all ages, which the other views either ignore or reject. If the visible church is correctly defined as consisting of those who profess the true religion, together with their children, it must have been one body in all ages, for that profession is confined to no particular period in the world's history. It is also undeniable that Christianity is the outgrowth of Judaism. And the progressive revelation of the Old Testament finds its consummation in the New. The Mosaic system is not intercalated, as a thing entirely *sui generis*, between the patriarchal and the Christian stages of the visible society of God's people. The Apostle Paul has taught that the Gentile church of the New Testament is grafted into the Jewish stock, and partakes of the root and fatness of that old olive tree, Rom. xi. 17, 18. When we study the scriptures, what we observe is not a succession of disconnected religious experi-

ments which God has been conducting in the world. We see the continuous outworking of one ripening plan, which runs through the ages and progressively trains the visible organization of God's people to bless all the families of the earth. The revelations granted to this body, from Eden to Patmos, are its abiding heritage. And the laws given through this society, unless they have been expressly repealed, or superseded by an entire change of the relations to which they were adapted, are necessarily binding still. The fourth commandment does not need to prove its right to rule. The burden of proof lies, not with those who assume, but with those who deny its permanent obligation.

(2) The change in the day does not affect what is essential in the law of the fourth commandment.

The essential element in the precept is the setting apart one day in the week for divine service and rest, and six days for labor. The language of the precept lays emphasis not on the seventh day so much as on the idea of the *Sabbath*. It begins, "Remember the Sabbath day to keep it holy," and ends with the statement, "Wherefore the Lord blessed the sabbath day, and hallowed it," Ex. xx. 8-11. This is obscured by the incorrect version of the commandment in the Book of Common Prayer, which makes the last clause read, "Wherefore the Lord blessed the *seventh* day, and hallowed it." But while in the body of the command the seventh day is designated as the day to be observed, the stress is not laid, in scripture, on the seventh day, but on the Sabbath. We know also that the Passover, which by the law was required to be observed on a given day, was, on special emergencies, kept on another day; yet the very day on which the Passover was usually observed was significant in commemorating the smiting of the first-born and the escape of Israel. This proves that a change of the day on which a divine ordinance is observed is possible, where there is sufficient reason.

(3) There is not only a reason sufficient to vindicate the propriety of a change in the Sabbath, but a reason so powerful as to render the continued observance of the seventh day exceedingly difficult to defend.

The seventh-day Sabbath commemorates the creation of the world, in its religious significance, as a testimony to the existence and perfections of a living, personal God. The resurrection of Jesus Christ marks the completion of the work of redemption

by our incarnate Saviour. Up to that time there had been nothing which revealed so much of God, and was so worthy of commemoration, as the creation of the universe. This can no longer be affirmed. To commemorate creation, when a finished redemption stands before us in all its beauty is like spending our time admiring the scaffolding when the completed temple is full in view. Isa. lxxv. 17.

And as creation was a means to the end, which was reached when redemption was shown to be completed by the resurrection of Jesus Christ—and the end may be said to take up and perpetuate the means by which it is secured—so we celebrate creation when we commemorate redemption. To the ancient believer, the creation of the universe presented the grandest display of the divine perfections within the range of his vision. But when the church of God, in her onward course, reached the incarnation, the death, and resurrection of Christ, a loftier display of the divine perfections came into view. The new creation was seen towering in moral sublimity above the old, which had now no glory by reason of a glory that excelleth. A seventh-day Sabbath, in such circumstances, could only seem an inexplicable incongruity. It is celebrating starlight when the sun is shining in his strength.

(4) It only remains for us to show that the day was changed by competent authority.

It came into the church when it was under the direct oversight of inspired apostles, and was sanctioned by them. I do not stay to prove, what the whole Christian world acknowledges, that Christ commissioned His apostles to teach whatsoever He commanded, to lay the foundations of the church, and to order its affairs, and that He qualified them for the work by supernatural endowments. What, therefore, they sanctioned had the sanction of Christ.

Our Lord prepared the way for this change by appearing, after His resurrection, repeatedly to His disciples on the first day of the week, and by granting to His church on that day the pentecostal outpouring of His Spirit, John xx. 19-26, and Acts xxiv. 1-4. From John xx. 26 it seems probable that before the ascension the disciples had, with the approbation of the Master, begun to observe the first day of the week by religious gatherings. Certain it is that soon after it was recognized as the special day on which were held all the distinctive services of the infant

church, and before the close of the first century it had come to be known familiarly by the title by which John speaks of it, "The Lord's day," Rev. i. 10, a name frequently applied to it by a succession of ecclesiastical writers in the second and following centuries. And the religious observance of the first day became so distinctive of the early Christians that, in the dark days of persecution, one of the tests by which they were detected by their enemies was the question, *Dominicum servasti?* "Hast thou kept the Lord's day?"

When, twenty-five or twenty-six years after the ascension, the church had become somewhat settled, this change was an accomplished fact, and we meet this instructive statement in the Acts of the Apostles: "We came to them to Troas, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," Acts xx. 6, 7. It is evident that the first day of the week had come to be regarded as the appropriate time for observing the Lord's supper, for which the apostle, who had arrived early in the week, tarried; and that preaching, and doubtless devotional exercises, were held on the same occasion. In a letter of the same period, but a little earlier, Paul writes to the Corinthians "concerning the collection for the saints," and the direction he gives is: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," I. Cor. xvi. 1, 2. These passages make it quite evident that, at this early date, the primitive church, under the rule of inspired apostles, had appropriated the Lord's day specially to the reception of the supper, to religious instruction and worship, and to the collecting of alms, the religious services most distinctive of the Christian society. When we inquire, How did the Jews remember the Sabbath day to keep it holy? we discover that, apart from physical rest, they offered double sacrifices to the Lord, they met for religious instruction and worship in their synagogues, and they gave alms to the poor. When we see the early church, under the guidance of the apostles, transfer to the first day all the services which correspond most closely to these, while in no single instance, recorded in the New Testament, did the disciples of Christ assemble for religious services among themselves on the seventh day, how can we fail to

perceive that the day which commemorates the resurrection of Christ is, by divine appointment, taking the place of that which celebrated the creation of the universe? It adds to the weight of this consideration that neither Christ nor His apostles ever hinted at the abrogation of the Decalogue; but, on the contrary, the Apostle Paul, after referring to one of its precepts, declared that "the law is holy, and the commandment holy, and just, and good," Rom. vii. 12.

It should be remembered that the first converts to the gospel were chiefly Jews; and that as the result of old habits and early associations, many of them continued to observe the seventh day. And as long as their observance of it was put upon grounds which did not tend to subvert the gospel, the apostles treated it as a matter of indifference, on which Christians might use their liberty. And this is one reason, no doubt, why the apostles and the early ecclesiastical writers did not speak of the Lord's day as the Sabbath. Another day known by that name was observed constantly among the Jews, and largely among Christians; and an attempt to change the current meaning of the word then would almost certainly have led to confusion and mistake. Inspired authors, like others, are wont to use words at their current value. Among ourselves many Protestants, deferring, perhaps foolishly, to arrogant claims and current practice, speak of the members of the Church of Rome as *Catholics*, but they do not intend to concede the claim couched in that word, or to unchurch themselves. It is probably on the same principle that we are to explain Rom. xiv. 5, 6; Gal. iv. 9, 10; Col. ii. 19, which are so often quoted as inconsistent with the permanent obligation of the fourth commandment. The days whose observance is condemned by the apostle seem to be those of the Mosaic economy generally. The Sabbath referred to was probably the seventh-day Sabbath, which Judaizers wished Christians to observe, along with all the rites of the Mosaic law, as essential to salvation. The first day of the week was not then called the Sabbath; and as it was observed on entirely different grounds, it did not fall under the apostle's words of disapproval.

In this discussion, we have dealt with the permanency of the Sabbath. We have seen that there is good ground for holding that the law of the fourth commandment should still bind the Christian conscience. In examining the structure of the Mosaic

legislation, we have discovered that the temporary character of the civil and ceremonial laws given to Israel supplies no evidence that any part of the Decalogue can be placed in the same category. We have seen also that the change of the day observed under the gospel cannot, in view of the continuity of the visible church, be regarded as inconsistent with the permanent obligations of the Sabbath law. And we have found that the change did not affect the essentials of the law, and it was made for sufficient reason, and by competent authority.

The change in the day has not abolished the Sabbath, but has merged the service which it rendered in one still higher, and made the day to us a memorial, at once, of creative goodness and redeeming grace.

We have looked at our subject chiefly in its theological aspects, but we are not insensible to the immense practical value of the Sabbath. We do well to cherish it, as one of God's choicest gifts to man. It spans the dark gulf between Eden lost and Paradise regained, like the bow of promise. Wherever it is seen, it is a token for good. Wherever it is welcomed, it brings down blessing; it lightens the burden of labor; it purifies society; it develops mind and conscience; and brightens earth with the hope of heaven.

THE night is mother of the day ;
 The winter of the spring ;
 And ever upon old decay
 The greenest mosses spring.

In darkest nooks some sunshine lurks,
 Through showers the sunbeams fall ;
 For God, who loveth all his works,
 Hath left His hope with all.

— *Whittier.*

NOR wholly lost, O Father, is this evil world of ours :
 Upward thro' its blood and ashes spring afresh the Eden flowers ;
 From the smoking hell of battle love and pity send their prayer,
 And still thy white-wing'd angels hover dimly in our air.

— *Whittier.*

THE TRAINING AND LICENSING OF STUDENTS.

THE *Presbyterian Record* of August last brought under the notice of the church a proposal which reveals an unmistakable trend towards some change in the present method of educating students and licensing them as preachers. Doubtless that method may be improved, especially by adjusting it more perfectly to modern requirements and facilities. At the same time caution is needed, lest in attempting such changes the underlying principles may be injuriously affected.

