

716/11/936

VOL. XIX.

MARCH, 1896.

No. 9.

THE

Knox College Monthly

AND

Presbyterian Magazine

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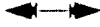
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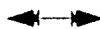
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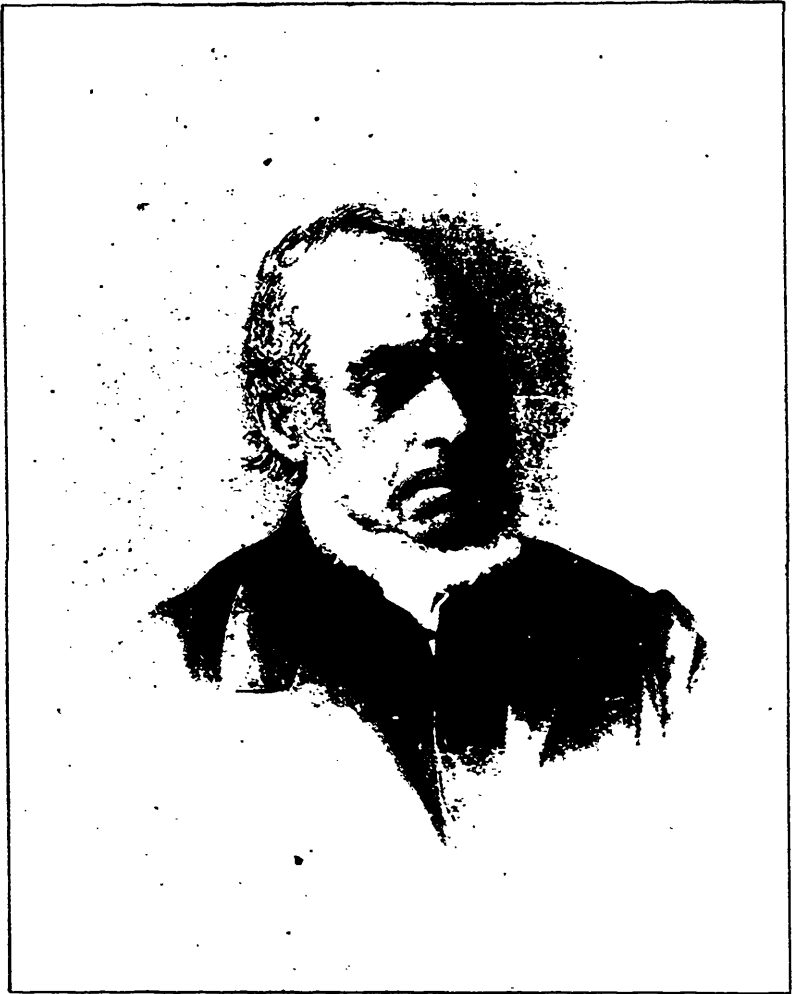
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TORONTO, MARCH, 1896.

GENERAL.

THE LATE REV. WILLIAM REID, D.D.

DR. REID was a native of Scotland, born on December 10th, 1816, in Kildrummie, Aberdeenshire. At the age of thirteen he entered King's College, Aberdeen, and, when only seventeen, obtained the degree of A.M. After two or three years spent as a tutor in a gentleman's family, he entered upon the study of theology. During the whole of his college career he was a very diligent and successful student, and was particularly distinguished for his exact and extensive knowledge of Hebrew, Greek, and Latin. He was thoroughly grounded also in the articles of faith exhibited in the Westminster standards, to which, through life, his loyalty was unshaken. While he was a student in Aberdeen, he, in common with many other students, became deeply interested in missionary work, in consequence of the earnest, burning appeals of the Rev. Dr. Alexander Duff, who had returned from India, to which he had been sent by the Church of Scotland as its first missionary to the heathen. Thus interested, he was willing to go wherever he was sent by the church. At this time there was in existence a missionary society known as the Glasgow Colonial Missionary Society, of which the late Dr. Robert Burns, then of Paisley, and afterwards of Toronto, was the chief active and energetic secretary. From this society

Dr. Reid received an appointment as a missionary to Canada. He was specially appointed to labor in Grafton and Colborne. Having been licensed as a preacher of the Gospel by the Presbytery of Fordyce, of the Established Church, he left Scotland, and in September, 1839, arrived in Canada, to the promotion of whose religious welfare were devoted the remaining fifty-six years of his life, which came to an end on the nineteenth of last January, in the eightieth year of his age.

When Dr. Reid arrived in this country, Canada consisted of only the two provinces now known as Ontario and Quebec. In these provinces there were then less than one hundred Presbyterian ministers, and the whole number of Presbyterians was about 112,000. There are now in Ontario and Quebec between 700 and 800 Presbyterian ministers, and the number of Presbyterians, according to the census of 1881, was upwards of 500,000. It may be added that in 1839 the number of Presbyterian ministers in the whole British North America was about 200, and of Presbyterians about 200,000, while at present, in the Dominion of Canada, the number of ministers is about 1,100, and of Presbyterians, according to the last census, 755,199.

On January 30th, 1840, Dr. Reid was ordained pastor of the congregation of Grafton and Colborne by the Presbytery of Kingston, which was one of the six presbyteries of the synod of the Presbyterian Church of Canada in connection with the Church of Scotland. This synod had been organized in 1831. The year in which he was ordained is memorable as that in which a union was effected between the Church of Scotland Synod and the United Synod of Upper Canada, which had been organized, in 1818, as the Presbytery of the Canadas, and the most of whose ministers had come from the secession churches of Scotland and Ireland. There were at this time the names of sixty ministers on the roll of the Church of Scotland Synod, and on the roll of the United Synod the names of seventeen ministers. Of all these ministers, so far as known to the writer, not one now survives. Dr. Reid was the last of them who died. The last before him was the Rev. Thomas Alexander, who died last December, in the ninety-first year of his age. The year in which Dr. Reid was ordained is further memorable as that in which a final settlement, as was supposed, was arrived at of the controversy respecting the Clergy Reserves between the Church of England and the

Church of Scotland. In this year it was enacted that the English Church should have two-thirds of almost the entire proceeds of the Clergy Reserves, while only one-third of these was assigned to the Scottish Church. The settlement, however, did not prove to be final. In spite of earnest protests by both churches, the Reserves were secularized in 1854.

While minister of the congregation of Grafton and Colborne, Dr. Reid extended his labors to several neighboring localities. He usually preached three times each Sabbath, and did, moreover, much laborious missionary work during week days. In 1849 he was translated to the congregation of Picton, to which he ministered till 1853. In both congregations his ministry is still affectionately remembered as that of a faithful and effective preacher of the Gospel, who exemplified, in his walk and conversation, the sanctifying power of the doctrines he taught. In the year previous to his translation to Picton he was united in marriage to Miss M. A. Harriet Street, who, all through the remainder of his life, was a true helpmate, sharing his joys and sorrows, and, as far as possible, assisting him in all Christian work, especially delighting, as he did, to exercise the grace of hospitality.

In 1843 occurred the disruption of the Church of Scotland, which was the result of a long and vehement conflict respecting the law of patronage which had been imposed on the church by the British Parliament in the reign of Queen Anne. Those who were opposed to the continuance of patronage, and in favor of the spiritual independence of the church, separated from the Establishment, and organized themselves as the Free Protestant Church of Scotland. When tidings of the disruption were brought across the Atlantic there was great excitement among the Presbyterians in Canada, and when the Church of Scotland Synod met in Kingston in July, 1844, there were keen discussions as to the relations to be sustained to the Free and Established Churches of Scotland. Sixty-eight ministers resolved to retain connection with the Established Church, as in former years. Twenty-three resolved to organize a synod independent of the old country churches, and to assume the name of the Synod of the Presbyterian Church in Canada. The newly-organized church was usually called the Free Church, because of its sympathy with the Free Church of Scotland. With this body

Dr. Reid felt it his duty to cast in his lot. By doing this he and the brethren who formed the Free Church Synod were declared, unjustly, as they thought, to have forfeited their title to any interest in the Clergy Reserves.

Two years previous to the disruption in Canada, Queen's College, in the establishment of which Dr. Reid had taken an active part, had been opened for the reception of students. But as this institution, as well as a share in the Clergy Reserves, remained in possession of the Church of Scotland Synod, the Free Church Synod resolved to establish in Toronto what is now known as Knox College. No time was lost in carrying this resolution into effect. The new college was opened for the reception of students in November, 1844. In this college Dr. Reid took the deepest interest all through its history. He regarded it as of the utmost importance to the church. As a member of its Senate and Board of Management, and as its secretary and treasurer, he devoted to its welfare a watchful, jealous, untiring service. In him both professors and students found a wise and sympathetic counsellor and friend. Many who are now ministers recall with gratitude their profitable intercourse with him during their college career. Especially pleasant are the memories of the evenings often spent with him and the members of his family in their hospitable home.

The Rev. William Rintoul, who had been clerk of synod, died in 1851, and Dr. Reid, along with Mr. John Burns, was appointed to succeed him in this office; but Mr. Burns died in 1853, and then Dr. Reid became sole synod clerk. For the duties of this office he was peculiarly well qualified by his knowledge of church law, by his sound judgment, by his accurate habits, and by his urbanity of manner, and also by his singularly retentive memory, which enabled him to recall dates, decisions, and circumstances which might affect cases under consideration. He did not feel it to be his duty to make frequent or lengthy speeches. But when he did speak, a few words from him carried more weight than prolix speeches by others. Indeed, there is much truth in the remark which has been made that the way in which he uttered the single word "hear" was often more effective than a lengthened speech by another. Mr. Burns had been general agent of the church and editor of the *Missionary Record*. Dr. Reid was appointed to succeed him in both these

offices. For the agency he had no previous special training, but it was soon found, and became more manifest as years advanced and the duties of the office grew heavier and more complicated, that he was possessed of financial abilities seldom found even among experienced merchants or bankers. He was shrewd, cautious, and conscientious in all business matters. For the office of editor he was also well qualified by his wide and accurate knowledge, by his literary taste and skill, and by great prudence. He knew both what he ought to publish and what he ought not to publish. In consequence of his acceptance of the two offices of agent and editor, it became necessary that he should resign his pastoral charge. This he accordingly did in 1853. He then removed from Picton to Toronto, where he resided till his death.

From the time of his entering on his new work as agent and editor the biography of Dr. Reid is, to a large extent, the history of Presbyterianism in Canada. Only a few additional particulars can now be given. After lengthened negotiations a union was effected, in 1861, between the Free Church Synod and the United Presbyterian Synod in Canada. The latter synod had been organized as a missionary presbytery in 1834. The two bodies, now united, assumed the name of the Synod of the Canada Presbyterian Church. With Dr. Reid was now associated as joint clerk of synod Dr. William Fraser, who had been clerk of the United Presbyterian Synod, and who, like Dr. Reid, was distinguished by those high qualities which fitted him for the duties of his office. As the result of the union, the colleges, missionary and other schemes of the two churches were amalgamated. The divinity hall of the one body was united with Knox College of the other. In addition to missions formerly begun, new missionary operations were commenced and carried on with increasing vigor. Two new colleges were also established, one in Montreal and another in Winnipeg. New college buildings were erected, and large endowments secured. Dr. Reid was continued as agent and editor, and it is easy to understand how, as the church grew and prospered, his labors became more complicated and oppressive. But he labored on with unwearied patience and untiring vigor. Only those who were intimately acquainted with his work can form a correct idea of the vast amount of toil he underwent. On him fell, to a large extent, the care of all the congregations and missions of the church.

In 1875 was consummated the general union of almost all the Presbyterians both in the eastern and western provinces of the Dominion, and also in Newfoundland. Four branches of the Presbyterian Church, representing the Established Church of Scotland, and the Free and the United Presbyterian Church, were united under the name of the Presbyterian Church in Canada. Of the General Assembly, the supreme court of this church, the much-beloved and accomplished Professor Mackerras, of Queen's College, was appointed joint clerk along with Drs. Reid and Fraser. Of the eastern section of the church, Dr. P. G. McGregor was appointed agent, while the agency of the western provinces was continued in the hands of Dr. Reid. After the union Dr. Reid was relieved from the pressure of editorial work, which was devolved on Mr. James Croil, who, with great ability, had filled the position of editor of *The Presbyterian*, the church periodical of the Church of Scotland Synod. But although thus relieved, the duties of Dr. Reid still remained numerous, complicated, and weighty, and they were felt to be more oppressive as old age and its infirmities were coming upon him. Yet still his mental vigor and devotion to the welfare of the church remained unimpaired. Nor was his spiritual life less healthful and fervid. On the contrary, as he grew in years he became more spiritually-minded, and more meet to be a partaker of the inheritance of the saints in light. Amidst the anxieties and sufferings of the closing months of his life he was sustained by the hope that maketh not ashamed, and rejoiced in the near prospect of joining in the fellowship of the spirits of the just made perfect, and of being in the immediate presence of the Saviour whom he loved and served. His memory will long be cherished in the Presbyterian Church in Canada, in which no minister has wielded a more controlling and healthful influence. Nor by Presbyterians alone will his memory be cherished. He was loved and honored by all who knew him, and who knew how to appreciate genuine Christian worth.

WILLIAM GREGG.

Knox College.

REV. DR. REID.

IT is hard to think of our church without Dr. Reid. For more than half a century he has been rendering her loyal and faithful service, and has been more or less closely identified with every movement which has affected her life and development. All he has been to the church he loved so well it would be hard to express. We can rest assured that if we could trace the history of her inner life as we can the outward manifestation, we would appreciate even more fully than we do what a gift God bestowed on Presbyterianism in Canada when He gave her Dr. Reid. I do not purpose, in this article, to dwell on his public life. That has been brought before us by Dr. Gregg. I shall confine myself to a description of those qualities which, I believe, account for the influence he exerted, and the confidence and esteem in which he was held by all who knew him.

He was a strong man intellectually. Nature had bestowed on him many gifts. He did not possess a vivid, glowing imagination. This prevented him from being an orator in the ordinary sense in which that term is used, but he possessed other talents which made him more useful to the church than mere eloquence would have done. He possessed reasoning powers of an unusually high order; was quick to grasp the salient points in any question which came before him. No man in our church could more clearly express in a few words—for he never made a long speech in the church courts—the true bearings of any matter on which judgment was to be given. He was gifted with a marvellous memory, which retained all its power almost to the end of his life. He seemed never to forget a face, or a name, or a fact. These gifts were conscientiously cultivated. When young, he had been carefully educated. He graduated from a university in Aberdeen which has always been famed for the solid nature of the education it imparts. Other colleges cover a wider field, but few give a more thorough training. In addition to this, he always, to the very end of his life, kept in touch with the learning of the age. It has been very truthfully said that he never allowed his work to secularize him, that his spiritual life was kept warm and vigorous.

This was also true of his intellectual life. Many men in his position would have allowed themselves to become merely accountants, and they would have permitted their work to so dominate them that their whole intellectual life would have flowed in the one narrow channel. This was not the case with Dr. Reid. He kept himself abreast of the times, and was deeply read in literature, especially poetry and biography. There was, therefore, a freshness in his conversation which made him charming as a companion. This leads me to say something regarding his social nature. Those who saw him only in his office and in church courts, where he was dominated by the responsibility of his duties and his business instincts, were not fully prepared for what those who knew him intimately so thoroughly appreciated—his many social qualities. It was necessary to see him in his home, where his courteous hospitality was so manifest, in order to know him thoroughly. So genial, so eager for conversation, with such a keen appreciation of humor, quick to sympathize with anything which gave brightness and zest to life! He took a broad, healthy view of life, and believed that the Christian had a right to all which gave sweetness and grace to every part of his nature. There was nothing morbid or ascetic in his life, but it flowed in a full, rich volume. He knew how to "rejoice with those who rejoice, and mourn with those who mourn," for no man could be more sympathetic, more truly tender, than he.

His moral and spiritual qualities were even more marked than his intellectual and social. In fact, it was the moral and spiritual which gave such tone and vigor to the intellectual and social.

If I were asked to name the outstanding element in his moral character, I would say it was his conscientiousness. This was marked in all he did. It accounted for the thoroughness with which he did all his work. "Whatsoever thy hand findeth to do, do it with all thy might, and do it well," was his motto. "Not slothful in business, fervent in spirit, serving the Lord," expresses more fully, it seems to me, than any other verse that could be chosen the character of his life. His conscientiousness did not confine itself to the performance of the duties of his office. It showed itself in the judgments he was so often called upon to express. No man's advice was more frequently asked on perplexing matters in connection with the church or in private life. He was continually receiving letters

in which his decision was asked on difficult questions. He would never express an opinion until he had all the facts before him, and he was always careful, in forming that opinion, to eliminate prejudice and every other element which would be likely to affect the decision which he felt ought to be reached. Hence the confidence men had in his judgment. They knew it was the judgment, not only of a sagacious man, who had competent knowledge and wide experience, but also of a man who brought the force of his moral nature to bear upon it. The same was true of all his public utterances. He was careful not to express more than he felt. He had, perhaps, not the temptation to do this that men with a very vivid imagination sometimes have, but it is also true that his conscientiousness controlled him there. How often he would hesitate until he found the exact word which would express his meaning, when another man would have used the first word that came! This exactness, which, I claim, in his case, was a moral quality, interfered with his being as popular a speaker as he would otherwise have been. Henry Ward Beecher, on one occasion, said, "My brother Edward would be a better preacher than I if he had no more conscience than I have." When asked what he meant, his answer was that when his brother was speaking, and when in the rush and intensity of his utterance he used an exaggerated expression, he always stopped to correct himself; whereas he, when he made that mistake, which he often did, went right on saying to himself, "I will not cut the current by correcting that now; I will make it all right another time." Dr. Reid would have stopped to correct it rather than that people should go away with a wrong impression. This conscientiousness manifested itself in all his dealings with his fellow-men. He took as his motto, "Let love be without dissimulation." He would never express more affection than he felt, and he would never give a compliment unless he meant it. A compliment from him always had a double value. You knew it came from a man who had too much respect for himself and you to flatter, and it came from a man of good judgment, who knew how to discriminate.

It also showed itself in the attitude which he bore to different movements which from time to time affected the church and society. He was naturally conservative, and liked to walk in the old paths. He did not love change for the sake of change, but

he would not allow his own personal feelings to influence him. How often have I heard him say, "I would naturally prefer to let matters remain as they are, but I cannot, in view of all the facts, oppose the change." If his judgment was convinced, he never permitted his prejudices to govern.

This showed itself in his attitude to temperance. Almost half a century ago, when total abstinence was anything but popular, he was a total abstainer, and circulated a pledge amongst the members of his congregation. The same was true with regard to all the missionary movements in our church. He was always in sympathy with every advance in this, the greatest department of the church work. It was true also on other questions, where one would have expected him to have been strongly opposed to change. He was opposed to the introduction of an organ in public worship, but when the congregation where he worshipped decided to introduce one he loyally fell in with the majority, and helped by every means in his power. All this shows how he was controlled by his sense of duty and what he believed to be in the best interests of the cause he loved.

His spirituality was very marked. He was indeed a true saint of God, and the fragrance of his spiritual life was recognized by all. No one ever questioned the fact that Dr. Reid was a good man. His prayers were the expression of an earnest soul thirsting for closer fellowship with the living God. His blameless, noble, unselfish character showed the power of the risen life. He feared God, loved His ordinances and His people, and humbly walked in the footsteps of his divine Saviour. He would have been the last to claim perfection for himself, but he did earnestly seek the close walk with God. The passages of God's Word which he asked to be read at his funeral, and the hymns which were to be sung, were those which showed how unreservedly he was resting on the all-sufficient merits of his Redeemer.

Dr. Reid has been taken from us, and has entered on his reward. And we thank God for giving him to the church, and for sparing him so long. The Presbyterian Church in Canada has much to thank God for in this respect. He gave to her in her infancy many strong men to teach her students, to fill her pulpits, and to guide her councils—men consecrated, and with marked individuality, who have impressed themselves upon her

life. Many of them have been taken away, but the same God who gave those who rendered her such noble service in the past will raise, and is raising, up others who will take their place ; and the work which they so loyally and faithfully performed will be carried forward, and our church will in the future be, as in the past, a blessing to our country and to the world.

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IV. THE TEMPTATION TO PRESUMPTION.

“Show thyself to the world.”

I N the chapter immediately preceding, we considered Satan's attempt to induce our Lord to elude the difficulties and trials of the work from which he had at first attempted to deter Him. Being foiled in His persistent endeavor of forty days and forty nights, and seeing Jesus full of confidence in prospect of the work before Him, and strong in the assurance of His divine Sonship and commission, he suggested His exerting His divine power, as the Son of God, to obtain the means of supplying the cravings of nature, which, after His prolonged abstinence, were now exerting their utmost force. Presenting himself to Jesus as a friendly being of angelic nature, he professes sympathy and compassion, and offers Him friendly counsel in the strait to which He has been reduced. We may be very sure that our Lord instantly saw that to act in accordance with the suggestion of His professing friend would be to act inconsistently with the great design of His mission into the world, though the bad design of His adviser might not be apparent. For, as we showed, His using His inherent divine power for His own relief, comfort, or deliverance, and thus eluding the suffering incident to His work as our mediator, would have been virtually a renunciation of His undertaking. In the position that had been assigned to Him, and that He had, in His love to us, freely assumed, His whole life on earth must be an exemplification of the great truth, specially exemplified on the cross, “He saved others: himself he cannot save.” That He might be the Saviour of others, it was necessary that His inherent divine power should be kept strictly and completely in abeyance, in so far as His own personal welfare and comfort were concerned. His answer, therefore, to the tempter is to the effect that, fully assured as He is as to the issue of His great undertaking, His confidence is not in His ability to put forth His divine power to obviate its difficulties, or to ease its burdens, but in the promise of the Father who has sent Him,

and who, in accordance with His promise, will not fail Him in any time of need.

Though Satan was thus foiled a second time—though it appeared that, as nothing could deter Jesus from the prosecution of His work, so nothing could tempt Him to elude its difficulties and its sufferings—he does not yet desist. Nor will he desist till he is stripped of his mask, or till his real character and design are revealed or exposed. Seeing our Lord's rare confidence in God, he will now tempt Him to presumption, which is so common a counterfeit of trust in God, and is so often mistaken for it; and he will enforce his counsel by appealing to Scripture. "He taketh him up into the holy city," Matt. iv. 5; or "brought him to Jerusalem," Luke iv. 9; "and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." How he conducted Him we know not. We cannot doubt, however, that he conducted Him in some such way as was to Jesus further proof that His adviser was some superior being.

This second suggestion of the tempter was much less plausible than the first. For it is ever his way to put the most plausible temptation first. Succeeding in it, he follows up his success with the suggestion of what is of a more gross character, in which he probably succeeds or fails according as he has succeeded or failed in his first attempt. So he proceeds from small beginnings, from bad to worse, until, by one success after another, he has his victim helplessly prostrate at his feet, and can "lead him captive at his will." We can hardly doubt that the tempter had carefully planned his present assault, as we cannot fail to see in it an instance of his matchless subtlety and craft, in which the wisdom of God only can counterwork him, and in which no man can cope with him, unless the wisdom which is from above be given him. On the supposition of his having been successful, as, no doubt, he hoped, in his first temptation, had it been possible, Satan would almost certainly have succeeded in the second, and would not less certainly have been victorious in the end, instead of being unmasked and compelled to retire defeated, to wait for another opportunity to try conclusions with his conqueror. But, failing in the former and more

plausible attempt, gaining no advantage over his wise and watchful adversary, but having, on the contrary, awakened His suspicions* and made Him more watchful, Satan's second attempt was all the more easily seen through; while, as we shall see, the third and still more gross attempt sufficed to secure his immediate discovery and dismissal. Christ's ready answer, now as before, was an appeal to the Word of God precisely applicable to the case, which Satan's quotation of Scripture was not, but a misapplication of "an exceeding great and precious promise." "Jesus said unto him, Thou shalt not tempt the Lord thy God."

In view of the instruction which we may draw from it, let us look a little closer into the character of this second suggestion of the tempter.

Satan now suggests that, since Jesus will not exercise this inherent almighty power, as the Son of God, for His own relief, being full of confidence in His Father's promise, He should make a display of His confidence to some good purpose. Seeing His confidence to be so strong that nothing could shake it, he professes to believe that His confidence is altogether warrantable and well founded so much so that, should He throw Himself down from the pinnacle on which He is now standing, He would do so with all safety, nay, with the best results. For would He not thereby not only give an irresistible proof of His confidence in God, but convince everyone, beyond the possibility of dispute, that He was a messenger from heaven? Of His safety there can be no doubt; for does not the written Word of divine inspiration say, doubtless, especially of God's well-beloved Son, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"? It has been ingeniously suggested that the tempter purposely omitted from his quotation the expression, "To keep thee in all thy ways," an expression which restricts the promise of protection to the "way of the righteous," of which it is said that "the Lord knoweth" it, *i.e.*, regards it with approbation, and makes it safe and prosperous. And very surely Jesus would have been out of "the way of the righteous" in doing what the tempter proposed. To incur danger,

* A good angel, as we have supposed Satan professed himself to be, would have used his own knowledge and power in ministering to Jesus (Matt. iv. 11), instead of counselling Him to action inconsistent with the design of His mission.

or to involve Himself in any trouble or perplexity extraneously, or without the call of His Father, would have been to commit a grievous sin—the sin of “tempting the Lord.” And, therefore, Jesus replies to the effect that, strong and steadfast as was His trust in God in relation to the difficulties and dangers which were before Him by God’s appointment, and resolved as He was that nothing should induce Him to seek to elude any suffering incident to His work, He would be careful that none of His difficulties and dangers should be of His own making, or any other but such as His Father called Him to encounter.

It needs, indeed, only a little consideration to see the grievous sin involved in acting as Satan proposed. Not only in distrusting God, so as to use improper means to relieve or free ourselves in trouble—means, that is, whether wrong in themselves or wrong in the circumstances; but as much in the incurring of difficulties or dangers which God does not call us to, we are guilty of usurping His place, or of taking His providence into our own hands. When a difficulty or a danger confronts us by the will or appointment of God, we are not to think of getting to the other side of it, by going out of the path of duty. We are to trust in God to take us over it, or to take it out of our way. But to run into difficulty or danger, of our own will or choice, without any call from God, or otherwise than by His appointment, is in itself nothing less than a going out of the path of duty. Instead of being an act of faith in God, it involves a secret questioning of His faithfulness. It is an act of self-confidence under the guise of faith. Where there is genuine faith in God, it shows itself, not by a man’s involving himself in difficulty or danger uncalled of God, as if to test His faithfulness, but by his steadfast adherence to the path of duty in the face of the difficulties and dangers by which He would prove us. It is true, indeed, He asks us to “prove Him,” Mal. iii. 10; not, however, by the suggestions of our own judgment or inclination, but by the perfect submission of our will to His will, as He makes it known to us. It is not our part, when He condescends to ask us to prove Him, to appoint Him His trials, if we may so speak, at our will and pleasure, but to prove Him in the way of close adherence to His commands. Otherwise self-confidence has taken the place of faith, and is counterfeiting it. Self-will, and not God’s will, rules the soul. The man is doing his own will, and would subject

God's will to his own. And yet, such is the deceitfulness of the human heart, he will expect God's blessing and plead Scripture for his expectations. And when disappointed, because God declines his dictation, he will, Jonah-like, be displeased with God, as if He had proved Himself unfaithful. And he may, by a course of sinful proving of God, become a confirmed unbeliever.