It may be questionable whether uniformity in theological education, even if it were attainable, is desirable. Nature, in its most perfect development, shuns uniformity; why should we not expect to find in grace a like beautiful and beneficial diversity? The church cannot be too earnest, careful, and faithful in seeing that none but properly qualified men are licensed to preach the gospel, or to enter the Christian ministry. Nevertheless, such men may differ widely as to the amount and kind of literary culture they possess, as well as to other attainments, gifts, and graces. Developed in different circumstances, and under different influences and systems of education, men must differ much in views and prejudices as well as in ability and attainments; still, for that very reason, they may be the better suited for different fields and kinds of Christian work. We may rest assured that no one uniform course of training will ensure the highest results in developing all kinds of men. There is no little danger, when seeking uniformity, of dwarfing, cramping, or otherwise injuring individual gifts and tastes; yea, even of preventing most desirable men from reaching the ministry at all. On the whole, it seems expedient that each college be left free to do its best for the students committed to its care, and to accommodate its methods of instruction to their particular requirements. At the same time, a knowledge of certain subjects which are absolutely necessary for a minister of the gospel may properly be required of all students, and instruction in these subjects should be insisted on in all our theological colleges.

It has also been proposed that there should be one common final examination for the students of all the colleges, to be conducted by a committee of the General Assembly. This is certainly feasible, and would do much towards fixing a common standard of excellence on one and the same level. But we venture to ask, What would be the gain to the church on the whole if it should be found that in securing that average standard of excellence it is necessary, in order to meet the case of the less fully equipped institutions, to fix the standard much below that which the better equipped are able to reach?

Yet another suggestion has been offered in this connection, viz., to make the results of this common examination "the basis for licensure." This, while appearing very simple, is a startling proposal. It is evident that it implies a serious interference with what has hitherto been regarded as the function of a church court. The proposal apparently is that, whereas in times past in all Presbyterian churches a student had to pass certain probationary trials before a presbytery, and if on a conjunct view of the whole these trials were sustained was then licensed as a preacher, these trials be hereafter dispensed with, and in lieu thereof the presbytery accept as "the basis of licensure" a certificate from a college stating that the applicant has taken a prescribed academic course of instruction, and passed the examination of a committee of the General Assembly on certain specified subjects of learning.

Is the church prepared to do this: to substitute a written examination on papers prepared by a committee of the Assembly for the personal dealing of a presbytery which takes into account as the basis of licensure, in addition to theological knowledge, many other elements of equal importance? Is a certificate of college proficiency henceforth to give a student a *right* to receive license? Is the preliminary examination before being taken on trials to be abolished, or transferred to a presbytery other than that which licenses? Is the function of licensing to be reduced to the mere formality of putting certain questions to the candidate and authorizing him to preach? Is inquiry regarding the moral and religious character and the spiritual experience of the candidate, as well as his doctrinal views, natural gifts, and acceptability, to be no longer the duty of the court that is to license? Is the mere certificate of a college committee regarding scholastic attainments to suffice

“as a basis for licensure” ? Surely, before such a change in our time-honored procedure is made, the proposal should receive careful consideration.

With every desire to magnify the importance of affording our coming ministers a thorough training in our colleges, let us see if this cannot be done without taking from the church courts the grave responsibility of judging as to the fitness of candidates for being licensed, and of sending them forth as preachers of the gospel. No committee of Assembly can do that work as presbyteries can and ought to do it. It is well stated in our Book of Forms that it is the duty of the church courts—“sessions and presbyteries—to make diligent inquiry regarding young men whose attention should be directed to the ministry, and to aid and encourage them.” If this duty is too often neglected or imperfectly performed, the evil resulting from want of diligence will not be remedied by taking the duty from the church courts and relegating it to the colleges. Rather should efforts be put forth to facilitate the discharge of their duty by the church courts. In the discharge of that duty, the first step to be taken by a presbytery when a young man comes before it asking to be recognized as a student who desires to enter the ministry is to confer earnestly and carefully with him, making inquiry regarding his spiritual experience, doctrinal views, religious and moral character, his motives, and his general fitness for the work to which he aspires. Having satisfied the presbytery on these points, the applicant should be affectionately received by them as a student of the church, and taken under their care and supervision. From that day forth the presbytery should direct, encourage, and aid the student, affording him pecuniary aid if necessary, and providing employment for him, where practicable, during his vacations. Nor should that care and supervision be withdrawn until the student has finished his course and obtained license. During his course the student should not be treated as subject to any other presbytery, whether at the college seat, or having jurisdiction over any field in which he may be temporarily laboring, unless he has had a regular transference from the presbytery with which he was originally connected. In this way great and manifest benefit would accrue both to the student and the presbytery through strengthening the bonds which unite them, and deepening the interest they naturally feel in each other.

The student should be directed by the presbytery as to the course of study proper for him. Ordinarily, he will be instructed to take a full course in arts at some university before entering on theological studies; or, if he has already obtained his degree in arts, he will be at once recommended to one of the theological halls. There are, however, many cases in which another—a shorter or selective—course may, in the opinion of the presbytery, be preferable. Experience has shown that many of our most acceptable and able ministers have been trained in this way. In such cases attendance on classes in the literary or preparatory department of one of our colleges would be required for a longer or a shorter time. Or the presbytery might find the applicant sufficiently prepared to enter at once on his theological studies, and certify him to one of the colleges accordingly.

When the student appears before the college authorities, he should not be given any *status* without passing satisfactorily such examination for entrance as the college authorities may require. Reports of the success or failure of the student at these and subsequent examinations, and of his progress generally, should be made to his presbytery from time to time by the college, thus maintaining the interest of the presbytery in the student, and recognizing its responsibility.

The proper work of the college and its responsibility end when instruction has been given according to the curriculum approved by the church, and full reports of the results have been made to the presbytery regarding the attainments or deficiencies of the students committed to its care.

When the college course has been completed, the student should appear before his presbytery asking for license. After full consideration of college certificates and reports regarding the studies of the applicant, and careful preliminary examination, if satisfied, the presbytery should apply to the synod for leave to take him on probationary trials. This application should contain a full statement of all the facts bearing on the student's character, studies, attainments, deficiencies, and of any peculiarities in the case. If the synod grants the leave craved, the presbytery proceeds to such trials as they may deem best for ascertaining the fitness of the student for the work of preaching the gospel. After careful consideration of all the elements before it which should *decide* the question, if, *on a conjunct view of the whole*, the

presbytery is satisfied that the student is likely to make an efficient preacher, it will proceed to license him. But the synod may refuse leave to the presbytery to grant license; in which case the presbytery, if not acquiescing, must bring the application before the General Assembly, that it may be specially dealt with on its own merits.

In this way the distinctive functions of our colleges and church courts will be made clear, and the solemn act of licensing by a presbytery will not be confounded with college certification, but will be seen in its true light, not a mere formality or unquestioning indorsement of an academic certificate. Nor will a diploma from a theological hall be by any one regarded as equivalent to license, or as entitling the bearer to be licensed: nor yet the want of it as necessarily shutting out a man otherwise qualified from obtaining license from the church.

Our colleges, with one exception, are not faculties in a university; nor is the course of study in them intended to afford an opportunity for learning theology as one of the many sciences; or to lead to the acquisition of honorary degrees in divinity. They were established for the one purpose of training men for the gospel ministry, giving such instruction, and only such, as is necessary to fit them for that work. However much the church may be interested and gratified in knowing what men have excelled in the study of theology and cognate subjects, and who have obtained diplomas and honorary degrees, the higher and greater—the chief—end for which they were founded must ever be kept clearly in view, viz., the preparation of God-called men for the work of the ministry. The practical side of ministerial education, and the production of general adaptations for that work, must not be made second in importance to theoretical acquaintance with Christian doctrine, exercises of scripture, Biblical criticism, or church history. While the colleges do their best to impart as much knowledge as the time devoted to study permits, heed must be taken lest, on the one hand, a certificate of possessing a certain amount of knowledge become in the eyes of students a guarantee for license, or, on the other hand, the want of such certificate, because of failure in some subjects, be treated by the church as necessarily a disqualification for the ministry. The functions of a theological seminary to instruct, examine, and certify its students should not be confounded with that of a

church court to examine, and, if the necessary qualifications are found in any applicant, to license such a one to preach the gospel. This the presbytery has an inherent right to do by the authority of Christ, although the person to be licensed may never have been within a college, nor heard a lecture on theology. Colleges have been established by the church for the church, and are subject to the church; but they may not be allowed to interfere with the free exercise of the functions of a church court which has been established by the Lord. Licensure is something quite different from and far above conferring upon a successful student a certain ecclesiastical status; it is an official recognition of a Christian man as worthy of the confidence of the church, and of entering the Christian ministry when duly called thereto; it is the imprimatur of the rulers in God's church put on a servant of Christ.

In like manner, only more emphatically, is ordination more than approval of success as a scholar, and the official recognition of that fact; it is the solemn appointment and setting apart by the church of a man duly approved to the ministry in some particulars of pastoral, missionary, or professional service. License is not necessary to ordination. Ordinarily, before a man is called to the work of the ministry, he is approved and sent out to preach the gospel in churches or districts requiring a pastor, so that Christ's people may have opportunity of judging of the suitability of the man's gifts, graces, and attainments for their edification. But neither for license as a preacher, nor for ordination as a pastor, is the possession of a certificate from a college a *sine qua non*; still less should it be regarded as entitling the holder of it to the status of a licentiate or the office of a minister.

Undoubtedly, there is danger here, and, perhaps, very widespread misapprehension. Nothing must be made essential in order to being set apart to the work of the church which Christ has not made essential, and we must beware lest by so doing we exclude from the ministry men who have been called by God's Spirit, but, finding an unscriptural obstacle in their way in the Presbyterian Church, go to serve the Lord in other churches. May not some such latent error account for the fact, so often mourned over, that we cannot find a sufficient supply of preachers and ministers among the godly and intelligent youth of our

church? Let us, then, endeavor, while making necessary modifications in our present method of licensing, to introduce nothing calculated to change the scriptural requirements for entering the ministry.

Dundas, Ont.

JOHN LAING.

EVERY age on him who strays
From its broad and beaten ways
Pours its sevenfold vial.

Happy he whose inward ear
Angel whisperings can hear,
Through the rabble's laughter ;
And, where hatred's faggots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this—that never yet
Share of truth was vainly set
In this world's wide fallow,
After-hands shall sow the seed,
After-hands from hill and mead
Reap the harvest yellow

Thus, with somewhat of the seer,
Must the moral pioneer
From the future borrow ;
Clothe the waste with dreams of gain,
And on midnight's sky of rain
Paint the golden morrow.