At this point, we may appropriately remind our readers of the duty of our endeavoring to become, as the apostle phrases it, "skilful in the word of righteousness," Heb. v. 13, so as to avoid the danger of misapplying Scripture. "All scripture is given by inspiration of God," and is "able to make wise unto salvation through faith which is in Christ Jesus," of whom it "testifies," and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works," II. Tim. iii. 15-17. See also John v. 39. But God does not so express His mind and will in the Scriptures as to make it impossible for us to mistake their meaning, or to misapply them in practice. On the contrary, not only are there "some things hard to be understood, which they that are unlearned and unstable wrest to their own destruction," II. Pet. iii. 16; but our innate depravity so blinds our understanding that, while in all that relates to our salvation the teaching of Scripture is so plain that the man "who reads it may even run" * in the way of righteousness and salvation, we will misunderstand and misapply the very plainest statements of the Word of God. None of us, indeed, may expect to be secure against the error of misapplying Scripture, except in the way of "asking of God" the wisdom that He "giveth to all liberally," James i. 5. We may hope that hardly any one now acts on the principle of regarding as the voice of God, for his guidance, any sentence of Scripture that may come into his mind, or that his

* One cannot but wonder at the persistence of the meaningless misquotation, "He that runs may read," when the real meaning seems so simple and obvious, "Write the vision, and make it plain upon tables, that he may run that readeth it," Heb. ii. 2. I remember that, sixty years ago, the misquotation was the motto of a well-known London newspaper, and very probably it holds its place to this day, if the newspaper is still alive. When, as in the case of Sir Walter Scott's substitution of *perseveridum*, in Buchanan's phrase of *ingenium perseveridum Scotorum*, a misquotation has obtained currency, it seems impossible to suppress it. Two well-known, very learned, and much-esteemed principals, I have noticed, adhere to "He who runs may read," instead of "He may run that readeth it."

eye may light upon. But, apart from any such superstitious or heathenish use of Scripture, the word is frequently misapplied, it may be with very serious consequences. To mention a single example. A man ignorant of his actual state before God, and blind to his real needs, will apply to himself the words of Scripture in which God speaks comfortably to His people, while the least consideration would open his eyes to the fact that he cannot reasonably regard himself as being "a child of God by faith in Jesus Christ." While giving no indications of his possession of the spirit of the Christian believer, but, on the contrary, being, perhaps, very unsubmissive and even rebellious under affliction, and allowing himself in all kinds of unbelieving thoughts and utterances, without a thought of their sinfulness and without a thought of the design of affliction, he will, nevertheless, apply to himself the words of Scripture which are the portion of those only who are concerned to be profited by the Lord's dealing with them, not considering that the words of Scripture that properly apply to him are those in which solemn warning is addressed to such as do not listen to the voice of the rod, or are incorrigible under affliction, Jer. v. 3; Isa. ix. 12, 13. In like manner do hearers of the Gospel comfort themselves with its promises and invitations, while they continue impenitent and disobedient. They assure themselves of peace, though they continue to walk in the imagination of their heart, Deut. xxix. 19, 20.

On the other hand, there are those who shut themselves out from the peace and comfort which Scripture speaks to all who truly "fear God and hope in his mercy," Ps. xxxiii. 18; cxlvii. 11. They overlook the peculiar Gospel sayings which announce a present, free, and full forgiveness to the returning sinner. Apart from pride and self-righteousness, our innate legalism keeps us from rightly apprehending and really believing the great Gospel truth that Christ "came to call, not the righteous, but sinners to repentance." Though it is declared to be "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," the "chief" of sinners not being excepted, the anxious inquirer to whose mind, as we have read, these words brought relief and joy, after a greatly prolonged season of spiritual distress and darkness, was far from being a solitary instance of the legalism that (practically, though unconsciously to the anxious soul) perverts the Gospel and makes it another

gospel, which is not the Gospel, Gal. i. 6, 7. The anxious inquirer referred to, on being reminded that the words that had brought her relief and joy had been familiar to her from her childhood, her rejoinder was that hitherto she had, instead of really believing that Christ came to save sinners, always believed that He came to save saints. And there are great numbers both of careless men and of anxious inquirers who, instead of believing that Christ came into the world to save sinners, put another gospel in the place of the only Gospel of our salvation, the gospel of the careless man being such as will take him in, and that of the anxious inquirer such as shuts him out—the one saying, “Christ came to save the better sort of sinners, of whom I hope I am one”; and the other saying, “Christ came into the world to save the better sort of sinners, of whom, I fear, I am not one.”

Elera.

JAMES MIDDLEMISS.

THE ORIGIN OF THE TRUTHS FOUND IN ANCIENT HINDUISM, ETC.*

It would be a difficult matter to mention a more interesting subject for discussion among missionaries than the one presented by Dr. K. S. MacDonald to the Calcutta Missionary Conference last Monday evening. "The Origin of the Truths found in non-Christian Religions" is too large a subject to be treated historically in a short address, and this treatment of the subject was not attempted. Dr. MacDonald's paper merely suggested considerations favoring the idea that revelation is the chief source of human knowledge of religious truth; that the revelation of truth was perfected in Jesus Christ; that whether much or little truth was revealed to man at the beginning, the revelation did not then cease, but has continued among all nations, and has been apprehended by true seekers after God. The interesting discussion which followed showed that the members of the Calcutta Missionary Conference freely admit that there is much truth in non-Christian religions; and though the oracles of God were delivered to the Jews, and revelation is perfected in Christ, and these attested revelations are the standards for testing all religious truth, yet the truth in other religions is not to be despised, and missionaries, especially, should make these truths the door of access to non-Christians. Dr. MacDonald's paper will, doubtless, appear in the *Review*, and with the text before us we will be able to speak more definitely about it.—*Indian Witness*, Nov. 16, 1895.

IN the oldest literary compositions preserved by the Indu-Aryan branch of the human family, there are expressions showing unmistakably that its members believed in—

- (1) The existence of a supernatural; and in
- (2) The personality of the supernatural, with the attributes characterizing personality, such as will or determination, distinguishing between the right and the wrong, between what is to be loved from what is to be hated, and so on. They believed also in
- (3) Moral distinctions, as applicable to man as well as God, implying the reward of well-doing, and the punishing of wrongdoing; in
- (4) The presence in man of religious instincts, and of the duty of cultivating them; in other words, that it is man's duty to worship the Divine, and to render services to Him; and they believed very emphatically in man's duty to offer bloody sacrifices and burnt-offerings, as acceptable to God. They believed also
- (5) That between God and man there is a mediator and ambassador, himself human and divine, pleading for man, and

*Paper read before the Calcutta Missionary Conference, Nov. 11, 1895, by Rev. K. S. MacDonald, M.A., D.D.

carrying messages between God and man, and, more especially, that through this mediator their sacrifices ascended to God ; and

(6) That there is a future life of rewards and punishments ; that the soul is immortal ; and, lastly,

(7) They believed in a resurrection of the body, and a communion of saints.

Further, it seems to be an undoubted fact that some of these truths were taught as early and as clear (I do not say as pure) among these Aryans as can be said of the same truths as revealed in the Old Testament. Some of these are older than others ; and some of these were completely lost to their descendants as practical living truths ; and of others it may be truly said that " they exchanged the truth of God for a lie, worshipped and served the creature rather than the Creator," and " changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things."

Still, they possessed these great and glorious truths—truths on which the very foundations of Christianity are built ; nay, more, some of them are among the very essential characteristics of Christianity. Whence are they, and how, obtained ? That is the question I propose for your consideration this evening. How did these ancient Aryans come to have such beliefs and practices ?

In his paper read before the Parliament of Religions, at Chicago, the Rev. Maurice Phillips, of the London Mission, South India, discusses the question under the three heads of Intuition, Experience, and Revelation, confining the last word of the three to primitive revelation, and rejecting the other two altogether. We would contend, on the other hand, for all three, without restricting the last to primitive revelation. Hence, we turn to three other answers which may be given to our questions. These we would now consider. Taking as our first that advocated under the caption, " Primitive Revelation Theory," it is thus stated by Mr. Phillips, in his lately published volume, entitled " The Teachings of the Vedas." " The theory of a primitive divine revelation," says Mr. Phillips, " tells us that the presence of such ideas in the Vedas as God, confession of sin, petitions for mercy, sacrifice, and a life after death, are relics of a vanishing revelation, held mechanically, without any comprehension of their

meaning." The book ends with the statement, in capitals, that this theory "is in harmony with the teaching of a venerable old book (meaning the Bible); the other (theory) is in opposition to it," that is, the Bible.

This is the thread on which Mr. Phillips' book seems to be strung together. I have, therefore, carefully looked through it to discover with what texts of the Bible this "primitive divine revelation" was specially in harmony, and I have failed to find any such. There is none quoted. Heathen traditions are appealed to with a good deal of plausibility—more especially those of the African tribes, who say that formerly "the highest God, the Creator Himself, gave lessons of human wisdom to human beings"; but not even so much do we find in the Bible with regard to a primitive divine revelation given to Adam or Noah.

Then, again, Mr. Phillips refers to no texts of the Bible to which any other theory is in opposition. So we must open the Bible for ourselves, and see what it says and does not say on the subject. But, before doing so, let me first remark that the theory is generally fathered, and I think rightly, as far as English-speaking people are concerned, on Milton's *Paradise Lost* and *Paradise Regained*, rather than on Genesis or any other book of the Bible, and thus giving rise to Dr. South's twofold remark in regard to it, "that Adam came into the world as a philosopher," and that "Aristotle was but the rubbish of an Adam."

Mr. Phillips gives as "the relics" of the contents of the primitive revelation "God, confession of sin, petitions of mercy, sacrifice, and a life after death." What the whole primitive revelation was he does not say, nor does he give the slightest hint as to where we are to find the full contents of this primitive revelation, whether in a primitive shorter catechism, a creed, or confession of faith, or articles of belief, primeval. As to the five items mentioned, we fail to find them in the Book of Genesis, or, indeed, in any of the earlier books of the Bible, in any greater clearness than in these same Vedas; while as to the doctrines of mediation, life after death and resurrection of the body, the Vedas seem to us to be clearer and more emphatic (not purer) than the earlier works of the Bible. But—

"We yield all blessing to the Name
Of Him that made them current coin."

—Tennyson's "In Memoriam," xxxvi.

Paul tells us that life and immortality were brought to light by the Gospel (II. Tim. i. 10). Jesus made them "current coin." *

The question we, as missionaries, have to settle in our own minds is, How and when a knowledge of the great truths to which I have referred, and of like divine truth, was given to men, Jew and Gentile?

With a view to a solution of this question, let us first turn to the opening words of the Epistle to the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things." Here we find described, not a primitive revelation, but a series of revelations, culminating in the Son of God, who was sent forth "when the fullness of the time came." He was the natural sequel of the wide and varied revelations carried on throughout the many ages that preceded His advent. Prophet after prophet came, and each got his portion according to his fitness and opportunity to use it, and each got it in the manner best suited to him and to his time. There is, however, let it be noted, no reference to a primitive revelation given, in full, and once for all, to our first parents. On the other hand, we learn that to the Jewish people there was an ever-increasing fullness of revelation given in divers portions and manners, until, in the fullness of time, the Christ Himself came. Throughout the whole period, from Adam to Christ, there is a spiritual development founded on increased religious insight, not, of course, without its ebbs, corruptions, and even retrogressions, at times. And as of the old dispensation of the Law and the Prophets, so also under the

* "The color is gone from everything; a washed-out copy is all that is left. The thin, spent, languid, void subsistence, which is all that is possible there, finds expression in the characteristic name that is given in Job, Proverbs, and Isaiah to the denizens of sheol—the *Rephaim*, *shades*, the *feeble*, *flaccid* folk. This sheol existence is heavy with chill and painful negations. . . . Nor does this existence in the world of shades mean only the loss of earth's interests, and separation from the fellowship of living men. It means, also, deprivation of the opportunities of worship, and separation from God Himself. In sheol there is no enjoyment of divine things, no remembrance of God, no adoration of His name. The capacity and the occasion alike fail in that realm of vacancy and dumbness. . . . As long as sheol was this to Hebrew thought, even those whose rest was in the Lord, believing that He could suffer no evil to befall them, saw nothing to welcome, nothing to hope for, in the future existence."—*Prof. Salmond's "Christian Doctrine of Immortality," pp. 202-212.*

dispensation of the Spirit, in the Christology and other doctrines of the church, as so fully and clearly set forth in such books as Fairbairn's "Christ in Modern Theology," and Orr's "Christian View of God and the World," and other books treating of other doctrines of Christianity by the newer theologians and historians of the Christian doctrines of our own day and of the last fifty years, these being always based on the full and final revelation in Christ Jesus.

Further, as we shall see from other passages of Holy Writ, the Jews traced their revelation, never to a primitive revelation, not to Adam or Noah, though from Genesis we learn both had revelations. The Jews traced theirs to Abraham, the "Father of the Faithful," the "Friend of God," who was born and brought up among an idolatrous and polytheistic people, apparently as ignorant of the true God as the ancient Rishis of India were. When Joshua gathered together all the tribes of Israel to Shechem, and the elders of Israel, their heads, their judges, and their officers presented themselves before God, he addressed them: "Thus saith the Lord, the God of Israel, Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham, and the father of Nahor and they served other gods."

Agreeable to these words are those of Stephen to the high priest and council at Jerusalem: "The God of glory appeared unto Abraham, when he was in Mesopotamia, and said unto him" (Acts vii. 2). Stephen went no farther back for the beginnings of the Jewish religion of his day. He seemingly looked on the revelations given to Abraham as its true origin.

It will be remembered that Isaac got his wife from the same polytheistic and idolatrous family, and that her brother worshipped these strange gods, some or all of which were subsequently stolen by Rachel after her marriage to her cousin Jacob. Yet Isaac and Jacob had their revelations. So also had Jethro, the priest or prince of Midian, and father-in-law of Moses. Not dwelling on Moses' own revelations, we come upon Balaam, the wicked "soothsayer," who, in spite of his wickedness, and the fact that he worked for "hire," yet was endued for a time with the highest prophetic gifts of the Spirit of God, and has left us four hymns, or *ricks*, unequalled for beauty, grandeur, and spiritual insight by any as yet discovered, or likely to be discovered, in any or all of the sacred books of the East. He had revelations which, as far

as we can discover, had no connection whatever with any primitive revelation. Of Job, of the land of Uz, the perfect and upright man who feared God and eschewed evil, it is said, on inspired authority, that he also had his revelations and visions, and, as far as we can discover, altogether independent of the so-called primitive revelations of Noah, Adam, and Abraham, and his descendants.

No, I do not believe that, when it is said that God did not leave Himself without a witness, it is simply meant that from the primitive revelation there was going on through all time, from Adam to Christ, a dripping or filtering process, a leakage, as it were, from that original revelation. I think Scripture, reason, and science are against that theory as the explanation of the truths met with in the Vedic and other ancient national religions of the world. We must have recourse to some other explanation of the facts before us.

The theory which it is supposed to antagonize is even more unsatisfactory. It supposes that in the beliefs and practices of the lowest savages we find specimens of those of the primitive man—possessing but the faintest glimmerings of either religion or morality, and these of the very crudest character, and failing in exhibiting a trace of progress or originality: and that from these and more natural processes men rose slowly, by their own unaided efforts, to the attainment of those truths which we find in the Vedas.

The nations the records of whose thinkings and religious practices have come down to us were not savage nations, whether these be Kelts, Teutons, Greeks, Latins, Indu-Aryans, Iranians, Egyptians, Assyrians, Babylonians, Peruvians, or Chinese. They were immeasurably above savages, though it suits some people to call them savages. When we trace the earliest movements of the minds of such people, we find that they differ completely from those of savages, as we understand the term. In all these we observe a religious and moral growth and life which are altogether wanting in the savage. The growth may sometimes be displaced by either a degeneration, or what appears to be a complete cessation or want of progress. They, for a time, may be stationary, if they do not retrograde; but even when this takes place, a personal religion may be found which is quite distinct from the puerile mythology which accom-

panies it. In any case the savage theory does not explain the facts met with and described in these Brahmanas, and still more certainly they fail to explain the facts of the Bible to which I have referred.

We feel, therefore, inclined to take up an intermediate position between the two theories, as more consonant with the facts as described by the Vedic Rishis, on the one hand, and with the words used in Holy Writ by the great apostle to the Gentiles, on the other. At Lystra, the latter could speak to heathen idolators and polytheists concerning God, "who in the generations gone by suffered all the nations to walk in their own ways; and yet he left himself not without witness, in that he did good and gave from heaven rains and fruitful seasons, filling your hearts with food and gladness" (Acts xiv. 16, 17). On this centre, around which revolves the whole Vedic religion, as described in the Vedas, including Brahmanas and Sanhitas, the apostle here puts, as it were, his finger. It is a religion of the heaven, the rains and the seasons revolving round the supernatural as by these witnessed; and a religion which in the fullness of time was fitted, and we doubt not intended, to prepare for the revelation of the Son of God from heaven. Hence the apostle writes to and of the Galatians (iv. 3) as "children held in bondage under the rudiments (elements) of the world," but tells them that, "when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them." Verily, verily, these Vedic Rishis were held as "children in bondage under the elements of the world." The same apostle, in the middle of the fearful word picture which he gives of the utterly corrupt and corrupting heathenism of Rome at that time, spoke of their "holding down the truth in unrighteousness; *because that which may be known of God was manifest in them; for God manifested it unto them.* For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, so that they are without excuse" (Rom. i. 18-20). Here also we have not only a picture of what we find in the Brahmanas of the Vedas, but the apostle makes not the slightest reference to a primitive revelation, though such a reference, if true, would greatly strengthen his argument. No; he traces all the knowledge they possessed to the works of God in and around them,

and to the manifestations which were then and there, all over the world, going on. It is rather remarkable that the only text from the Bible quoted by Mr. Maurice Phillips at the Chicago Parliament of Religions, in support of his theory, was the twenty-fifth verse of this same first chapter of Romans: "They changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever"—words which throw no light whatever on the question whence and how they got the truth which they thus changed; while the apostle clearly states, in the opening words of the picture, that they received it from the "visible things" of nature—"things that are made."

So it was with the Apostle Peter, who, in his address to the Roman centurion, recognized the fact that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." Peter knew nothing of a primitive revelation, the "relics" of which were to be found in Cornelius.

And the Apostle John speaks not of a primitive revelation once for all given, but of an ever-progressing revelation, of which the eternal Son of God was the fountain and ever-acting source—"the truth, the true light, even the light which lighteth every man coming into the world"; for "from him comes down every good and perfect gift."

As more in accord with the teaching of the Bible and the facts of comparative religion, we are inclined, after rejecting the two theories severally known as the Primitive Revelation theory and the Primitive Savage theory, to take up a theory intermediate between the two. We would say that God, by His Spirit, did at first reveal Himself to the soul of man under such simple forms as seemed to be necessitated by the very nature of His constitution, His early, simple, and limited language, the very circumscribed thought which He could comprehend with sufficient clearness to make those forms an inspiring, ennobling, elevating influence, the beginning of a real religious bond between the human and divine.* In this revelation the heavens, including sun, moon, and stars, the early dawn, light and darkness, fire in its various forms, on the hearth, in the sun and in the lightning, the rains and storms, and the seasons of the year,

* Hampton Lecture of 1894, p. 157.

figure largely as the kindergarten gifts in and through which God revealed Himself, His righteousness, and His "everlasting power and divinity." We see no reason to question primitive man's receiving religious instruction from God in some such way; but we think the Apostle Paul—and in that the Vedas, including the Brahmanas, support him—places the worship of four-footed beasts and creeping things as a downward corruption from the original forms recognized as divine. It will thus be seen that, while not committing ourselves, except provisionally, we are disposed to support as most consonant with Scripture, and with the facts of comparative religion, the "intermediate view which regards man's original conceptions as neither so high, nor yet so low, as is sometimes apt to be supposed," and which "accords most nearly with the facts of comparative religion as we at present know them," while it leaves a wide margin within which different minds will continue to differ unless fresh facts throw a materially new light upon the subject. Thus allegory, but not immoral or ignoble allegory or metaphor, would seem to have been man's first fashion of thinking about God—such allegory or metaphor as primeval thought and language would inevitably suggest in speaking of the storms and seasons, the sun, the moon, the stars, and the lower animals; and, if so, allegory may be regarded as God's first instrument of revelation to the mind, as distinct from the conscience and the heart of man. "He left not himself without a witness."* No one watching the actions, and taking note of the words of a precocious, but by no means a naughty, child, such as "Alice in Wonderland" is represented, can fail in observing the close relationship between its mind and that of the mind of the composers of the Veda, Sanhitas, and more especially the Brahmanas. There is a minute questioning as to the why and the wherefore, and the origin, of everything; and there is an explanation given founded almost invariably upon the supposition that everything is a person more or less similar to itself and the other persons with whom the child has daily to do. In the talk there is much that is grotesque, absurd, and may be obscene, but not immoral—unmoral and unscientific it may be, but not wicked or false in the sense of deliberate lie-telling. We see nothing improbable in either God or the child's parents conveying high, elevating,

* Illingworth's Hampton Lectures of 1894, p. 160.

and ennobling religious instruction to the child in this manner, being, indeed, to a great extent, the only way in which such a child could possibly receive such instruction. The instruction is childish, rudimentary, elementary; but for all that it is real, and a really useful preparation for higher instruction. Though childish to a degree, it has in it a ring indicative of the presence in it of real gold, mixed up, it may be, with utter rubbish. It is not the true religion any more than Alice is a true woman, but there is in it, if properly guided and directed by God's Spirit, what will lead to and end in the true religion—in the fullness of time—just as there is in Alice what will lead to and end in a true, noble woman. Unfortunately, the religion we have in the Vedic hymns and Brahmanas came under sinister philosophical and mythological influences; and the guidance of God's Spirit has been extensively rejected, and His influences more or less quenched. The light shone in the darkness, and the darkness apprehended it not. They denied the personality of God, and in doing that they practically lost all serious realization of any moral distinction between good and bad, and credited their gods with all manner of lusts and immoralities. Then, we fear God said with regard to them, "My spirit shall not strive with man for ever" (Gen. vi. 3). "Ephraim is joined to idols: let him alone."

Yet we must not forget there were 7,000 men and women in Palestine who did not bow the knee to Baal, when the great prophet of Israel believed that, in that respect, he stood all alone. And "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him."

The inspired writers of the Bible sometimes teach in this same way through nature by allegories, as, for example, in the 19th Psalm:

"Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language
Where their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course."

Or, take another very remarkable passage from the 77th Psalm :

“ The waters saw thee, O God,
The waters saw thee ; they were in pain :
The depths also trembled.
The clouds also poured out water :
The skies sent out a sound :
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind :
The lightnings lightened the world :
The earth trembled and shook.
Thy way was in the sea,
And thy paths in' the great waters,
And thy footsteps were not known.”

In these words we have the waters and depths of the Red Sea personified as though they were conscious of the presence of God. So, Habakkuk (iii. 10), “ The mountains saw thee, they were afraid.” See also Psalm cxiv. 3; Exodus xv. 5, 8. “ The trees went forth on a time to anoint a king over them ” is an undoubted allegory. But what shall we say of “ The mountains skipped like rams, and the little hills like lambs ” ; “ The pastures are clothed with flocks ; the valleys are also covered over with corn ; they shout for joy, they also sing ” ; “ Let the floods clap their hands : let the hills be joyful together before the Lord ” ?

In what may be called the kindergarten stages of religious instruction there is much of that personification going on ; and to certain minds it is the only way by which they can receive instruction. So we can see nothing dishonoring to God or inconsistent with the teaching of the Bible, or the facts of science, in the hypothesis that God in the beginning conveyed religious instruction to men and women very largely in this way, and continued so to teach them and to lead them up by His Spirit to more spiritual ideas, and to a higher and more ennobling platform, as men in communion with the Most High, and working righteousness until, by their own act, they forcibly and wantonly arrested it.

When a child, or grown-up man, realizes his own loneliness and the surrounding darkness, and cries for light, companionship, strength, and power, and knows nothing of a human friend to help, and he seems to realize something greater, wiser, and more powerful than any human hand, and cries, and looks, and searches for such in the works of nature or creation around him, and

thinks he finds there the Creator, the All-Father, think you not but the Spirit of God tries to help him up from the creature to the Creator? I think He will, and He continually does and has all along done, so far as sinful, erring, rebellious man permits Him. When a heathen feels that the world is too much for him, its cares and its pleasures, its strong and subtle temptations, his own passions, the lusts of the flesh, his selfishness, or his pride, and finds it in his heart of hearts, too deep for utterance, and he strongly wills to will the will of God and to work righteousness, think you not but he will be helped by the Spirit of God to know the doctrine? I believe he will; nay, more, that men and women in ancient times have thus been helped in the very midst of heathenism; nay, more, that men and women are thus still helped, and that these are the men who become the true converts in connection with our several missions, followers of Jesus, on the Spirit taking of the things of Jesus and showing them to them. I do not care to say whether they be few or many. But such, I believe, have been in ancient India in Vedic times, and that to them it was given to hear the words of God and see visions of the Almighty, and to know knowledge of the Most High.

It will thus be seen that I reject, as the true solution of the question with which I started, both the theory of a primitive revelation, which identifies the truth of God found in the Vedas with the relics of a vanishing revelation, held mechanically, without any apprehension of their meaning; as also the theory of nature, without God and His Spirit, evolving spiritual truth as the frog is evolved from the tadpole, under the influence of mere biological laws and forces; and that, on the other hand, I ascribe these truths to Him who is the true Light, who lighteth every man coming into the world, and to His Spirit, who taketh of the things of Jesus and declares it to the children of men. "We are not entitled to deny that there may be real spiritual life outside the pale of those who have received the revelation of God's grace, and in men who knew not, as we know, the living God. The occurrence of some such cases illustrates the power and sovereignty of the Spirit of God, who can, where it seems good to Him, change men's hearts even without the ordinary means"; and, if so, much more inspire them with truths through the works and forces of nature fitted and intended to lead them to God,

that they might be saved. Paul recognized those who built an altar to an unknown God as worshipping, unknowing, the true God (Acts xvii. 23), and those who do the things of God as showing the work of the law written in their hearts (Rom. ii. 14, 15). An insight into spiritual truth by means of what is called a solar myth or allegory, or a grand thunderstorm, or a sublime phase of the Creator's work, or a beautiful human character, may be the blessed means used by the Spirit for rousing deep feelings of heavenly aspiration which shall make for righteousness, and which shall prompt to adoration, love, and prayer to the supernatural, not as a stream of tendency or a power inscrutable, but as the ever-living, personal God and Father of our Lord and Saviour Jesus Christ.