—Whittier.

EVANGELISTIC WORK.

WOULD it be wise for the Presbyterian Church to give more encouragement to special agencies to reach the careless and non-churchgoers? We venture to think it would. Touching this question, the last report on the State of Religion says that, "as a rule, the most marked characteristic of the year's work has been a dependence on ordinary means and agencies." It seems to be taken for granted by the church generally that we are doing our work in the best way for us, and that all we need is a fuller outpouring of the Holy Spirit on our Sabbath and midweek services, and on the individual and family life. On this point we are all one, that the Holy Spirit is to be sought to make the ordinary services of the church as quickening and helpful as possible. Every pastor worthy of the name realizes that it is his privilege to have an anointing of the Holy Spirit, which gives special fitness for service; and he will watch and pray that the power of the Lord may be present to heal when he preaches the Word, and that he may have a congregation to which the Lord adds "day by day." There is no room for any difference of opinion as to the desirability of making all the services of God's house in the highest degree efficient. We do not believe that the employment of special agencies tends to weaken dependence on the ordinary means and agencies; and it certainly does not lessen their efficiency. Every pastor knows that the more his church undertakes to do for the community, the more of the power of the Spirit is manifest in the ordinary services. Admitting, then, the importance of maintaining the ordinary services in the highest efficiency, could we not, with our splendid equipment for work, do more to reach the careless and unconverted? An examination of our statistical report impresses one that something more ought to be done in view of the facts reported. It seems that we have not two members in full communion for each family in connection with the church. We ought to have a much larger membership. There must be a great army of nearly one hundred thousand persons in connection with our church who make no profession of religion, and who are

practically drifting away from the church and her ordinances. Then it must be borne in mind that the official returns do not give anything like a fair idea of the number of careless, irreligious persons that surround our churches. In every community there are families who cannot truthfully be returned as Presbyterians. They seldom attend worship, and do nothing to support ordinances; but they are about us, the pastor calls on them, and we ought to teach them, if any church can do it. If returns were made up directly from pastors' visiting books, it would be seen that there are more careless people in some way connected with us than the statistical report would lead one to suppose. Then, only one person for every eight families made a profession of faith during the year. We did not need to beckon to one another to come and help, as the nets were breaking. There has been altogether too little strain on the nets. It may be that we have done all we could. It may be that we have succeeded as well, and even better, than some other churches; but we think that few who have given the subject earnest thought will regard these figures as satisfactory. We often wonder whether the "Fathers and Brethren" really feel satisfied that this "Great Presbyterian Church" is making the wisest and best efforts to reach the careless and lapsed masses.

But what more can we do? One plan of work recommended by a very eminent man hardly comes within the limits of my paper, as it involves the co-operation of different denominations to make it successful. Its strong point is organization for house-to-house visitation to see that the gospel is actually preached to every one. I notice that some writers have great faith in this plan of carrying the gospel to every man in his own home. It is supposed to be the surest and best means of teaching the careless. The General Assembly's report on the State of Religion, speaking of special agencies, quotes this opinion: "Personal dealing is strongly recommended as the best means of gaining the careless for the kingdom of Christ." But is "personal dealing" the best means of gaining the careless for the kingdom of Christ? That it may be useful is certainly true, but it is not the best means of gaining the careless. It is not the most effective or impressive way of presenting truth, and the pastor who makes it a dependence will soon be looking for a call, and his congregation won't be sorry when he gets one. The preaching of the

Word by the right man in the right spirit, and in the right place, is the best means of gaining the careless. Carrying the gospel from house to house is a good idea, and most of us do more of that kind of work than some writers give us credit for ; but it is not preaching the gospel under the conditions most favorable for its reception by the careless. Personal dealing is of far more use in the edification of holiness than in gaining the careless for the kingdom of Christ. Another plan is special services by members of presbytery who unite to assist one another. This plan is a move in the right direction, but there are two serious hindrances to its highest success. Some pastors, whose ministry is much appreciated by the average congregations, are not successful in attracting and awakening the non-interested, and would be no more attractive in special services. Besides, few pastors can be away from home for weeks at a time without serious loss in some department of their work. What is needed is that the church set apart for evangelistic work men full of faith and the Holy Ghost ; men, who in the pastorate or otherwise, have given full proof of their ability to announce the glad tidings to the masses. It will surely be admitted that there is a wide difference between equally pious and faithful men in their ability to present gospel truth so as to interest and awaken the careless. And if it is found that a man has a special gift of speaking to the careless in an interesting and convincing way, why not set apart that man for this particular work ? Why not ask him to exercise his gift where it will be of greatest service to the whole church ? We have men in the Presbyterian Church of Canada who could, with the old, old story, hold large audiences of those who do not regularly attend church. Who does not see that these men in this work could do better service than in the largest pastorate ? It is only a reasonable and common-sense arrangement for which we are pleading.

We need not discuss the office of the New Testament evangelist. If I remember rightly, we were taught that the office of the evangelist, being closely connected with the apostolic office, was extraordinary and temporary. Let that be admitted. The fact of the diversity of gift and grace and endowment remains. The office of the evangelist, whatever it was, may have been temporary ; but it is undeniable that Christ gives some to His church who are specially qualified by nature and grace to announce the glad

tidings. These men are, not like the pastor and teachers, gifts to a particular congregation, but to the whole church, for the simple purpose of drawing the attention of the public to religious things. The fact that from time to time such men are given to the church is an indication of our Lord's will that they should be employed as special agencies in announcing His gospel. We cannot but think that the church is a loser by refusing to recognize the scriptural and common-sense order by which every gift of Christ is turned to its best use. There are not in any church many men who are, in the highest sense of the word, preachers to the common people, and we do not think that these men, when given, belong to any particular congregation. They ought to be employed by the church at large in that work for which they have been specially qualified and given by Christ.

We know that there is a deep-seated prejudice against evangelists. We know many of the objections that have been raised to their peculiarities, their methods, and their work. But these objections, whatever is in them, do not lie against the church setting apart men of acknowledged worth and soundness in the faith, whom presbyteries or sessions could call in a regular way to their assistance. There is no reason why an evangelist in regular standing in the ministry should become peculiar or erratic more than other ministers. Most of the objections against modern evangelistic movements arise from the irregular way in which the work is being done.

Now for some of the advantages we claim for evangelistic work by men given by Christ for this work, and properly called by the church. In the first place, it would remove the serious evils complained of in connection with many of the evangelistic services so common in every community. In considering the subject of this paper, it must not be forgotten that there is a class of professed evangelists now working in connection with our organized church life. Their meetings are generally well attended, and, while often productive of much good, they are sometimes attended by a good deal of evil. Would it not be much better every way to bring this work, which is being done and will be done, into closer relation to the church? If we are to have evangelists, let us have able and responsible men in fullest accord with our own system of doctrine and practice, and that will remove most of the objections to the peculiarities of evangelists.

Besides, if the church were to set apart men for evangelistic work, presbyteries would be in a better position to carry out the Presbyterian theory. Our theory is that "the church is one, and each pastor has the help and counsel of the whole church, more particularly of his own presbytery." It is a beautiful theory, but what of the practice? To quote a writer in one of our own papers, the practice is "that each pastor works his own field as best he can, and even his own presbytery takes little notice of him unless some trouble arises." There is a good deal of truth in this. The presbytery settles a man in a field with a great flourish, gives him good advice, and then leaves him to get along as best he can. He may be in a place where, single-handed, success is impossible. His people may be careless and prayerless, and the community wicked in the extreme, but he must get along or give up. Now, who does not see that if the presbytery took hold with such a man, gave him one of the best men in the church for a month, backed him up with their sympathy and prayers in the services, the result would be altogether different? If we could put a man like one or two we could name alongside the most discouraged man in the dullest place in the church, it would probably turn the tide of battle in his favor. What is a man of care, tact, and endowment and grace given for but to meet the need of places of special spiritual darkness in the church? But often presbyteries have not the man upon whom they can lay their hands for the work of helping a brother in need.

Dr. Gibson, of London, if I understand him, thinks we need an official something like a bishop to go around among the congregations to stimulate, encourage, and advise. That would be helpful. But would it not be better if, instead of an official, this pastor-at-large was the very best preacher the church could put their hands on; a true evangelist whose ministry might possibly reach beyond that of the pastor? Here is one great advantage of special agencies for evangelistic work. They could be turned to good account by presbyteries in working out the theory that each pastor has the help of the whole church.

Again, evangelistic work of the kind of which we are writing would secure a greater interest generally in religious things. It has often occurred to me that the way congregations generally do their work is not the best fitted to awaken a widespread interest in religion. We do our work so quietly and with so

much sameness that it tends to drop out of the sight and notice of the public. Our work is hardly ever talked of outside of the few regular churchgoers, unless there happens to be a church fight on hand. What is needed, almost more than anything else, is some way of getting the things of God before the public. For this purpose one enthusiastic meeting of five hundred is worth more than ten meetings of fifty persons each. Now, ably conducted evangelistic meetings are always large, and because they are large they are attractive, on the principle that "nothing succeeds like success." People will crowd to hear a popular evangelist who care nothing for the ordinary services of God's house. Why evangelistic meetings conducted by men of no more than ordinary ability are so popular is not easy fully to explain. But the fact cannot be denied. We saw it stated the other day in a paper that many drove twenty miles to hear an evangelist in a town in Ontario. We have seen men who never attend a prayer-meeting attend evangelistic services for five weeks regularly. One reason for this is that the evangelist is very careful to impress the public that he is come to do people good, without any selfish considerations that might be supposed to influence a pastor or a congregation, such as building up their own church. The evangelist has no church to build up, and on this account it is easier for him to leave the impression of his disinterestedness and thus win the sympathy of the public. At all events, the advantages of large and enthusiastic religious meetings cannot be overlooked in connection with our work. A great many people judge of the importance of a thing by the interest it commands. If they see people crowding to a meeting of any kind, they judge that there must be something in it. Would not the church be wise to take advantage of this peculiarity of human nature and use all lawful means to get large meetings in order to keep our work well before the public?