And it would be well for us all to remember that "as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when the Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

K. S. MACDONALD.

Calcutta, India.

SOME YOUNG PEOPLE'S SOCIETIES.

III. COOKE'S CHURCH CHRISTIAN ENDEAVOR SOCIETY.

THIS society was organized on October 8, 1889, with a membership of 24. At the present time our membership is 469, of whom 373 are active, and 96 associate. During 1895 the society raised by voluntary contributions the sum of \$329, of which \$100 was given to missions, and \$100 to the Church Building Fund. The remainder was spent on flowers for the sick, tracts for distribution, running expenses of the society, and other benevolent purposes. The meetings of the society are distinctively religious, and the interest in them has never flagged, though they are held weekly summer and winter. I suppose a society, like a tree, should be judged by its fruits, and the question may now be asked, What has the society done, and what is it doing?

(1) It has created a greater interest among the young people in Bible study, as many of them are now studying the Scriptures systematically in addition to the topics taken up at the weekly meetings.

(2) By taking part in the meetings the young people have become developed into more efficient Christian workers. Many in the society who, a few years ago, could not lead publicly in prayer can now take charge of a meeting, and speak to the edification of those who are present.

(3) During those years many of our members have gone to different parts of Canada and the United States, some of whom have been instrumental in organizing other Christian Endeavor societies, and nearly all of them are actively engaged in Christian work. Five who were members of our society are now Presbyterian ministers in Canada, one of our number is a missionary in Africa, and twelve others are studying for the ministry.

(4) Through this society our young people have been led to take a deeper interest in missions, both home and foreign, and many are contributing systematically to this cause.

(5) They assist in carrying on the Christian work in connection with the Haven and the General Hospital, besides conducting meetings in three missions in the city, distributing tracts,

and taking flowers to the sick. The society has always been loyal to the church, and willing to assist the pastor and session in every way that they could. I may say here that seven of the members have been elected to the eldership.

Our society is conducted in the following manner : Owing to the large membership it is practically impossible to call the roll every evening, and in order to obviate this difficulty the following method has been adopted : Every member of the society, whether active or associate, wears a pink badge, on which there is a number. In the vestibule there is a framework containing the numbers corresponding with those on the badges. Previous to each meeting the Lookout Committee put the badges on their respective places on the frame, and, as the members come in, their badges are handed to them. After the meeting has begun, the secretary, by looking over this frame, can tell who are present and who are absent, and in this way keeps a record of the attendance. These badges also serve another purpose, as each badge has printed on it the name of the member who wears it, and in this way it assists the members in getting acquainted with one another. A small bow of white ribbon attached to the badges of the active members distinguishes them from the associate. Anyone going into the meeting can readily find out the names of the members, distinguish between the active and the associate, and, by the absence of badges, tell who are strangers or visitors. Those uniting with the society are formally received on the first Tuesday of each month, when they are presented with their badges, and are suitably addressed by the president or the pastor. A free-will offering is given at the monthly consecration meeting, but no other collections are asked. The Christian Endeavor prayer-meeting topics are adopted by the society, and a number of missionary and temperance meetings are held during the year.

I attend all the meetings of our society when I am in the city, when it is possible for me to do so, and, although I take part in nearly all the meetings as a member, I seldom take charge of or conduct one, as I believe it is better to leave that work to the young people, as I know they are capable of doing it. The Executive Committee of the society is comprised of the officers and conveners of the different committees who are elected half-yearly. At the semi-annual meeting the retiring Executive Committee occupy seats on the platform, when the conveners

give short reports of the work done during the six months by their respective committees, after which the members of the new executive come forward, and are introduced to the society.

Through the earnest work of the active members many of the associate members have been brought into the church and into active membership in the society. From my own experience in Christian Endeavor work, and from my connection with this society during the years of its existence, I can most heartily commend this great Christian Endeavor movement to my brethren in the ministry. A Christian Endeavor Society rightly managed cannot help being a source of strength to any congregation, and of great assistance to its pastor.

WM. PATTERSON.

Toronto.

COUNSELS TO MINISTERS IN VIEW OF MODERN THOUGHT.*

IN conclusion, I come back to our responsible position as Christian ministers in relation to the modern thought which I have indicated as assuredly permeating the communities in the midst of which we preach.

Permit me to suggest the following counsels :

(1) The Christian minister should be a watchman, wide-awake to discern the thinkings and questionings of those with whom he deals. He may take it for granted that whatever is affecting the community in general is affecting his own people, whether it be discussions on the Bible or on Evolution, on Education or Socialism, on Christian Science or Sinless Perfection. It would be a revelation to most of us ministers if we knew exactly what our people did think about such things. Satan, at all events, is very wary, and seeks to turn the thought that is agitating men's minds to his own advantage.

From his watch-tower the minister looks forth and warns against the coming enemy ; not only warns, but organizes forces to resist and overcome.

The enemies of religion to-day are not persecution, oppression, fire, and sword, but the subtle enemies of the brain that beguile and tempt the soul from Christ and truth. The Christian minister cannot sleep and dream. His mind must be alert, watchful, adaptive. If any error arise he must promptly, wisely, apply the antidote of spiritual truth.

The truth as it is in Jesus has in itself all that is needed for its defence against error; but let this truth be aimed straight at the target. Its power is largely lost by indefinite, promiscuous, aimless firing.

(2) The Christian minister should give to the religious questions that are the living, burning questions of the day as fair and honest investigation as he can. In this way he will not be taken unawares. He will not take sides ignorantly, and he will be able to help puzzled inquirers.

* The concluding portion of two lectures on "The Christian Ministry and Modern Thought," delivered at the Alumni Conference.

If the busy minister should say, "I have no time to read up these subjects," we answer that it is too true that the minister has not time to do all the things he would. But if on the minister's study table, alongside of his Bible, there lies a good solid book on one of these living questions, and he take it up at odd half hours practically wasted on ephemeral literature, he will be surprised how much he can do, and yet not invade the time set apart for pulpit or pastoral duty.

(3) The Christian minister should be conservative towards old beliefs, but without prejudice towards that which is new.

Let me define the kind of conservatism that should be prized and cultivated.

The conservatism desiderated is a conservatism born, not of ignorance, nor of obstinacy, nor of self-interest, nor of ungrounded prejudice, but born of profound reverence for the great truths with which we deal; a conservatism into which most of us have been trained in this very college, as students of the oracles of God and of theology; a conservatism that gladly recognizes itself the honored and grateful heir of all the knowledge of ages past; a conservatism that is almost the necessary attitude of men who feel their responsibility to God and to the church as teachers and defenders of sacred truth; a conservatism that, strong in its love for and faith in the truth, will prove all things, and, whilst holding fast that which is good, will courageously cast the bad away; a conservatism at once eager for genuine progress, patient in research, sound in judgment, firm in conviction, and unflinchingly loyal to truth, wherever it may lead.

(4) The Christian minister should exercise a wise toleration in regard to questions where a difference of view is possible among men equally learned and good. The argument advanced in my lecture, in reference to the two great views of inspiration held by respected teachers within our church, is a plea for such toleration, and illustrates what I mean.

Let there be no mistake as to what toleration is. Toleration is not an easy-going indifference that refuses to go to an extreme on any point. Truth is not, as some seem to think, the golden mean between two extremes. It may be one extreme or the other.

Nor is toleration a lack of firm and formulated conviction.

Nay, I hold that the mind that is honestly and independently convinced is the very mind that will allow the possibility that other minds may be honestly convinced in a different view.

Furthermore, a true toleration will be wise enough not to load down faith with unnecessary details, or to blend the essential and the unessential in the same fate.

(5) The Christian minister should cherish a faith in divine truth that is absolutely fearless. *Magna est veritas, et prevalebit.* The faith that will not face inquiry, yea, the faith that will not challenge inquiry, is not true Protestant faith—not Presbyterian, anyway.

These stiff breezes of criticism that are blowing over the Bible, over old and cherished theories and interpretations, will not alarm true faith. Some harm may come. Weak faith will be sorely tried, but the end will be good. Chaff will be blown away. The wheat will remain, all the brighter and cleaner for the process. Therefore let these breezes blow on until their work is done.

(6) The Christian minister should seek to create and maintain an atmosphere of public opinion in which faith in Jesus Christ and in the Gospel verities we preach will be easy. Atmospheres hostile to faith are prevalent. The study of "psychological climates" is an important one for the preacher. I cannot stay to develop this thought, but if you have ever preached in a skeptical neighborhood you will understand what I mean. Your words seem to strike a stone wall instead of human hearts. Or you will understand it if you have ever preached to a congregation whose minds were crammed with prejudice, or twisted by some popular error so that your words were misunderstood, twisted and distorted by the perverse interpretations of your hearers. Therefore it is our evident duty, by means of the pulpit, the press, the platform, in our homes, our schools, our colleges, everywhere and in every way, to seek to maintain in the community a "psychological climate" in which faith will be easy.

(7) The Christian minister, as far as ability and circumstances will permit, should assume the part of pronounced leadership in all moral and religious matters.

If unbelief leads in science, it will lead science to the support of unbelief. If faith leads, she will lead science to the support of faith. The Christian ministry should, therefore, be to the front

—should seek to guide all mental, moral, and spiritual movements.

Moreover, if this leadership is watchful, it will become increasingly aware of the vast extent of the field, and will recognize the fact, so finely stated by Balfour, that “many of the decisive battles of theology are fought beyond its frontiers.”

Finally, let us never be cast down. We do not go forth to “succor a distressed faith.” Christianity is not in a state of siege. Christianity is not retreating before the foe. Christianity is in the field marching, armed, aggressive.

Let us rejoice in the mental activity into which we are born, and let us rejoice, also, that, in spite of much doubt and unbelief, we have to-day a richer Bible and a more pre-eminent Christ than any age since the apostles' time.

W. D. ARMSTRONG.

Ottawa.

MISSIONARY.

HOW TO INCREASE THE EFFICIENCY OF MISSIONARIES IN THE FIELD.*

IT is neither assumed nor suggested by this discussion that the spiritual attainments of missionaries are of a low order. On the contrary, it is believed that as a class they have produced a larger number than any other of men whose lives and labors have been an inspiration to the church at large. Such names as Martyn, Carey, Judson, Duff, and many others, at once occur as among the brightest ornaments of our Christian civilization; men whose influence for good continues undimmed by the lapse of time. But even for the best there is a better, which they themselves most readily acknowledge, and our enquiry is whether anything can be done that will result in yet greater efficiency.

Dr. R. N. Cust, who cannot be charged with either timidity or tenderness, says: "Quarrels are specially rife at small stations. Missionaries accustomed to command natives become very dogmatic and desirous to have their own way; thus a mission ceases to be a model of apostolic zeal and self-denial, and becomes a hotbed of jealousy; small men contending bitterly with each other for the exercise of a feeble power. These quarrels are always, according to themselves, on principle. Through the deceitfulness of the human heart, the workings of self-esteem and jealousy are regarded as zeal for the truth and the advancement of Christ's kingdom." In contrast, we might quote Gen. Lew Wallace, who says: "I have often been asked, 'What of the missionaries of the East? Are they true, and do they serve their Master?' And I have been always a swift witness to say, and I say it solemnly and emphatically, that if anywhere in the face of the earth there exists a band of devout Christian men and women it is these. They live and die in their work—their work is of that kind which will be productive of the greatest good."

* Read at a conference of officers of mission boards, held in New York, January 15th and 16th, 1896.

Or, we might quote the *Review of Reviews*, which says :

“ It is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance.”

We cannot doubt that the latter is the true characterization of missionaries as a class, although, unhappily, individuals may be deserving of Dr. Cust's strictures. Amongst a community of men, as men are constituted, it may seem impossible to avoid all misunderstandings and collisions, yet the elimination of everything that can in any way hinder a work of such supreme importance is worthy of the most strenuous effort. We believe it is possible. Notwithstanding the depressing influences of climate and environment, it is possible by grace to vanquish such infirmities of character, and live in the joy and strength and blessedness of each other's fellowship, and of the fellowship of Christ.

What can be done in order to accomplish this, to cultivate to the highest degree possible the working power of the church's representatives in the foreign field ?