Above all, it seems to us that evangelistic services by the right kind of men, and in the right relation to the church, would result in gaining a larger number yearly for the kingdom of Christ. Men are more easily moved in masses. The ablest preacher finds it a difficult thing to move men in their struggling congregations. There is a warmth and power of sympathy in numbers which greatly helps in evangelistic services, especially in small

country and village congregations where the ordinary services are generally not large. Moreover, it is only reasonable that men who confine themselves to one particular line of work should grow more proficient in it. The evangelist is simply a specialist in bringing men to decide for Christ, and he ought to be more successful than the pastor who has to study to do the still more difficult work of building men up in the faith. Some pastors tell me that they find it easier to gain people for the kingdom than to build them up after they are gained. There can be no question that the latter is the more difficult and responsible work, and the evangelists, who are comparatively free from this responsibility, ought to be more successful in persuading men to begin the Christian life. Moreover, evangelistic work undertaken in the right spirit is, we believe, particularly pleasing to Christ, and is honored by His Spirit's presence and power. We are often told that we cannot get up a revival; but it is just as true that we cannot get down a revival from above. We have no need to do either of these impossible things. We have only to observe the conditions on which the Spirit manifests His power, and He will be present to lead sinners in the way. One of the essential conditions is that we labor earnestly to gain the careless and fallen for the kingdom. If we were more aggressive, we would be more largely blessed with the Spirit's presence in all our church work. The employment of special agencies such as we have suggested may not be the best way of extending the kingdom. We are aware that many wise and good men are decidedly opposed to the idea. But, with all respect to their opinions, we are strongly inclined to think that there is need of special effort and agencies, and that these would be very largely used if responsible men, in whom the church had confidence, were called by the Assembly to undertake evangelistic work. That special services are not more largely used in our church is owing to the fact that congregations cannot obtain men in whom they have confidence to carry on work in their bounds. Let the very best men of special gift and endowment be asked to give themselves for this work, and let congregations awake to their responsibilities to gain the nation for Christ, and the Holy Spirit will be poured out in fuller measure in our church.

Before closing, we wish to say that we have no patience with the objection so often heard, that the pastor who calls an

evangelist to assist him is, in some way, compromising his office, or at least acknowledging his incompetence. But is he not rather giving full proof of his competence to be entrusted with the oversight of a congregation? We have always understood that the pastor is a bishop, privileged to preach the gospel himself in power and in the spirit, but bound to use every lawful means and agency for the salvation of those over whom the Holy Ghost has made him overseer. No man can be greater or higher in the church than the pastor; and if he is a true pastor, no man will be higher in the affections of his congregation, or in the estimation of the church. Any special effort he makes to gain some who are not touched by his own preaching will not be misunderstood. It will draw his congregation closer to him. The pastor whose heart's desire and prayer are to win souls, and who is not above using any lawful means for this purpose, need have no fear that his congregation will ever want to exchange him for an evangelist. Evangelistic work, if brought into proper relation to the church, would help both pastor and people to realize the fullness of blessing which it is their privilege to have, and which will make the "places round about my hill a blessing."

J. CAMPBELL.

Granton, Ont.

IF WE HAD BUT A DAY.

We should fill our lives with the sweetest things,
 If we had but a day;
 We should drink alone at the purest springs
 In our upward way.
 We should live with a lifetime's love in an hour,
 If the hours were few;
 We should sleep, not for dreams, but for fresher power,
 To be and to do.
 We should be from our clamorous selves set free
 To work or to pray,
 And to be what our Father would have us to be,
 If we had but a day.

—*Selected.*

THE "HOPE" OF BUDDHISTS.

THERE are few words in our language that are dearer to us than "hope," when properly interpreted. The farmer casts in his seed hoping for a bountiful harvest ; the student burns midnight oil with the hope of success, in whatever degree ; and the Christian has laid hold of the hope set before him, which (hope) he has as an anchor of the soul both sure and steadfast. This hope of the believer always surrounds him and abides with him. In time of sorrow, he pillows his head upon its strong arm ; in joy he finds the source of his happiness in this hope ; and alas ! for the one who has no hope and is without God in the world. This hope (which contains no uncertain element) gives comfort and encouragement in all the vicissitudes that life may bring, and even in the shadow of death it loses not its power. It is not an abstraction, or a theory long since gone to decay, but a living, mighty reality ; it is not even an "it," though written so. That all men had this blessed hope ! Millions know it not, but instead (as it seems man must have something like hope, be it true or false) place confidence in a broken, poisoned shaft that will pierce their own souls in eternal darkness. To present the matter, permit us to relate a short conversation, which will not aim so much at accurate details as at general principles and beliefs. Seated with a native, the following conversation took place. Let it be remembered that Buddhism, so called, here and now, is very different from the Buddhism of India during the life of its author. Much of the old has passed away, and much that is modern and foreign to primitive Buddhism has been introduced.

Every year the graveyards, during the nights of the 13th, 14th, and 15th of July, are all lit up with myriads of small paper lanterns. This being one of these days, the conversation began :

"What is the meaning of all those lanterns in the graveyards these nights ?"

"This is a time when special worship is given to the spirits of parents and ancestors. Food is also taken and placed at the graves out of respect for the departed."

"Where are the spirits of the dead?"

"They are either in Gokuraku or Gigoku."

"Where are these places?"

"They are very far away, beyond the setting sun. The former is a good place; the latter, below the former, is a place of suffering."

"Will you please give me some details of this good, happy place you call Gokuraku?"

"Yes; it is a place of continual feasting, of the most sumptuous nature, and everlasting holiday. The place is filled with the sweetest music of every scale and tone that could possibly fall upon the ear. The landscapes beggar all description—mountains and valleys decked with flowers unnamable, the fragrance of which is wafted hither and thither throughout the whole place. There are no extremes of heat and cold, but a forever-abiding spring."

"As you do not believe in a resurrection, only spirits inhabit Gokuraku; bodies forever remain in their graves. A spirit has no ears, how can it hear? It has no eyes, how can it profit by the flowers? It has no mouth, consequently a feast is in vain."

"It is all spiritual." (He used a word here which is more like imaginary than spiritual, but no doubt the real idea in his mind was spiritual.)

"Do the spirits of all after death enter this place of happiness?"

"The spirits of good men only enter; the spirits of bad men go to the place below."

"You speak of good men and bad men. What distinguishes them? What is your standard of judgment?"

"It is very difficult to know who are good and who are bad. Generally, people go about in the dark so far as that is concerned, and know only to which place they will go when the angels of Buddha come or do not come to meet their spirits on their way to the future state. If the angels meet them, then they know they have been good; but, if no angels come, their spirits drop into the lower abode."

"Is there nothing whatever whereby people may know whether the future abode will be with the good or with the miserable?"

"Yes; there are a few. Yes, many laws from Buddha, the

rendering of obedience to which gives one a *hope* that the angels *may* come to meet his spirit. There are pictures and images of Buddha and other gods, to which, if any one faithfully make offerings of flowers, rice, etc., and bow before them in worship, they will stand a fair chance of entering Gokuraku. This worship must be rendered for more than a day or two. Three years of devoted service just before death makes entering this happy place almost a certainty. The doubt, which always remains, however, is : even after the most faithful life, there is a feeling in such ones that, after all, they are not very good, and the darkness still hangs over them—the angels *may not* come. This three years' service just before death is the surest plan, but how to know this time makes this also uncertain. A gracious provision is made for those who by any means have neglected all this worship till they are near their end. If they, for *one week*, abstain from eating fish—in fact, everything that can be said to be artificially prepared food—and *salt*, eating nothing save nuts or the like, such penance is equivalent to the three years' worship just before death ? ”

“ These good spirits, of course, remain in Gokuraku forever ? ”

“ Only for a time, when they return to the earth to enter another body. The time such cycles are repeated are unknown—probably seven, probably seventy times seven, probably myriads. They revolve until such times as the spirit becomes so good as to be subjected no more to the uncertainties of the body, but are absolved in Buddha, or pass into a state in which it knows nothing and feels nothing.”

“ Are the spirits of the wicked forever punished ? ”

“ No ; only until they are made fit to enter Gokuraku, or until they pass into some miserable condition on earth.”

“ How about children ; do they all enter the good place ? ”

“ None of them ; pitiable objects ! ”

“ To what age do you reckon them as children ? ”

“ About seven. In *Gigoku* there is a very large river, into which the spirits of children all enter. In the bed of the river are many stones. It is granted to the children that when they become skilful at piling up stone upon stone until a certain number (ten or twelve) is reached, they may leave *Gigoku* and enter Gokuraku. They are much opposed in their efforts. The devils, knowing of their means of escape, keep strict watch, and

whenever they (the children) near the point of completion in their stone piling they (the devils), with clubs, ruthlessly leave not one stone upon another. There is no law against such merciless action; they must simply try again."

"Childhood is, then, a most dangerous and uncertain time?"

"Yes, and great is the concern of parents. They fear lest their children die, and many and constant are the prayers to the gods for help—"O help us!" Spirits are round. They cannot be seen by mortal eyes. After leaving the body, they hover about for some fifty days, when they make their escape, perchance through an open window, and are carried on the wings of the wind toward the land where spirits dwell, ever looking with deepest anxiety for the good angel that welcomes those prepared to enter the good place and mingle with the blessed."