(1) See to it that all additions made to the staff are of the desired quality. Foreign missions have won the attention of the church, and great numbers are volunteering for the work, which fact is a cause for gratitude, but brings its accompanying dangers. Numbers are not always strength. A select few, chosen with Gideon-like discrimination, will accomplish more than the great multitude lacking in spiritual attainment. All additions to the staff, of men or women, too weak to resist the adverse influences and temptations of new and trying conditions in which they may be placed, not only disappoint themselves and the church at home, but dilute the strength of others with whom they are associated. The eagerness to send out more workers, and the eagerness on the part of the many who are offering their services, or will do so in the near future, make it imperative that boards should exercise the greatest possible care in making appointments. As to what course should be pursued there may be diversity of opinion, as there is diversity in practice, but no pains should be spared in order to protect the

church from the expenditure of consecrated funds upon men who possess neither tact, nor application, nor animation, nor humor, who could not successfully minister to an ordinary country congregation, and would inevitably, in a very short time, be pronounced failures. Such men should not be sent into fields requiring more grace and better gifts than are required at home, and who, perhaps, may be tempted, in some cases, to seek such appointment because the home prospects are not very hopeful. One thing is certain, that unless proper care is taken at this stage no subsequent efforts will counteract the injury done. Neither certification as to standing in college classes, nor testimonials from sympathetic pastors, should be accepted as a sufficient guarantee that the candidate has that experimental knowledge of the power of prayer and the fullness of the Spirit requisite for powerful, effective service in a warfare that is not with flesh and blood. It is not the intention here to emphasize the importance of collegiate training, or intellectual furnishing, which the reference to pastoral work in the home land might seem to imply. It is cordially acknowledged that many who have had no collegiate training have been eminently useful in the foreign field. The object is rather to make prominent the thought that there is a certain spiritual quality, attainable by all, and without which, neither at home nor abroad, can our influence be strong and our lives fruitful, for the want of which there are more disappointed men in the church at home to-day than for any lack in intellectual power or finished scholarship.

(2) Let the home boards cultivate and illustrate the spirit they seek to inculcate, and regard as so indispensable in their representatives in the foreign field. Is there any reason why the committee should be less burdened with the thought of perishing millions than the men and women whom they send forth? Is indifference, or bitterness, or selfishness, more excusable in us than in them? Would the characterization quoted from Dr. Cust be regarded as less inconsistent and less reprehensible if applied to the members of boards than when directed against missionaries in the fields? Surely the officers should be equal to the ranks in courage and loyalty to the Captain of the Lord's hosts. Foreign mission boards should be the expression, the focalization, of the missionary spirit of the whole church. They should be deeply impressed with personal responsibility for the

character of the missionaries sent, and for their maintenance, not only as to material wants, but as to spiritual power as well. We should be pre-eminently men of prayer, every movement being begun and carried on in the spirit of dependence and intercession. When Jesus was about to choose His disciples, it is written: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles."

"There were in the church at Antioch certain prophets and teachers, and, as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away."

These were solemn occasions, fraught with infinite consequences, which the Lord fully understood, and the disciples at Antioch understood in measure. They accordingly wrestled in humiliation and prayer, until the Holy Ghost indicated His will, and then proceeded to the designation of those men whom the Lord had first set apart for this sacred service.

Is there any less solemnity in the performance of similar duties now? And, if not, do boards appreciate, as the early Christians did, their responsibilities in this respect?

If our missionaries always went forth carrying with them such lofty impressions as to the spirituality of the boards upon whom they are expected to lean in days to come, how much more likely is it that they would exercise themselves in a similar manner and manifest a similar spirit when the toils and trials of their work come upon them. The memory of the board would be a perpetual inspiration, a remembrance of duty. Even then, if financial depressions and deficits came upon us, and it were found necessary to write discouragingly of the fields, we could still say, like Peter and John: "Silver and gold have I none, but such as I have give I thee," and the work would be prosecuted with a faith and courage and success that can only come from living in habitual contact with the eternal, inexhaustible source of all strength.

It certainly goes without saying, it is one of the common-places of our teaching, that we cannot by machinery or theory put others right unless we are right ourselves.

(3) As to missionaries in the field, there are two or three suggestions that may be made :

(a) Let them be impressed with the necessity of so arranging their engagements as to leave time for self-culture. All know how easy it is to allow ourselves to become so deeply engrossed in works of many kinds as to leave no time for this, first in importance, and most sacred of all duties, the nourishment of our own souls. Yet there is no substitute for it, and without it we are but feeble workers. As the Rev. Andrew Murray says : "The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and can obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God." That is of such supreme importance that it might be well occasionally to remind our missionaries, whose hands are so full, of their needs in this respect. If done in the spirit of loving sympathy and powerful co-operation, the reminder would be kindly received, and might be profitable to some. But the exercise is a personal one, and must be done by each for himself, and cannot be done by substitutes.

(b) Let provision be made by which missionaries find access to stimulating, invigorating, health-giving literature. Most missionaries have gone into the field when young, immediately after leaving college, when they were not in a position to purchase many books, and, perhaps, have had but very limited acquaintance with the class of books that might prove most helpful. When in the field there is no opportunity of becoming acquainted, and there is danger of losing taste for books altogether, which would be a calamity to themselves and to the work. Hence the importance of making provision for those whose incomes may not be sufficient, or bringing under the notice of others such publications as are known to have proved helpful to many. Would it not pay any board to see to it that, *e.g.*, the "Letters of Samuel Rutherford," and other similar works of a devotional character, are upon every missionary's bookshelf? They should, in addition, have access to standard works in different departments of literature, and it ought to be possible for every missionary to see one or two of the best magazines, in order to keep in touch with the thought of the times, which would give freshness, fertility, and confidence in intercourse with other men.

This latter might be arranged at no expense, if the need were but known to many who would be delighted to dispose so pleasantly and profitably of magazines that have been read and are to them of no further use—simply an encumbrance on bookshelves already overcrowded.

(3) Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, and are even considered necessary, of how much greater value must they be in non-Christian lands, especially in the newer fields in which the sustaining influence of Christian sentiment is not yet felt. Rightly directed, they might be made, as they often have been, occasions of very rich blessing. On such occasions neighboring missions might co-operate to the advantage of all concerned. But if that should not be found practicable to any great degree, on account of distance, or other engagements, it ought, at least, to be possible, so far as individual men of special gifts are concerned. Of what incalculable value would a visit from such a man as the Rev. Andrew Murray be to any of our mission fields. Such men are rare, although by no means unknown, and, when they appear, should be regarded as a heritage of the whole church. To what other use so important could the best gifts the church can command be devoted? Such visits would not only give an impulse to our workers, but be a beautiful illustration of the apostolic practice of having all things in common, an earnest of the fulfilment of the Lord's sacramental and prophetic prayer, "That they all may be one."

(4) It scarcely needs to be added that we shall never reach the best results until the church at home realizes more fully her obligations as to prayer for her missionaries. That is often preached as a duty, but it is very far from being universally practised. Exact statements are not possible, but it is well known that the monthly missionary prayer meeting, which has never been very generally adopted, has, in many cases in which it was adopted, fallen into disuse. In a very large percentage of the ordinary congregational prayer meetings missionaries are rarely remembered, and, if any spiritual interest in their work exists, it scarcely manifests itself in congregational life. What does this mean? Is it only a symptom of general spiritual depression, or is it simply want of interest, arising from want of information?

Can nothing be done to awaken throughout the church a proper sense of her solemn responsibility? Has every expedient in the way of visitation, organization, and publication been exhausted? Or, have we been depending too much on human expedients, and too little on the Almighty arm? The latter may be true, and yet it does seem necessary that more should be done in the direction of inducing a taste for the reading of missionary literature. It is said that about one-seventh of all the religious literature published is of a missionary character, yet into about fifty per cent. of our families scarcely any finds access. I speak for the Presbyterian Church in Canada, what may be approximately true for other churches here represented. There is literature enough, but it is not read. The increasing volume annually issuing from the press falls into few, and always the same, hands, whilst the masses of our church membership are entirely ignorant, and correspondingly indifferent. Until that state of affairs is corrected, we can scarcely hope for the desired change. But how can this be done? Would it be possible, and, if possible, profitable, to break down and put into readable form the contents of books too expensive for the masses, and distribute them freely throughout the church?

Might we not learn a lesson from business enterprises that force themselves upon public attention by persistent advertising? One firm that operates extensively in the United States and in Canada issued at one time two and a half million booklets, the postage alone for which, at one cent each, would mean \$25,000. Experience has taught them that it pays. Is it not worth while considering whether or not a freer expenditure in this respect would be profitable to our cause by winning attention, eliciting interest, and intercession at the throne of grace? If that were only once secured, if the whole membership of our churches were aroused, then might we expect the speedy dawn of that millennial age when the kingdoms of this world will become the kingdoms of our Lord; when, instead of the thorn, shall come up the fir tree; when Jesus shall reign from sea to sea, and from the rivers unto the ends of the earth.

R. P. MCKAY.

Toronto.

BIBLE STUDY.

GOLDEN TEXTS FOR APRIL.

April 12.—Luke xiv. 17: "Come, for all things are now ready."

EXPOSITION.

This is what was known among the Orientals as the second invitation. When a feast was projected, those who were to be bidden were notified, and then, when the preparations were completed, servants were sent out to inform the bidden guests that all things were ready; hence the *now ready*.

All things. Nothing is lacking, every preparation has been made, and all that remains is for the bidden guests to *come*. Even the festal robes were prepared, so that each guest might come just as he was, when this final bidding reached him.

OUTLINE.

(From Rev. C. H. Spurgeon.)

Subject.—The readiness of the feast of mercy is the reason why men should come to it at once.

I. It is God's habit to have all things ready, whether for His guests or His creatures.

Illustrated from the progressive order of creation; from the completion of the ark before Noah and his family and all that were to be preserved from the flood were bidden to enter it; from the fact that Joseph was sent down into Egypt to prepare a place for his people; from the way in which God brought His people into Canaan. So in the matter of salvation God's thoughts go before man's coming.

II. This readiness is an argument for God's saints coming continually to the throne of grace, to obtain mercy and find grace to help in every time of need. Everything saints require for their perfecting is prepared; therefore they should come.

III. The perfect readiness of the feast of divine mercy is a strong argument with sinners why they should come at once.

All that sinful man needs for eternal life, reconciliation, forgiveness, cleansing, adoption into God's family, are ready now; therefore come now.

IV. This readiness robs man of his favorite excuse: "I am not ready." God has made all things ready; therefore all the readiness that man needs is a willingness to come.

OUR COLLEGE.

THE elections for officers on the Executives of the Literary and Missionary societies are now on, and lively times may be expected for a couple of weeks.

A NUMBER of the boys were laid up recently with various forms of "la grippe." We are pleased to state that no serious results have followed, and all are at work again.

MR. J. E. SMITH, of Little Current, made a short call on his old friends while here seeking medical advice. We hope J. E. will be able to continue his work, as his services are very much appreciated by his people.

THE members of last year's class are keeping in touch with one another by means of a letter they call "The Budget." There is a great feast, in about twenty-five manses throughout the country, as "The Budget" makes its appearance, telling of the varied experiences of the men in their respective fields.

THE Smith scholarship of fifty dollars, for the best essay on "The Testimony of Nature to the Love of God," has been awarded to E. W. Mackay, B.A., of the third year. We congratulate "Scotty" on his success, which speaks well for the ability shown in his essay, as we understand the competition was very keen.

IN Professor Currie's article on "The Theology of Ritschl," in our last number, by an unfortunate printer's error, in omitting a line, the writer is made to say exactly what he did not say. The sentence in question is on page 439, and should read as follows: "The nature of the atonement must be determined not by 'value judgments,' nor by sentiment, nor by any similar test, but by Scripture itself." On page 443, in the eighth line, the word *doctrine* should occur after *scientific*.

THE conference was largely attended by the student body, and the very able papers of those who took part were much enjoyed. The discussions proved very interesting, and were appreciated by all. It was regretted by a large number that there was no discussion on Mr. Bengough's paper on "Single Tax." This is a living issue to-day, and the question of how to right the wrongs of our social system is occupying the attention of some of our best men. Mr. Bengough has implicit faith in the scheme he advocates, and, if it really is what he claims it to be, the sooner it is adopted the better it will be for the many who to-day bear more than their share of the burden of taxation.

THE efforts of the students to entertain their friends at the "At Home" on the evening of February 7th proved very successful. The

evening was fine, and between five and six hundred took advantage of the occasion to visit the old halls and join in the pleasure and social intercourse of the evening. The guests were received in the library by Principal Caven and Mrs. Caven, assisted by Dr. McLaren and Mrs. McLaren, Mr. W. Mortimer Clark and Mrs. Clark, and Messrs. Faskin, Dow, and Ross.

The halls and library were tastefully decorated with flags and bunting, while the second and third floors, which were used for the promenade, were nicely carpeted. Several of the rooms were fitted up as sitting rooms, and appeared very inviting with their unusual comforts and accommodations.

In the reading room, Rev. T. Fenwick's exhibit of Presbyterian banners and devices proved to be very interesting, and we wish to express our gratitude to that gentleman for so kindly assisting us, and providing such an instructive feature for the evening's entertainment.

In Convocation Hall an attractive programme was introduced by President Ross, who welcomed the guests in a neat speech, and tendered them the freedom of the building for the evening.

The different numbers on the programme were of a very high order, and the audience were delighted with the efforts of the entertainers. Mr. Gorrie never sang better in his life, and we owe him much for the excellent talent he obtained for us and his general oversight of the programme.

The music for the promenade, furnished by Napolitano's orchestra, was all that could be desired, and the different numbers were rendered with pleasing effect. The refreshments were of the best kind, and the students were delighted with the provision made for their guests by Mr. Webb.

The last number of the promenade closed some time early in the morning, and as the students returned, some of them from a walk of two or three miles, they voted all had enjoyed the evening, and that the "At Home" for 1896 was a success.

A SUMMARY OF THE WARFIELD LECTURES.