Such hope is not worthy of the name, and yet millions of our fellow-beings have nothing more. They have no resurrection as the Christian has, when he knows that he shall be like Him, for he shall see Him as He is. Uncertain is the distinction between the good and bad. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." They have no "Being justified by faith, we have peace with God through our Lord Jesus Christ," and no "forever with the Lord." "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," finds its contrary in their teachings. No sin-bearer, no atonement, no redemption! The situation is dark, pitiful, awful! More modified language than this cannot do justice to the situation; yet how much sadder is it than multitudes in so-called Christian lands? As I peer through the midst of 10,000 miles, I see many (it used to be so) who, because they say their prayers once a week, or perchance substitute a blessing at the table for them, attend church quite regularly, contribute something to missions and other religious institutions, pay most of their debts, don't swear as much as many others, and were never found drunk except twice, hope to go to heaven when they die. Is such hope any more certain or satisfactory than a Buddhist's? Does it honor Christ more? Does it glorify God more? Is it any more scriptural? "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "And that servant which knew his lord's

will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

But to return. What change does the gospel of Christ make on such people? Those who are truly converted to God are turned, root and branch, from their former dark superstition and folly. The presence of the Spirit in their hearts is a reality indeed, and the temptations and snares of the devil are no theory to them. To illustrate: one day a missionary was addressing a church congregation, through an interpreter, on the resurrection of Christ, and the result of it to believers. The resurrection of Christ means not only victory to believers, but defeat to the devil. The speaker went on telling of victory over Satan, but the interpreter, dear soul, began to fag, to omit sentences, and, in fact, to say what the speaker had not said at all. He (the missionary) repeated, but with no better success, till finally the interpreter, his face expressing no little agony, turned to him and said, "I cannot translate any more; I want to pray." "What is the matter?" the speaker asked. He answered, "The devil is filling my heart with evil thoughts, so that I cannot translate." Turning to the audience, he said, "I thoroughly understand this subject, and I also understand what Mr. So-and-so says, but I cannot (the word used here is very strong) interpret," etc., giving the same reason. He then told them he wished to pray; soon all were on bended knees before God. The interpreter began, "O Thou only living and true God, I confess to Thee this great sin in my heart, which hinders me from interpreting the Word of Life to the people. O God, do Thou forgive my sin, and grant me Thy Holy Spirit to fill my heart that I may serve Thee, and be saved from the temptation of Satan," etc. The prayer was probably five minutes' long, filled up with a definite confession and a pleading for cleansing. The whole congregation was sobbing. The interpreter rose with joy in his heart and the people greatly blessed. The sermon (outwardly) was a failure, but blessing came and the speaker was satisfied. Satan was, no doubt, in wrath at the speaker for telling of Christ's triumph over him; so he fired his hellish darts at the interpreter to hinder the people from understanding the Truth. He overshoot the mark and defeated his own plan, letting in blessing to

many hearts. Oh, that all believers knew the dangers of Satan's wiles, and also knew experimentally the hiding place!—abiding under the shadow of the Almighty. "He is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver me from the snare of the fowler, and from the noisome pestilence." We expend much time and energy spreading ourselves in societies and what not, with the purpose of doing good to others; but, remember, "What a man is, so is his strength."

From our far-off sea-girt home on this western coast, our eyes oftentimes grow wistful with the distance between us and the "home land," so that we cannot be too certain of things there. Yet from various sources there was gathering about us the feeling that multiplying machinery (such as at present) for Christian work may be at the expense of personal holiness; still we dared not think so. However, after reading *The Spirit of the Age*, in the June number, we are compelled to review our feelings. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever."

ROBERT HARKNESS.

Kanazawa Kaga, Japan.

"I SHALL BE SATISFIED."

I shall be satisfied when Thou shalt bid
 Me wake from death's long sleep, for I shall see
 Thee as Thou art, and be myself like Thee.
 E'en as the fretful child, sinking unchid
 To rest, feeds on the blessing that lies hid
 For him in night's dark hours, then wakes that he
 May greet the morn from yesterday set free,
 And wander on, with happy steps, amid
 The scenes of a new day, so shall I wake,
 Refreshed, to be a-weary never more;
 Set free from earth's hard yesterday that wore
 My soul, restored Thy likeness to partake;
 Through the dear merits of Thy Son who died
 And lives for me, I shall be satisfied.

—*William Zachary Gladwin.*

LITERATURE.

PROHIBITIONISTS have in their ranks no more able advocate of their cause than Rev. W. A. McKay, D.D. His voice has been heard in many places during the various campaigns, and his pen meanwhile has not lain idle. In view of the plebiscite vote to be taken in January, he has issued a pamphlet of twenty-four pages, entitled the "Crisis," in which the whole case is clearly and concisely stated. It is an appeal to the electors of Ontario on the present crisis in the temperance reform. The position which he takes is well summed up, and the remedy which he proposes is obviously hinted at in this sentence taken from the pamphlet: "Bar-rooms will never be closed so long as Presbyterians, Methodists, Baptists, and Episcopalians vote the same ticket as distillers, brewers, tavern-keepers, and bummers."

WE would experience "the sickening pang of hope deferred" in connection with the Standard Dictionary being published by The Funk & Wagnalls Co. were it not that every delay means a nearer approach to perfection. The intention, we understand, when this dictionary was first announced and promised for an early date, was to give the public a volume in the main a reprint of a former edition of Webster, made more modern by incorporating a number of the more familiar words that have come recently into the language. This, however, which would have been most unsatisfactory, was abandoned, and pendulum-like, the reaction having set in, the aim now seems to be to produce a dictionary of such surpassing merit that it will remain unexcelled for many years.

ALTHOUGH there are in Canada several religious magazines connected with the colleges or branches of the church, there had been, until a few few months ago, no magazine of general literature. Surely there is a place for such! That there are among us literary men whose writings, whether in poetry or in prose, need not hang their heads or blush with shame in the presence of the literary productions of any land is well known and confessed. But perhaps we should take it for granted that so long as it is true that "no prophet is acceptable in his own country" magazines from abroad will be popular, while home productions will be eyed askance. Is this, however, right? If it is true that the demand creates the supply, is it not our duty, by our demand, to call into activity talents which are lying dormant? If, on the other hand, it is true that the supply, being of high

merit, the demand is certain to be created, then we predict that if the high standing of *The Canadian Magazine of Politics, Science, Art, and Literature* is maintained, it will be a monthly visitor cordially welcomed into many of our Canadian homes.

INDEPENDENCE. *By John R. Musick. New York and Toronto: Funk & Wagnalls Co. Pp. 456.*

This volume records the history of the United States during their most exciting and critical period, when, having hoisted the flag of rebellion against the mother country, they asserted their independence, and in its behalf took up arms, determined to lay them down only when liberty should be secured.

Even in those days their resistance to what was deemed an unjust tax was sympathized with by many in England, and secured among eminent men many who, by voice and pen, advocated their cause; Pitt, in the House of Lords, and Fox, and Burke, and Barre, in the House of Commons, openly espousing their cause.

The hero of this period is, of course, Washington, who "gathered together a few weak fragments and moulded them into a mighty nation," gaining for himself the most honorable and enviable name, "The father of his country." During the hundred years of their national life, our neighbors have had occupying the presidential chair some of the noblest types of men—men whose names will be handed down through the centuries. Among them all the author finds no one who was the peer of Washington, "who was first in war, first in peace, and first in the hearts of his countrymen." "Nor is it only as a military genius that he is to be regarded great; but as a statesman, a financier, a business man, a Christian gentleman, husband, and son."

The volume is one of the most valuable in the series. The illustrations are all good. The period is a most important one, and its facts have been skilfully interwoven with fictions, receiving from the union vividness and life.

THE NATURE AND ELEMENTS OF POETRY. *By Edmund C. Stedman. Houghton, Mifflin & Co., Boston.*

Mr. Stedman was chosen to deliver the initial course of lectures of the Percy Turnbull memorial lectureship of poetry at Johns Hopkins University, and the present volume consists of the lectures then delivered, somewhat revised and extended. The object of the book is not to show how poetry is made, and so to produce a flock of poets; it proceeds on the principle that the poet is born, and not made. But there is a scientific basis of all true poetry which admits of analysis and exposition, and to this Mr.

Stedman has devoted his energies. To the student of literature who desires the guidance of a man well qualified both by nature and training to write on the subject of poetry, Mr. Stedman's work cannot but prove helpful.

WHAT IS INSPIRATION? *By John De Witt, D.D., LL.D. New York: A. D. F. Randolph. Toronto: Upper Canada Tract Society. Pp. 187.*

Very attractive as to the make-up of the book, the style of literary composition, and the subject treated, is this latest attempt to answer the much-vexed question, What is inspiration? The standpoint of the author is that of the advanced school of criticism, represented on this side of the Atlantic by such men as Professors Briggs, Smith, and Campbell. Ever since the published deliverances of these men have brought the question of the infallibility of the scriptures before the public, every one has wished for some such book as this, that he might see what are the grounds on which is based the claim that the teachings of such men tend to make the Bible a grander book even than the most orthodox man holds it to be. The theory of inspiration advanced is briefly this: God inspired *concepts*, not their expression in words. These concepts the writers of scripture might or might not be able to apprehend and record correctly. Hence there are many errors in history, chronology, etc., in the Bible, besides some of a graver character where the writer's subjectivity has given color to matters which reflect on the moral perfection of God. Jesus Christ alone gave a true and perfect revelation of the Father; hence His words constitute a perfect standard, to whose test all other scripture may be submitted. Any departure from this standard is error. One may know the truth of the recorded words of Christ by conforming to the Master's rule: "He that will do his will shall know the teaching, whether it be of God," etc.

We leave our readers to judge whether this theory is satisfactory or not. To us it seems to raise far greater difficulties than those it purports to explain, and fails in this, that practically it makes the test of truth a subjective one.

INTRODUCTION TO NEW TESTAMENT STUDY. *By John H. Kerr, M.A. Chicago and New York: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 333.*

This is the day of Introductions. Many of the most devout and scholarly minds are directing their energies to the solution of the problems that lie on the very threshold of the study of the Testaments. Meanwhile the opponents of Christianity are diligently disseminating their views, and are sowing broadcast the seeds of doubt, which in many hearts, if left un-

checked, will develop into pronounced skepticism. Many sincere Christians are trembling, without cause, for the ark of God. Many fear that the foundations of the faith are being undermined. These must be taken by the hand and led round about Zion, and bid mark well that her towers, palaces, and bulwarks have been uninjured by the attacks of the enemy. In the workshop, on the streets, in the social circle, questions are being asked which are perplexing and disquieting to those who find themselves unable to answer them.

Can the pulpit, however much it may dislike or decry the apologetic, remain silent in such circumstances? We are not of those who believe that "superstition is the mother of devotion," and that consequently the people must be kept in ignorance, which readily and rapidly breeds superstition. So far from fearing the light, we welcome it.

Ponderous volumes filled with ancient and modern lore on these questions are in the hands of scholars; but a book written in a popular style, and as free as possible from technical terms, has been a desideratum. This felt want will be well supplied by this volume before us. It is written by a pastor who is coming into close and daily contact with the people whom he would help.

It gives in brief compass the leading facts clearly expressed and popularly presented. It cannot lay claim to originality. Its chief merit is in the fact that it is most admirably adapted to the circumstances and wants of the class for whom it is evidently intended. In the main, it adheres to the old views which have stood the test of time, and survived the attacks of destructive criticism. Its tone is reassuring, and will do much to re-establish in the faith those who are wavering.