III. THE PRESUPPOSITION OF THE AUTHORITY OF SCRIPTURE.

Some deny that this is the place for discussing this subject, and would postpone it until the subject of the "means of grace" comes under view. So Denney, in his *Studies in Theology*, says that the Word of God is not to be considered as the principle of knowledge, but as the special instrument by which God works in us. We admit this latter use, but assert the former as well. The Bible is a source of knowledge in theology, as well as a

means of grace in Christian life, and as the source of knowledge of our theology its authority should be established before we proceed to theologize. And it is the source of knowledge not merely in the sense that we know it to be true because it agrees with the witness in our hearts; rather, the Scripture view is that we know the witness of our hearts to be true when it agrees with the Word. The final test, that is to say, is objective, and not subjective, and so the ultimate source of knowledge is objective, *i.e.*, Holy Scripture. Hence the question of the authority of Scripture necessarily falls among the preliminaries of systematic theology.

1. *A general presumption in favor of the inspiration of Scripture is raised by*

(1) *Its unique history, position, and influence.* Our question, therefore, is, Has God been concerned in the production of the Bible? And if so, how? And to what extent? But, first, let us dwell for a little upon its unique position and influence in the world. That its influence is unique goes without saying. Modern society in Christian lands in all its worthier features is built upon scriptural lines. It breaks the way for advancement, and is bound up with all civilization and culture. And not less unique is the manner in which it has attained to this position and influence. In the face of contempt and slander and persecution, it won its way, and changed the whole fabric of society; and this not through any external worldly power attending and enforcing it. And its influence has always been beneficent, as is evident from a consideration of the change wrought in those nations which have accepted it, and of the contrast they present to nations who have rejected or have not received it. This unique history and influence raises a presumption, we contend, of its divinity, and renders it worthy our most serious attention. And this presumption is strengthened when we consider the unity of plan which, despite the long period of formation and the diversity of authors, pervades the whole. We know not how to account for this except on the hypothesis of one presiding intelligence throughout the whole process, which intelligence could only have been God.

(2) *The unanimous voice of the church in all ages.* The common object of attack on the part of all theories of inspiration is in regard to the extent of the divine element in Scripture, but over against the theories of inspiration which vex our times there stands a well-defined church doctrine. Christendom has always reposed on the utterances of this book as the oracles of C d. From the earliest writers, down through the Reformers to modern times, it has always been held to be the inerrant Word of God. This doctrine underlies all the creeds of the church, and has done so from the beginning. In the Nicene Creed, the Augsburg Confession, the second Helvetic Confession, the Westminster Confession of Faith, etc., though the

language may vary, the import is the same. Dr. Sandys bears testimony that the church has always believed the Scripture to be the Word of God, and all the information in it infallible.

There have been two movements of thought in the world in regard to the divine element contained in the Bible. The first is the rationalistic view, which is characterized by the importance that it attaches to the difference between inspired and uninspired Scripture. The second is the mystical view, which is that the "inner light," Christian consciousness and the testimony of the Spirit, is the test according to which the Bible ought to be valued. But the more we contemplate the doctrine of the plenary inspiration of the book in all its parts, the more do we see it to be not merely the belief of the church in all ages, but also the teaching of the Scripture. It was the Bible doctrine before it was the doctrine of the church. The readers of the Old Testament in apostolic times believed that it was the Word of God, which could not be broken. It is acknowledged by writers of all shades of opinion that the church doctrine of plenary inspiration was held by the authors of the New Testament. Some, indeed, as Sandys, put it that Christ and the apostles simply shared the current view of their time, but all admit that both Christ and the apostles did employ this doctrine. Either, therefore, He and they did not fully understand the doctrine (and this Sandys implied), or else it must be true, for all will acknowledge that neither Christ nor the apostles would teach anything which they knew to be untrue. Again, Sandys contends that plenary inspiration is only a New Testament doctrine. We admit that it is taught more clearly in the New Testament, but that the teaching of it is confined to the New Testament we deny. It is implied in very many of the phenomena of the Old Testament as well.

We do not wonder, therefore, that the church holds to this doctrine. Christian consciousness, the mystic's court of final appeal, is varying and unreliable, but in Scripture we have an invariable infallible standard of appeal of which the church will not lightly suffer herself to be deprived.

2. *The biblical doctrine of inspiration has not been invalidated.* In this statement we imply that there is a biblical doctrine of inspiration, a position which we have already, in fact, established, and shall later more fully establish. That doctrine is to be gathered from Scripture inductively in precisely the same manner as are the doctrines of the Trinity, Regeneration, Salvation, etc., etc.

There are three possible ways in which the doctrine might be invalidated: (1) By a more exact exegesis aiming to show that the Bible does not yield the doctrine; (2) by showing that the books we have are not really biblical books; (3) by showing the doctrine inconsistent with Scripture facts. We do not hesitate, despite repeated assertions to the

contrary, to take up the position that in none of these ways has the biblical doctrine been invalidated. It is on the last of these points that the main effort has been made. Inconsistencies, such as various readings, copyists' and printers' errors, etc., are brought forward—an utterly irrelevant argument. So, too, the human element in Scripture is brought forward as an argument against the doctrine; but this is not inconsistent with the fact that it is inspired by God and is divine in accuracy. Literary style has nothing to do with the question. Historical discrepancies have been charged; but here we reply that we must distinguish between unsolved difficulties and proven errors. Difficulties there are, and we expect always will be. Study may remove some of these, but even if never removed the doctrine does not depend on them. We accept other doctrines, as the Trinity, the Incarnation, etc., not because they are attended with no difficulties, but because they are so well grounded despite the difficulties that we cannot wait till these are all explained. Why not deal likewise with this doctrine?

We adopt this doctrine not through mere sentiment or on a *priori* grounds, but because it is taught by Christ and His apostles, and so has their authority. The evidence for it, if it is true, is not demonstrative, but probable; but it is as strong as probable evidence can be, and practically equal to demonstration, and careful examination of details has served only to reveal the marvellous accuracy of the Scripture writers.

3. *The biblical doctrine cannot be modified.* Our own view is that any modification must result in undermining the authority of the apostles, who undoubtedly taught this high doctrine. Nevertheless, various attempts have been made.

(1) *Prof. Rothé appeals from the apostles to Christ*, as though the former represented current Jewish thought, from which the latter broke away. By an artificial exegesis, he explains away certain texts in Christ's teaching, notably setting forth the biblical doctrine, quite omitting to take account of the general tone and manner of Christ's appeal to the Scripture. We object both to this exegesis and to the general principle of drawing such a distinction between Christ and the apostles, which is contrary to biblical facts. For (a) our only record of Christ and His words is through the apostles; we are dependent on them for reports of Him. And (b) His credit is involved in theirs. It was He who spoke through them by His Spirit, as truly as it was He who spoke personally when on earth. He promised His Spirit to guide them into all truth; and so they testified of Christ by the Spirit of Christ which was in them. Hence this supposed elevation of Christ over the apostles serves only to undermine our confidence in both.

(2) *The accommodation theory* represents the teaching of the apostles

as an accommodation to the prejudices of the Jews. So, Stein. But to prove this theory we must show first that the apostles did not share their views. But Stein is forced to admit that the apostles did share the current Jewish views. With what propriety, then, can we speak of accommodation? To escape from this position he lays down the principle: "Whenever the apostles can be shown to agree with their contemporaries they may be neglected"—a principle whose mere statement is its own refutation. And to charge accommodation to the New Testament writers is obviously a blow at their veracity. It is very easy to represent it as the harmless wisdom that becomes "all things to all men," but to adopt the errors of the day as the very matter to be taught is a vastly different thing, and amounts to deception.

(3) *By distinguishing apostolic teaching from apostolic opinion.* Where the doctrine, it is contended, is in a manner taught, but not taught explicitly, we are not bound by the teaching of the apostle. But on what logical principle, we ask, can this separation be made? Are not the questions, What is taught in the New Testament, and what is the mode of teaching it, different questions? Farrar, indeed, uses strong language in denouncing the verbal theory of Philo, but this very theory he attributes to Paul as well, apparently in order the better to escape the latter's teaching. But in proportion as we draw back from the Scripture doctrines, so far is discredit thrown, not merely upon the individual writer, but also upon the whole body of revealed truth.

(4) *The theory that the phenomena of Scripture are inconsistent with the biblical doctrine.* On the other hand, the believing mind sees that the phenomena are consistent with the doctrine. Fact must, indeed, interpret assertion, just as Scripture interprets Scripture, and fulfilment, prediction. No student of the Bible will neglect to try his conclusions as to the teaching of Scripture by the characteristics and structure of Scripture, and so he may modify his views. But it is one thing to modify our exegesis by study of the nature and facts of Scripture, and quite another to modify Scripture teaching itself. To modify the doctrine taught by the apostles would be to throw discredit on the teacher.

4. *The biblical doctrine of inspiration as set forth by Paul.* In II. Tim. iii. 16, 17, we find in a single sentence the teaching of the apostle on this subject. In the immediately preceding verses, Paul has been exhorting Timothy to stand fast in the faith because (1) he knew of whom he had learned these things, *i.e.*, knew that Paul, his teacher, had plenary knowledge of the truth established in the Scripture, and (2) he was so long grounded in these truths that for him to fall would be a fall indeed. That "the sacred writings" (Revised Version) spoken of here are the books of the Old Testament is beyond the shadow of a doubt. No one can determine what the Old Testament canon is, from such a verse as this, but there

can be no doubt that it speaks of a definite canon ; and of this body of writings he affirms that all of it (as Authorized Version), or that every part of it (as Revised Version), is *theopneustos*. Whether we take *theopneustos* as an attributive or a predicate adjective, the meaning is the same ; but there is reason to believe that the latter is the preferable construction. This word here makes its first appearance, and two meanings are possible for it, either (1) breathed by God, made by God's breath, or (2) breathing out God, redolent of the divine. Either one of these meanings asserts its divinity ; the former its divine origin, the latter its divine quality. We consider the latter here the preferable meaning, for Paul is not here concerned with how the Scriptures originated, but with what they are. God is in them, not as a gold thread running through a fabric, but as the waters are in the sea, filling its every crevice and lapping out on its every shore. There is no word of them that is not filled with Himself. The Old Testament is filled with God, and conveys a message to every man of God, however high the stage of Christian life attained, or strenuous the effort put forth to perfect his character in life.

To this teaching we must adjust our theories of inspiration. But to assert this is not to arraign the Higher Criticism. Its function is to discover and describe the human element, but in so doing it must not deny the accompanying presence of the divine. Nor do we, in this assertion, call in question that the morality of the Old Testament is progressive, a fact which biblical theology makes clear. But here, again, we go wrong if we ascribe false or unworthy assertions to the writers of the Old Testament ; we may find incomplete, but not erroneous views.

To this teaching we must also adjust our theories as to the method of interpretation. And so we refuse to endorse the spirit which protests against reading the Old Testament in the light of the New Testament, for the implication is that the several writers of the Old Testament were not breathed through by God as were the New Testament writers. So, again, neither science nor philosophy is to be read into them. Although such may be read from them, yet their object is a moral and spiritual one.

To this teaching we must also adjust our views as to its general tendency and value for instruction and edification of the Christian man. It is an unfailing treasure from which believers of all capacities and conditions may draw each the sustenance that he requires. What God has spoken from age to age concerning faith and conduct, both in the Old Testament and in the New Testament, is true and right forever. There has been change indeed, and growth with progress of revelation, yet all the parts are consonant with one another and necessary for the whole. And by the Christian, as he uses it, it is found a savor of life unto life.

LITERATURE.

THE PRESBYTERIAN SYSTEM. *By W. H. Roberts, D.D., Presbyterian Board, Philadelphia. Cloth, 12mo ; 50c. N. T. Wilson, Toronto.*

A succinct and systematic statement of the special features of the Presbyterian system has long been needed. There is an abundance of treatises on ecclesiology. But these are too elaborate and abstruse for popular use. So far as the common people are concerned, they have been left unread, and yet it is just on this subject that the education of our people has been most sadly deficient.

The preparation of this brief manual has fallen to competent hands. Dr. Roberts, for many years, as librarian of Princeton Seminary, read diligently, with scrupulous care. His ability as a professor in Lane Seminary is well known. Then, as stated clerk of the General Assembly of the most important branch of the Presbyterian Church, he is recognized as an authority on the details of the system. A sound scholar, a vigorous thinker, he has a rare gift of popular expression that brings him into readiest communication with the common mind.

He presents the features of the Presbyterian system in logical order from the basal principle to the final obligation.

I. The controlling idea is the sovereignty of God. "This is the germ and nexus, the life and soul," of the religion of Presbyterians.

II. The organizing principle is the sovereignty of the Word of God. As against Rationalists, Liberals, or Catholics, Presbyterians made the Scriptures the supreme rule of faith and conduct. Hence they place this article at the head of their standards. The question of acceptance of the whole Word of God is not raised. Its acceptance is settled, and only the interpretation is to be considered.

III. The right of voluntary association is secured. God is sovereign. His Word is supreme. He alone is Lord of the conscience. Therefore the right of private judgment with respect to matters of religion is inalienable. The right of voluntary association, according to the Scriptures, is assured, and the members of such association alone have the right to prescribe the terms of communion.

IV. The main features of the system.

(1) Theology.

The standards contain three great theological elements: (1) Those common to all Christians. (2) Those common to all Protestants. (3) Those distinctively Presbyterian. The sovereignty of God is vitally related

to each of these. The third is simply the affirmation of the sovereignty of God in its relation to the salvation of the individual, *e.g.*, the five points of Calvinism. Calvinism makes the author of nature the author of salvation. Neither fate nor man is the supreme arbiter of destiny, but God the Father Almighty.

(2) Duty.

Presbyterianism emphasizes human freedom, and lays decided stress on personal responsibility. Faith is in order to conduct. The word Puritan, applied by way of reproach to Calvinism, shows the strict regard to morals this system enforces.

(3) Worship.

This is an essential part of human duty. God only is to be worshipped through Christ, by the aid of the Holy Spirit, and according to Holy Scripture. There must be unrestricted liberty of worship.

(4) Government.

Presbyterian Church government rests on a divine warrant. Its nature and general features are indicated in the Word of God. Christ is supreme head of the church. All believers are invited to Him. He has appointed a government in which they are to participate with Him; their form is ministerial, and purity is maintained.

The general value of the Presbyterian system is thus stated: "In its theology, it honors the divine sovereignty without denying human freedom; in its views of human duty, while insisting upon obedience to God, it emphasizes human responsibility; in its worship it magnifies God, while it brings blessings to man, by maintaining the right of free access on the part of every soul to Him whose grace cannot be fettered by any human ordinance whatever; and in its government it exalts the headship of Christ, while giving full development to the activities of the Christian people."

V. The extent of authority.

The constitution is a heritage, law, guide. It controls. Creed-subscription does not mean "original acceptance, but an official pledge of loyalty to that system" as the law of the church.

VI. The obligation involved is, therefore, devoted loyalty. But this loyalty is purely voluntary, intelligent, and issues in faithful service. Presbyterianism dowers its members with a rich heritage of privilege, which should be received with a loyal, hearty, energetic response.

In the preparation of this manual, Dr. Roberts is a benefactor of the whole church. It is admirably calculated to give an intelligent view of the principles of the Presbyterian system, and should be in the hands of every member and adherent. A clear understanding of its contents cannot fail to awaken a deep sense of gratitude to God for the gifts He has

bestowed in this church, and quicken its membership to loyal maintenance of the system with which their religious interests are identified.

A HANDBOOK FOR RULING ELDERS. *By Rev. John S. Watkins, D.D.*
Cloth, 8vo. Price 75c. Presbyterian Committee of Publication, Richmond, Virginia.

This book comes from the Presbyterian Church (South). The writer was appointed by presbytery to prepare a manual for the use of ruling elders in churches within bounds that were destitute of public ordinances, or supplied only occasionally. It grew out of a practical necessity such as has confronted our own church, and has a most practical character, being designed as an aid to elders for the more efficient performance of their important duties.

Many ministers' manuals have been prepared. Most find that even after a thorough college training they can use these to advantage. But elders, in most cases, without such opportunities for preparation, have hitherto had no such aid.

In the opening chapter a brief statement is given for the scriptural authority for the office of ruling elders. The higher view of the eldership is held, viz., that the ruling elder is an officer of the New Testament church as well as the teaching elder. The author acknowledges the difficulties of this view, but they are fewer and less significant than those surrounding the lower view, to wit:—That the office of ruling elder was introduced into our polity by John Calvin.

This is followed by a most admirable statement of the duties of ruling elders. They are considered in the following order: (1) The elder in the family; (2) the elder in business and society; (3) the elder in the church.

(a) The duty of general visitation; (b) the visitation of the sick, the afflicted, and the poor; (c) duty to backsliding members; (d) the oversight of the young; (e) the maintenance of public worship; (f) the development of the spiritual forces of the church; (g) elders' duties as members of session; (h) the elder in the higher courts.

Nowhere else will a more enlightening presentation of these duties be found, and nowhere else is one more impressive. It shows a wide range of knowledge and deep spiritual experience.

A chapter giving a clear and succinct statement of the qualifications of ruling elders and the available means of training to greater efficiency closes the first part of this manual.

Part second consists of helps, forms, suggestions, after the manner of manuals of forms that ministers find so useful in their own work.

It consists of selections of Scripture for the use of elders in the sick room, with a suitable form of prayer.

There is a similar series of selections for the chamber of bereavement, embracing such topics as (a) submission ; (b) comfort ; (c) consolation. For this department also a suitable form of prayer is given.

A form of burial service is given, suitable to the various circumstances that may arise, with an accompanying form of prayer and service at the grave. Sometimes it is not possible for a minister to be present, and if an elder cannot perform these services they remain undone. No elder with this manual at hand should find any serious difficulty in these matters. The forms of prayer are given simply as guides to any who, at first, may not find ready utterance. The continued use of these forms of prayer is not contemplated.

One of the most frequent questions asked of sessions is, What part do elders take in the Sabbath-school and prayer meeting? Some do but little, from a sense of unfitness. They do not know how. For such cases, as well as to secure order and uniformity, there are here given directions for conducting a Sabbath-school service, and an order of service for a prayer meeting.

Then, too, occasions may occur when a pastor is absent, and if our elder does not conduct public service there will be none. The dismissal of a congregation under such circumstances may be an injury. This difficulty, too, has been anticipated, and is here provided for by suggestions in regard to public worship in the absence of the pastor.

The directions as to how to call a pastor, if followed as here given, will prevent many serious mistakes on the part of elders.

The session should have the oversight of all Young People's and other associations within bounds. In order to assist them in this duty, there is given a model constitution for a Christian Workers' Association, which, of course, can be modified to suit local circumstances.

Elders often remain silent members of the higher courts of the church because unacquainted with the modes of procedure there. In consequence, the church loses the ripe experience, balanced judgment, and matured wisdom of these men. So, since this difficulty, the writer has added rules of order and forms of procedure for the guidance of elders in the higher courts of the church ; of course, these are to be found elsewhere, but the advantage of having them in an elder's handbook is obvious.

Every feature that is desirable in such a work is found here. It is written in a clear, simple style, and, if used with judgment, cannot fail to increase the efficiency of the eldership of the church. Such use is to be heartily commended. Our Canadian Church would profit much by a fuller acquaintance with the valuable literature of the Southern Presbyterian Church.

MANUAL OF PREACHING. LECTURES ON HOMILETICS. *By Franklin W. Fisk, President and Professor of Sacred Rhetoric, Chicago Seminary. Third edition, revised. Cloth, 8vo. Price, \$1.50. A. C. Armstrong & Son, 51 East 10th Street, New York.*

The last quarter of a century has been remarkably productive of homiletic literature. During no other similar period in the history of the church have so many valuable treatises on this subject appeared. In fact, the range of discussion has grown so wide, and the books devoted to special themes so numerous, that there is need for a single manual setting forth the essential features of an up-to-date course of instruction in a tangible form. Such a book President Fisk has prepared. He has included in this revised edition all recent facts of value.

It has grown out of the practical necessities of the class-room, where he has lectured so successfully for the past twenty-five years. The method followed in the preparation of the volume is thus stated by the author: "First, to take a sermon to pieces and inspect its principal parts, and then to show how to gather the materials and form the sermon. First the analysis, and then the synthesis."

After introductory consideration of the design of the study of homiletics, and the means of attaining homiletic skill, the analysis of a sermon is entered upon.

What is a sermon? Our author answers: "A sermon is a formal, popular discourse on a religious theme, taken from the Scriptures, for the spiritual benefit of the hearer." Analyzing a sermon into its component parts he finds them to be: text, introduction, exposition, subject, division, development, and conclusion. The text is regarded as a constituent part of the sermon, as the root is a constituent part of the tree.

Wise counsel is given for the selection and use of texts. Attention is directed to the desirable qualities of texts, a most important thing often overlooked in manuals of homiletics. A good text is a treasure to the preacher, and right guidance in its selection is highly desirable.

Two lectures are devoted to the introduction, and they will be found to contain all needed instruction on the matter. As to the time for composing the introduction, the author would recommend before the composition of the sermon, but after its materials have been collected and arranged.

The treatment of the exposition or explanation is not elaborate, but it will be found that nothing essential has been left out. It is clear, concise, significant.

The subject, too, is handled in the same satisfactory way.

But the strength of the book lies in its treatment of the divisions and development of the sermon. Here it is particularly full, unlike many

other manuals that give these parts of the sermon scant attention. Yet it is on these topics especially that preachers most need counsel, for here their greatest difficulty lies, and here their hardest work must be done. President Fisk does not bring his students up to the real issue, and then leave them to do their own hard work without the necessary directions.

Nothing more seems necessary to be said on division than is found here.

Development is considered both as to its generic and its specific forms. Marked attention is given to the expository, illustrative, argumentative, and persuasive lines of development. The special design and advantage of each is indicated, and necessary rules furnished for their management.

After the conclusion is disposed of, three lectures are devoted to the illustration and style of the sermon.

Under the head of synthesis, the author considers the sources of the material of sermons, the methods of composing them as to invention and arrangement of material, and the delivery of sermons.

Of course, much of what is said here is found distributed through other text-books on homiletics, but these chapters contain a great deal that is original and of permanent value, the product of a strong, active mind.

This work will be found to combine, without over-elaboration or scholastic *finesse*, the best features of Dabney, Shedd, Phelps, and Broadus. It is written in a clear, nervous style, and the material is so presented as to be easily grasped and readily remembered. As a simple, sufficient, and thoroughly practical system of homiletics, it is of the highest order.

Any student who masters this very inviting book and follows its directions ought to become a good preacher. If he can get only one manual of homiletics, he would not go far astray in choosing Tisk.

The publishers have taken pains to make this third edition, in every way, a most acceptable book, and will send it postpaid on receipt of price.

W.G.H.

THE ELEMENTS OF THE HIGHER CRITICISM. *By Andrew C. Zenos, Professor of Biblical Theology in McCormick Theological Seminary, Chicago, Ill. Published by Funk & Wagnalls Co., New York, London, and Toronto, 1893. Pp. i-xiii., 1-255.*

This work is intended by the author to serve as a handbook on the Higher Criticism, a summary of the subject, in systematic form. As is stated in the preface, the Higher Criticism "has been lauded and extolled as if it were a new sun destined to flood the field of biblical literature with light; and it has been suspected, maligned, and repudiated as a source of

mischief and unbelief. And this chiefly because there has been all along such a difference of ideas as to what the Higher Criticism is." Hence the need of a simple expository and non-controversial attempt to describe the science and art of the Higher Criticism, such as this work professes to be.

The book consists of eleven chapters. Chapter I. deals with the name and place of the Higher Criticism. It is pointed out that although the name has been arbitrarily fixed and is open to objection, yet it is probably the best name available; and that what it is intended to signify is "the discovery and verification of the facts regarding the origin, form, and value of literary productions upon the basis of their internal characteristics and contents." The fact is emphasized that the Higher Criticism is not a set of results, nor analytical views, nor destructive theories, but a method of research.

Chapter II. treats of the objects of the Higher Criticism. Its object in general is stated to be the solution of all questions referring to the origin, the form, and the value of literary productions. This aim is manifestly a legitimate one. The author quotes with approval the words of C. M. Mead, in 'Christ and Criticism': "I regard the Higher Criticism as not only legitimate, but as useful, and indiscriminate condemnation of it as foolish. Genuine criticism is nothing but the search after truth; and of this there cannot be too much."

Chapters III., IV., V. are concerned with the methods of the Higher Criticism; the literary method, the historical method, and the argument from the contents of thought, being treated of in the above order. The fundamental principle of the literary method is that an author will be consistent with himself in the use of words, idioms, phrases, and figures of speech; of the historical method, that contemporaneous history is naturally reflected and expressed in the writings emanating from any age; and of the "theological method," that an author's thought is characteristic of himself and of the period in which he writes. The necessity of caution and tact in the use of each of these methods is frequently emphasized.

Chapter VI. treats of the Higher Criticism and Oriental archæology; Chapter VII., of postulates in the use of the Higher Criticism; Chapter VIII., of doctrinal aspects of the Higher Criticism; while Chapters IX., X., and XI. contain a short history of the Higher Criticism in its ancient and mediæval and modern aspects.

The book, as a whole, will repay careful reading. It is calm and conservative in tone, and will be of great benefit to any, if such there are, who have been inclined to look upon the Higher Criticism as simply a work of Satan and some of his most active emissaries.

G. L.

ADVERTISEMENTS.

A LARGE crowd assembled on the evening of January 31st in Convocation Hall, on the occasion of the twenty-fourth public meeting of the Missionary Society. Prof. J. G. Hume occupied the chair, and in his opening address paid a marked tribute to the men from Knox who had acquitted themselves so well at the University, and especially to those in the department over which he had the honor to preside. The quartette and Glee Club sang with their usual good taste, and their numbers were well received. Mr. J. H. Brown's essay on "Anglo-Saxon Supremacy and Foreign Missions" was a capital one. The method of treatment was characteristic of J. H. We hope to present the paper in full in our next issue. Rev. Dr. Sommerville's address on "Practical Mission Work" was a very able one. He emphasized its importance, and suggested several lines of work as avenues for Christian activity.

T. A. BELL, B.A., and G. B. Wilson, M.A., LL.B., had a most enjoyable time in their visit to Montreal. They speak in the highest terms of the kindness shown by the Montreal men, who entertained them right royally during their stay. Our representatives defended the affirmative of the resolution, "That free thought has benefited rather than injured the Christian church," while Messrs. A. A. Graham, B.A., and M. H. McIntosh, B.A., supported the negative. The debate was a strong one throughout, and showed, on the part of each participant, a careful and thoughtful preparation. A large audience listened very attentively to the debaters, and were loud in their applause when the judges announced that Knox had won. We very heartily congratulate our boys on the success of their efforts in upholding the honor of Knox, and assure them that to a man we are proud of them.

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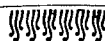
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