EZRA, NEHEMIAH, AND ESTHER. *By W. F. Adeney, M.A. London: Hodder & Stoughton. Toronto: Willard Tract Depository. Pp. 404.*

These occupy a very important place among the historical books of the Bible, because of the particular period of Israel's history to which they belong, the many illustrations of spiritual truth which they furnish, and the information which they give on subjects of perpetual interest and importance.

Mr. Adeney claims that the main history recorded in Ezra and Nehemiah is "fixed securely above the reach of adverse criticism." He does not speak of Esther with the same confidence. After stating the pros and cons, he concludes that "the simplest way out of the dilemma is to suppose that the story of Esther stands upon a historical basis of fact, and that it has been worked up into its present literary form by a Jew of later days, who was living in Persia, and who was perfectly familiar with the records and traditions of the reign of Xerxes."

The great event of the period is the adoption of the law by the citizens of Jerusalem. As to the position which Ezra occupied in relation to this law, he says: "Ezra never appears as a Solon, legislating for his people; still neither is he the Justinian, codifying a system of legislation already recognized and adopted. He stands between the two as the introducer of a law hitherto unpractised and even unknown." It is also a period of "national revival, but it is much more important as an age of religious construction."

As to the method which he adopts in commenting on Ezra and Nehemiah, he takes extended passages, gives their meaning, and presses home their lessons. The chapter on the "Mission of Prophecy" is particularly interesting. His view of the prophet's position and work is by no means low. "If it is true," he says, "that '*poeta nascitur, non fit*,' much more must we affirm that the prophet is no creature of human culture. He may be cultivated, after God has made him; he cannot be manufactured by any human machinery. No 'school of the prophets' ever made a true prophet." Neither are they products of their age. "The Hebrew prophets came when the circumstances of society were least favorable. Like painters arising to adorn a dingy city, like poets singing of summer in the winter of discontent, like flowers in the wilderness, like wells in the desert, they brought life, and strength, and gladness to the helpless and despondent, because they came from God. The literary form of their work reflected the civilization of their day, but there was in it a light that never shone on sea or shore, and this they knew to be the light of God."

"The mission of the prophet has been strangely misapprehended by succeeding ages. Prophets have been treated as miraculous conjurers whose principal business consisted in putting together elaborate puzzles, perfectly unintelligible to their contemporaries, which the curious of later times were to decipher by the light of events." "Though these men were not the creatures of their times, they lived for their times. As prophets of God, they necessarily touched on eternal truths. They were not mere opportunists; their strength lay in their grasp of fundamental principles. This is why their teaching still lives, and is of lasting use for the church in all ages. But, in order to understand that teaching, we must first of all read it in its original historical setting, and discover its direct bearing on contemporary events."

These quotations, in addition to giving his views on this important subject, illustrate what we are going to say about the book as a whole, viz., that although the ideas presented are not, as a rule, new, they are so strikingly and beautifully stated that they come with a freshness and power that invigorate the mind and strengthen the soul. He possesses in a

marked degree that subtle something of which we are conscious as we read, but which eludes us when we attempt to define or describe.

When he comes to Esther, he adopts another method. He takes up in turn the prominent characters, and describes them by gathering together the facts relating to each. These character sketches might very profitably be adopted as models to be followed in dealing with other parts of the Word.

A LAWYER'S EXAMINATION OF THE BIBLE. *By Howard H. Russell, LL.B. New York and Chicago: Fleming H. Revell Co. Toronto: The Willard Tract Depository. Pp. 262.*

The purpose of this examination is to discover whether the scriptures are the Word of God or of man, and whether or not Christianity is the religion sent by God to man. The case is first of all stated: "We will place the gospel of Christ on trial, and by the aid of the clearest reason we possess, and under the careful scrutiny of legal rules and precedents, we will test and weigh for ourselves the evidences which prove Christianity to be the God-given religion for man."

The jury is next impanelled, and is composed of the readers, some of whom are Christians grounded in the faith; others are Christians who have not carefully examined the reasons for their hopes, and might very readily be "tossed to and fro and carried about with every wind of doctrine." Some are unbelievers, living in carelessness, and others are avowed infidels, who have set themselves up in opposition to the truth.

A partial list of the advocates on each side is then given, the slightest examination and comparison of which is most reassuring, and furnishes presumptive evidence as to the side on which the truth will be found.

The line along which the trial proceeds is this: The authenticity of the books and the credibility of the history contained therein are, in the first place, established by undoubted proofs beyond peradventure. The books themselves are next examined in view of the claim that they come to men from God. Christ and His apostles claimed a divine commission, and in attestation thereof presented their credentials in the form of miraculous works, which, upon examination, are found to be both possible and certain. The unerring words of prophecy make assurance doubly sure; and these two, miracles and prophecy, are "the massive pillars upon which God bends His arch of revelation." Time is next called into the witness-box and asked to testify as to the results which have flowed from the doctrines of Christianity. Then comes the concluding chapter, in which the evidence that has been adduced is summed up, and the jury called upon to render a verdict in accordance with the facts.

This address to the jury is a most eloquent, earnest, felicitous appeal to

the conscience. Those who are already Christians are exhorted to be more consecrated and zealous in the cause of Christ. The unbeliever, especially the infidel, is appealed to to lay aside all prejudice and weigh well with an unbiased mind, and render—as he will then most certainly do—a cordial verdict in favor of the Bible and Christianity.

Each chapter is prefaced by a page of quotations from the great master-minds of the centuries, expressing their high opinion and appreciation of the Bible and Christianity. The author has evidently read extensively, and made himself well acquainted with the leading works on both sides of the question.

The method which he has adopted affords him an opportunity of thoroughly sifting the plausible and oft-repeated assertions of those who antagonize religion, proving that they are thoroughly unreliable and false, and, judged by the laws of evidence, of such a character as to be inadmissible as evidence, or, being admitted, not entitled to have any weight attached to them.

The evidence is so cumulative and convincing, and it is made so abundantly evident that the Bible need not shrink from being examined according to the strictest rules, that the book will, by the blessing of God, confirm the doubtful and convince the skeptical that the Bible is, in very truth, the Word of God.

THE HOLY SPIRIT IN MISSIONS. *By Rev. A. J. Gordon, D.D. Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository.*

The author's quotation from Milton, that "a good book is the life-blood of a master spirit," may very properly be applied to Dr. Gordon's own work, for it is certainly the life-blood of a master spirit in missionary interest and enthusiasm.

The book consists of a series of six lectures delivered in the theological seminary of the Reformed Church, New Brunswick, N.J., in April, 1892, by provision made through the wise generosity of Mr. Nathan F. Graves, of Syracuse. The opening lecture deals with "The Holy Spirit's Programme in Missions." He presents the truth and arranges his arguments and facts from his own point of view with a lucidity and cumulative force that should win the respect even of those who differ from him. Quoting Dr. Richard S. Storrs, who says that "the present age is the magnificent parenthesis of history between the ascension and the second coming of the Master in the heavens," he goes on to show in this lecture that the present is an elective dispensation, in which the church, as the Bride of Christ, is being called out from among the Gentiles. He quotes in a footnote, with approval, the statement of the dispensational order of events by Rev. Hugh McNeil: "First a Jewish election, then the Gentile

election ; next the Jewish totality, then the Gentile totality." The gospel is to be preached to all nations "until the fullness of the Gentiles be come in," and this is the great missionary work of the age. The second lecture, on "The Spirit's Preparation in Missions," enters more fully into direct missionary questions. Taking Acts i. 8 as a sort of summary, he points out that the church of Christ has always advanced in accordance with the order here indicated. First, the coming down of the Spirit ; second, the going forth of the evangelists. In the man of God, filled with the Holy Spirit, and the Word of God, inspired by the same Spirit, we have the divinely appointed agencies for evangelizing the world. The massing of illustrations on this point is very striking, and makes it one of the most impressive lectures of the series. He next discusses "The Administration of the Spirit in Missions." Beginning with the separation of Barnabas and Saul to the work of missions at Antioch, and going on through texts of scripture and illustrations from missionary history, he throws a wonderful light upon a truth that greatly needs emphasizing in the present day in all Christian work. In speaking of the "Spirit's Fruits in Missions," in the fourth lecture, a sentence or two will indicate one of his main thoughts. "The Word of God, carried by the man of God, is the simplest statement of the missionary method. Not the Word without the man, which were like seed without a sower to plant, and nourish, and develop it ; not the man without the Word, which were like the sower without the seed. But the true method followed means nothing else than putting the divine life into the race for its elevation and transformation." In brief, he has no faith in civilization as a preparation for the gospel ; for true civilization is not the foundation, but fruit of the gospel. Referring to the order of prophecy in the Book of Revelation, he points out that the order of advance has always been along the lines there indicated. First, the unsealing of the book, and then the proclamation of the everlasting gospel. First, Bible translation, and then evangelical preaching. The last lecture, on "The Spirit's Partnership in Missions," is an impressive appeal to the intending missionary to recognize and obtain that power without which no preaching can be effective.

There are, no doubt, many things in these lectures that might be criticized adversely, but in the real satisfaction and help one receives from the reading of them you think very little of subjects for adverse criticism. There is a tendency unduly to exalt individualism and special individual effort in missions. Every man is not a Gossner, or a Harmes, or a Hudson Taylor. If this individualism is carried too far, it may lead to a species of religious anarchy—every man doing that which is right in his own eyes.

But, on the other hand, there is a charm about the book that we cannot express. It is that unction of the Holy One, whose presence one always feels in listening to the addresses of the author.

CAMPAIGN ECHOES: THE AUTOBIOGRAPHY OF MRS. LETITIA YOUMANS.
Toronto: William Briggs. Pp. 312.

To produce a biography of unquestioned merit is, beyond doubt, a task so difficult that the ages have given us but few Boswells. What shall we say of autobiography? Here the difficulties are multiplied; for whilst the first duty of man is to know himself, all shrink from the introversion of the mind which is necessary. Some think themselves incapable of so doing; others, in their ignorance, imagine themselves already well acquainted with self; and others do not desire a more intimate acquaintance. Again, we stand too near to the object to examine it properly. Who is there that has not many a time wished that he could resolve himself into two persons, that the one might critically examine the other; *e.g.*, one to sit as hearer in the pew and listen to the other as speaker in the pulpit? The sigh of the poet for some gift which will enable us to see ourselves as others see us has awakened sympathy in many hearts, but has waited in vain for a reply.

When this knowledge has been, in part, acquired, no small measure of honesty will suffice to speak of it to others, not magnifying virtues and minimizing vices. No small degree of humility is essential to speak of one's self without being offensively egotistical. In short, the work demands for its proper performance such a rare and nicely proportioned combination of self-knowledge, palpable honesty, and genuine humility that but few have succeeded as autobiographers.

In response to the urgent solicitation of friends, Mrs. Letitia Youmans, whose name is a familiar word in every Canadian home, undertook to give to the public an autobiography. Fortunately, she is one of the few who possess the necessary qualifications for the writing of such a record. Her good, sound common sense and practical views of humanity, which betoken an accurate knowledge of self; her large heart, to be assured of whose existence you have but to look into her kind, motherly face; her desire to advance every moral reform, which has subordinated all other considerations and engrossed all her attention; her humility, which was so conspicuous when she appeared on the platform, and which has led her frequently throughout this book to apologize for giving an account of events in which she figured conspicuously, have combined to produce a history of herself and of the movements with which her name has become inseparably associated of such a character that, as you read, there is an entire absence of that disagreeable feeling which the egotistical recital of attainments and achievements never fails to produce.

The work is valuable because it practically contains the record of the Women's Christian Temperance Union in Canada, in its most salient features, from its inception up to the present time. It utters many words

of counsel and cheer, spoken out of her deep and varied experiences, which will be greatly appreciated, and prove most helpful to those who are in similar circumstances. But, above all, it will be prized as the life record of one who has been so long and earnestly identified with every good cause which promises to ameliorate the condition of man, and save him from the awful degradation into which he has fallen.

Her descriptions of pioneer life are so exceedingly graphic and interesting that they will recall many a scene and awaken many a memory in the minds of those whose youthful days were spent amid such circumstances as she here portrays. As Canadians, we may justly feel proud of her because of her natural gifts, which were cultivated and developed by her diligence.

Her life is full of interest, instruction, and example. As a girl, she was possessed of an unquenchable thirst for knowledge, and the few drops at the fountain only excited the thirst for deeper draughts. When for a time the opportunity was denied her, she says, "Many a night my pillow was wet with my tears over the thought of the Egyptian darkness that surrounded me." Is not this a word of reproof addressed to those whose advantages are great, but lightly esteemed, and which may well cause them to blush with shame? When at last, seated by her father's side in the little one-horse wagon on her way to school, her hopes and dreams about to be realized, he said to her, "Well, you have the desire of your heart at last. Your mother will miss you very much, and I will have to work hard to pay your school bills; but if you make good improvement and come out creditably at the close of the school, I shall feel well repaid for what we have done for you." She replied, "I will do my best"; a promise was given, which has been throughout life faithfully kept and fully realized. As a pupil, she was industrious and persevering, adopting as her motto, "Perseverance conquers all things."

It may be encouraging to those who read her graceful, well-rounded periods, and are disgusted with their own clumsily written sentences, to know that, when at school, composition was to her such a weekly dread and drudgery that she was most importunate in her requests to be relieved of this task, and would have secured exemption therefrom had it not been for the firmness of her father when the question was submitted to him.

As a teacher, she did not content herself with imparting instruction on the prescribed subjects; nor did she deem her work done when the school closed for the day. She made companions of her pupils, cheering and comforting the home-sick, stimulating the indolent, indifferent ones, and extending a mother's watchful care over the sick ones.

When she became a wife, she strove to be a truly loving and helpful mother to the eight little ones that had been left motherless. As a farmer's

wife, she went to work; not discarding her education, but making it contributory to intelligent proficiency in the multiplied and recurrent duties of the household. So thoroughly successful was she under the stimulus of her chosen motto that the sneers of the neighbors at the school teacher's attempts at housekeeping on a farm were quickly exchanged for respect, as coming into competition with them she carried away the highest prizes.

But it is as a platform speaker in the cause of temperance that she is most widely known. The echoes of her voice still linger in many hearts. During her days of health she many a time thrilled her audience, as from a well-stored mind she poured through a loving heart facts rendered telling and luminous by her apt illustrations. Her pen was frequently employed in imparting instruction and stimulus in the cause which she had with her whole heart espoused. And now, although a helpless invalid, confined to her room, her "work of faith, and labor of love and patience of hope," are not ended; her heart has not ceased to beat responsive to the wants of humanity; her right hand has not forgot its cunning, as is attested by this volume, which is the life record of one who has been no mere theorist, but a practical, common-sense woman, who sees with sorrow the evils that rage about her, and has set herself resolutely and prayerfully to counteract them.

THE PRINCE OF INDIA. *By Lew. Wallace. Toronto: William Briggs. 2 vols. ; pp. 1080.*

Among the curious myths that have come down to us from the past, one of the most interesting is that of the Wandering Jew, of which there are various versions, the most generally accepted and frequently repeated being as follows: When Christ was on the way to Calvary, carrying His cross, He paused to rest Himself for a moment, wearied out under its burden. A Jew struck Him on the back with his hand, and said in mockery, "Go quicker, Jesus, go quicker. Why do you loiter?" Jesus, looking back on him, said, "I am going, and you shall wait till I return." Thus according to this story, which is so sadly out of keeping with the gospel records of Christ's conduct towards man, this Jew was doomed to wander through the centuries, wearied of life and courting death, but rejected by it. He was at the time thirty years of age. At the end of each hundred years he returns to what he was physically when he drew down this punishment upon himself. Gustave Dore found in this story ample room for the exercise of his powers, and has with his marvellous illustrations made the story of the wanderer most sadly pathetic.

A few years before the fall of Constantinople he takes up his residence in the city, announcing himself as a Prince of India. Having previously discovered and secured the hidden treasures of Hiram, King of Tyre, he lives in regal splendor. His purpose in coming to Constantinople is to

constitute himself the arbiter of the world's religions, and unite into one great religion both Moslem and Christian.

The Emperor of Constantinople at the time is Constantine. The Prince of India contrives to secure an invitation to his court, in order that he may advocate and advance his views on religion. At last the invitation is given, Constantine hears him with a great deal of interest, and appoints a day, when the questions introduced may be more fully explained. The day arrives, bringing with it to the court many of the religionists of Constantinople. At first he is listened to with interest; then, as he proceeds, many begin to scowl, until at last he is borne down by a storm of opposition incited by Scholarius. This Scholarius is the Gennadius of history, of whom history tells us but little besides his name. According to the author, however, he was a prominent leader of a sect, a most bitter and uncompromising enemy of the patriarch, and a most unprincipled man, who did not hesitate to make overtures to the enemy, promising to betray the city into his hands, the one condition being that he be appointed patriarch.

The Prince of India has failed in his undertaking. Disappointed and disgusted he very soon quits the city, and, crossing over, joins the ambitious Mahommed, the Sultan of the Turks. He plans with him the capture of Constantinople, and, speaking as an astrologer, declares that he has been appointed by heaven to conquer the Christian, and gain possession of Constantinople for the Turks.

A message so congenial meets with a ready response. Preparations on a gigantic scale are hastened forward. When the appointed time comes a horde of Turks approach the city, devastating as they come. The city can boast of but five thousand defenders, but these are resolute and courageous, determined to fight for their home so long as they have an arm to raise in its defence. A most persistent assault is made, and for a while met and repulsed by these noble defenders, among whom the emperor is conspicuous. But at last those walls, which had on former occasions defied the foe, are broken down, and carnage and robbery reign triumphant.

The purpose of the work is to render evident the reasons for the fall of Constantinople. These may be summed up in a few words. Looking with an envious eye over the wall is the young Sultan Mahommed, whose ambition knows no bounds. A glimpse of the young and beautiful Princess Irene has awakened in his heart a new impulse, which associates itself with his ambition, giving it more than ever point and direction. Her he will have as his Sultana, and to win her Constantinople, her home, must be captured. Within the walls there is a divided house, with constant wrangling among the various sects. Superstition rages rampant, rendering it possible for monkish impostors to beguile the people and relax their energies by their false promises of miraculous intervention,

until they lie supine in indolent security, where they should have arisen in their might and set their faces like a flint to the foe. When to these treachery is added, all that could possibly be done to render defence impossible has been accomplished. In a word, Constantinople fell, because whilst there was without the walls ambition, which had become an overmastering passion, and been stimulated by love to do and dare, within the walls wrangling religionists, superstitious monks, and traitorous leaders combined to cut the sinews of war, leaving the emperor and his few faithful followers powerless.

The story is an historical one, and is exceedingly interesting, instructive, and profitable. The facts of the period are made so real that, living in imagination through these stirring times, the events depicted are indelibly stamped on the mind.

The author has been happy in his selection of "The Wandering Jew" as one of his characters. A man who has been fourteen times a centenarian, has visited all lands, been acquainted with all the great personages of these centuries, and been conversant with all the noteworthy events, is in a position to speak with authority on all manner of questions pertaining to both church and state.

The period chosen is a most interesting and important one, being, in fact, one of the great critical points in the world's history. The leading characters are true to history, and are portrayed true to life. Here is Mahommed, the Sultan of the Turks, whose many noble traits of character are sadly disfigured and beclouded by his overweening ambition. There is Constantine, "the purest and noblest of the imperial Greeks," but too good-hearted and confiding to hold the reigns of power in such troublous times. Every reader will admire the beautiful and accomplished Princess Irene, whose virtue rivals her beauty, and whose self-interests are always subordinated to the glory of God and the good of her fellow-men. Count Corti will find sympathy flowing freely in every heart for him, when, his eyes having been opened by Christianity to see the true character of the work he has undertaken to perform, he wishes to heed an accusing conscience, and at the same time be faithful to a master whom he loves, and from whom he is most unwilling to part. All will detest the wily, scheming Jew, who has evidently lost his conscience and outlived remorse, and now, chameleon-like, changes the color of his coat to suit his surroundings.

We naturally compare this, the most recent of Lew. Wallace's writings, with *Ben-Hür*, the work which gained for him an imperishable name. In doing so it is well to bear in mind that there are special circumstances which conspired to make *Ben-Hür* the deservedly popular work which it has been and will continue to be. When it is remembered that the real hero is not Ben-Hür, but is Jesus Christ, and the place the land of Pales-

tine, it will be at once conceded that in nothing has his wisdom been made more evident than in his choice of hero and place, and to nothing could his vivid imagination and wonderful powers of description be more potently and usefully applied than to those scenes, with their historical allusions and settings, with which we have been familiar from childhood. His magic touch has quickened them into life, to take a firmer and more abiding hold upon the mind.

Again, *Ben-Húr* sprang from a study of the gospels, begun in a skeptical spirit, but prosecuted under a growing conviction as the proofs of the Messiahship of Jesus multiplied, until at last he was firmly and permanently convinced that not only was He the Christ, but that He had become his Saviour.

Taking these circumstances into account, whilst *The Prince of India* will not enjoy the same universal popularity, awaken such enthusiasm, nor reap such cordial and spontaneous encomiums, it is not because it is inferior as a literary production; nor because the events described are uninteresting or unimportant; nor because these have not had imparted to them the same life; but because Jesus, in the affections and interest of millions, eclipses all other men, and Jerusalem has for all the ages a deeper and more abiding meaning than even Constantinople. When the former, which have been looked upon by the majority as at a distance are brought so near and made so real, an interest is awakened and an impression produced which cannot be expected to attach to any time, place, or person which is not so near to the great centre of Christianity.

Here are found the same powers of description, the same extensive and accurate knowledge, the same power of awakening expectation and keeping it for a time in pleasant suspense and surmise; and although the chariot race has for dramatic power no peer, there are many descriptions so animated and thrilling that the breath is bated until the climax is reached.

A writer runs a great risk when, having inscribed his name high up in the temple of fame, he gives to the public, whose expectations are so high, a second book. However, we think the verdict will be that the laurel wreath still rests unfaded on his brow.

God moves thro' all things—all obey
 His first propulsion from the night;
 Work thou, and watch; the world is gray
 With morning light.

-- Whittier.

THE ALUMNI MEETING.

OUR attendance this fall was not all that could be desired ; but when we remember that this is the first time that anything so tangible as a plebiscite has been before the prohibitionists of Ontario, and that the convention inaugurating the campaign was in session at the same time as our association, we must forgive our alumni for preferring the larger and more important meeting.

The reports received from our various business ventures were encouraging, and showed that, despite the hard times, we are paying our way. The one weak spot is our mission fund ; a little effort among our younger men, not forgetting some of the older ones, will set this all right again. Goforth's letter is a characteristic one, and will well repay a careful perusal. Upwards of thirty engineers are under instruction in the "Jesus doctrine" with a view to baptism—but read his letter for yourselves. The two matters which attracted most attention—and which will attract more still—were Knox's approaching jubilee, and the proposed conference for Knox graduates and their friends. With the question in the hands of such a committee as was appointed to co-operate with the senators and College Board in the matter of the jubilee, there can be no doubt that, by this time next year, our whole church will be rejoicing in the celebration of the fiftieth birthday of our college, and that the part of the Alumni Association in the jubilee proceedings will not be an unimportant one. The course of study mapped out by the committee who have had the "conference" in hand for six months past is very attractive. Social problems, problems in apologetics, problems in criticism, theology, and several other departments, will be studied and discussed for about ten days, under the direction of the very best men Canada has, and she has some who can hold their own with the giants of any land. Look out for the programmes, giving full particulars, which will soon be issued, and be sure to attend. It will do you good, and it will do the church good, for there is not an antiquated, out-of-date subject to be discussed, but all living, present-day, practical questions. Though the attendance was small, we believe the meeting of October, 1893, will prove to have been not the least important of the many meetings our association has held, and we look for deeper interest in the future.

OUR COLLEGE.

OUR halls are again filled with students; many of the old faces smile on us, and we are glad to see them back after a hard summer's work in many a mission field. The new faces are more numerous than ever. We extend to our younger brethren a hearty welcome to all the joys and labors of our college life.

THE REV. J. ELLIOTT, B.A. ('91), Nairn, visited the college for a few days. He has lost none of his old-time interest in college men and college affairs.

WE extend a hearty welcome to our new steward, Mr. Johnston, and believe from what we have already seen that the senate has found the right man for the right place.

OLD students who have returned to college notice with regret a change in the college. We miss the well-known face of Mr. Fullarton, who for so many years faithfully and well attended to the needs, even the wants, of the students. We regret that Mr. Fullarton found it necessary to resign his position, and the best wishes of all students, past and present, go with him in his retirement.

THE prizes received by Knox men at University Convocation are John Macdonald Scholarship in Philosophy, 2nd year, A. H. Abbott; John Macdonald Scholarship in Philosophy, 3rd year, McCulloch; Lyle Medal in Orientals, 4th year, R. G. Murison, B.A. We are very much pleased that the philosophy prizes have been secured by Knox men. We congratulate those two gentlemen on their success, and to every 'Varsity man would say, "Go and do likewise."

THE Missionary Society held its first meeting on the evening of the 10th inst. A large amount of business was transacted. Bishops were appointed for Central Prison, Gaol, Sick Children's Hospital, Grace Hospital, Old Woman's Home, Convalescent Home; also the missions of Chester and Claremont, Toronto Presbytery; Kilworthy and Monkman's, Barrie Presbytery; Dobington, Bruce Presbytery. A. S. Ross, B.A., sent in his resignation of the office of corresponding secretary. He remains in the west for the winter. James Menzies ('95) was appointed in his place. A motion that the president wear the college gown at all meetings of the society was unani- mously carried. Messrs. Tough Dow, B.A., and Wilson gave a report of their summer labors, all of which were very satisfactory.

PROFESSOR THOMPSON has now adopted the method which has been followed by Dr. Proudfoot for a number of years by placing a syllabus of his lectures in the hands of his students. The change is much appreciated and enjoyed. It is difficult for students who are compelled to write very rapidly from dictation to follow in an intelligible way the drift of the subject under discussion. This difficulty is obviated, and it is possible for the student to get a much clearer grasp of the several questions that may demand consideration in the class. It also places the members of the class in a position to present their difficulties in an intelligible way, and gives free scope to the adoption of the Socratic method of teaching, which it is to be hoped will be more largely practised.

WEDNESDAY afternoon, October 4th, witnessed the formal opening of the college. A large audience, composed of the friends of the college, graduates and students, greeted the Principal and professor as they took their places on the platform. Dr. Caven presided and read the scripture lesson, Dr. Wardrope leading in prayer. Words of welcome were addressed by the Principal to the students entering upon the work of the college for the first time, and also to those who are returning from the various mission fields of the church to enter upon the work of the present session. "College," he said, "is the place for enjoyment, Christian fellowship, spiritual improvement, and, above all, for sincere work." Brief reference was made to the past history of the college. The present session is the fiftieth in the history of the college. Few of those who were present at the opening of the college then were with us to-day. He remembered but one, Rev. Mr. Reid, whom he was pleased to see present. Announcement was made that the Alumni Association and the senate had each appointed a committee to enquire as to the most appropriate manner in which next year we should celebrate the semi-centennial of the college.

The opening lecture was delivered by Professor McLaren, who chose for his subject, "The Permanence of the Sabbath in its Relation to the Mosaic Law and the Gospel Economy." The lecture was solid, and opportunely delivered at the present time, when so many would wrest the fourth commandment from its place in the Decalogue.

After the usual college announcements, Dr. Reid pronounced the benediction.

A LITTLE SYSTEMATIC THEOLOGY.

"The Holy Spirit proceeds from the Father through the Incarnate Son, and blesses the elements in the eucharist by joining them through the divine nature of the Son of God to His human nature, which is inseparable from it, so that the bread and wine become spiritually and sacramentally, and verily and indeed, the body and blood of Christ. The illustration of

the electric cable connecting two persons on opposite sides of the ocean is perfectly legitimate. Christ from His side sends forth the Spirit into our hearts, and to dwell in our bodies as temples, and it has pleased Him to use the bread and wine as the outward and visible covers, veils, or wires by means of which the Holy Spirit conveys the life-giving electricity of Christ to the members of His body."

We take the above extract from the *Church Times*, a High Church English paper. We may take it as being the orthodox High view of Holy Communion. We have heard the illustration before, but with the addition that the current is turned on by the words of consecration. In the *Church Times* we read much of masses—high, low, pontifical, and requiem ; much of albs, croziers, gradines, processions, confession, crucifixes, candles five feet high, etc., etc., but microscopically little that would lead a soul into closer communion with Him who should be the centre and soul of all worship. We read of many reverend fathers, but very little of the Holy Father of all. The Tractarian party lays great claim to being Catholic ; but while it may have adopted some things that were in the undivided church, yet its pretensions and spirit belie its words, and show it to be schismatically sectarian. Speaking of catholicity, in our opinion Presbyterians are the best Catholics ; our church is churchy, and yet denies neither the orders nor sacraments of any other body of the Christian church. Our minister, when ordained by laying on of the hands of presbytery, is not a minister of the Presbyterian Church only, but of the one Holy Catholic Church, and if any body denies his right to perform the functions of the holy ministry that denomination is guilty of dividing the body of Christ, and breaking the visible communion of saints here on earth. So it is Romanists, Episcopalians, Baptists, who deny the orders and sacraments of other bodies, who are the schismatics, not we Catholics.

" He leadeth me ! "

And so I need not seek my own wild way
 Across the desert wide ;
 He knoweth where the shaded pastures lie,
 Where the still waters glide,
 And how to reach the coolness of their rest
 Beneath the calm hillside.

" He leadeth me ! "

I shall not take one needless step through all,
 In wind, or heat, or cold ;
 All day long He sees the peaceful end,
 Through trials manifold ;
 Up the far hillside, like some sweet surprise,
 Waiteth the quiet fold.

—M.K.A.S.

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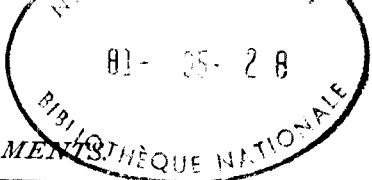
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