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Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

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MILTON, JANUARY, 1895.

GENERAL.

EVOLUTION OF SCRIPTURE.

NOTHING reaches far into the *future* that has not its roots deep in the *past*. How true this is in regard to the Gospel. There is no truth found in the end of the bible that has not rooted itself in germinal form in the earlier part of it, and this germinal truth becomes evolved through the sundry times and divers manners of revelation till it culminates in the life and teaching of Christ, who is the last and complete revelation of God. The whole Gospel in this sense is contained in Genesis, or even in Gen. 3: 15, just as the oak is contained in the acorn, and the history of this development is a wonderful study in evolution.

Some people undervalue the Old Testament and think that now it may be dispensed with, seeing we have the New. But we cannot understand a truth apart from its historical relations and settings; we must study it through its first germinal forms, its gradual growth, and ultimate ripeness.

The Old Testament becomes in this way the background of the New; it contains the earliest settings of those truths which grow into the rich fruits of the Gospel; and no study is more interesting and profitable than to mark the gradual unfolding of these primary truths through all scripture. We cannot understand the New Testament without the Old: its first verse throws us back on the past—"The book of the generation of Jesus Christ the Son of David, the Son of Abraham." Who was Abraham? Who was David? What is meant by Christ being his Son? All this can be learned from the earlier scriptures alone.

Take the expression, "*Lamb of God*," and there is in that designation given by the Baptist to Christ, a far older and deeper truth than what is seen on the surface; it is not the gentleness of the lamb that is meant, the last clause shows this, but the Sacrificial offerings through all the ages of worship, and the passover lamb is the background of this Lamb of God.

"Bearing sin" is an idea based upon Leviticus, illuminated and unfolded in Is. 53, and brought to its full tide mark by Jesus bearing our sins in his own body on the tree. If we want to see the soil from which the truths of the Gospel grew we must look to the Old Testament and we see in that early soil the germ from which the tree of righteousness springs, so that in the growth of truth, there is first the blade, then the ear, then the full corn in the ear. The seeds of the kingdom grow to ripeness as seeds do in the kingdom of nature.

Grand leading thoughts, like sunbeams, run from Genesis to Revelation and bind the parts of the bible together, so that its earlier and later testimonies coalesce. From first to last it gives the same views of God, of man, of sin, of grace, the same need of faith and holiness. Nowhere does an old doctrine drop and a new one begin—not even where the Old Testament ends with a curse, and the new one is the beginning of the Gospel of Jesus Christ. The Old Testament in its nature and structure looks into the future and prepares for it, its attitude is one of expectancy, its symbols, types and ritual all have a prophetic character, and the burden of their announcement is "Prepare ye the way of the Lord."

It is a shadow of good things to come, for all its hopes are built on the future; the shadow implies a substance that throws it, and Christ is that substance behind the shadow, while the law is simply a schoolmaster to bring us to Him. So that all lines of truth begun to be drawn at the very beginning of scripture, run through, converge, and meet on Him who is the Lamb slain from the foundation of the world. The whole of scripture is simply the record of a manifestation of a gracious purpose which is developed through the ages and finds its grand fulfilment in the Christ of God. For this reason the teachings of the New Testament must be studied in the light and setting of what has gone before, and all becomes interlinked, so that no part can be torn away without feeling that it is a part of an organic whole and fits into its place.

Our Lord regarded the Old Testament as the foundation of His teaching. "Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil." So He takes the truth that is there already and expands it into its later and fuller proportions as the rose-bud swells and opens out into the full blown flower. As the natural sun shines upon germinal life till it all opens out into blossom and fruit, so the Sun of righteousness shone upon the *law* and the *prophets* till they unfold their full story of grace in the Gospel. As Beecher expresses it "Jesus would reform the world not by destroying, but by developing the germs of truth already existing. He accepted whatever truth and goodness had ripened through thousands of years. He would join His own work to that already accomplished and bring to view the yet higher truths of the spiritual realm."

Origen says, "You must not neglect the Old Testament but study it equally with the New, in order that you may be as a good householder bringing forth out of his treasures things both new and old." And this is just what the great Teacher had said before and whom Origen simply quotes. Every Scribe fully instructed would be sure to do this. Not the old only, for then progress would be impossible, nor yet the new merely, for this would break all continuity with the past, and convert progress into mere succession of isolated parts. But the old in connection with the new, and the new in connection with the old, as an organism with its living

parts related and interlinked as one whole. In this way the Old and New Testaments have a *unity and progress* from the fact that it is all the teaching of one mind—the Holy Spirit who speaks through all scripture. It all comes as the utterance of God's mind to man, all its streams flow from the same fountain, for it was *God* that spoke, alike through the prophets and in His Son. It was the Holy Spirit who spoke through Moses, Isaiah, Ezekiel, Matthew, Paul, etc., for holy men of old spoke as they were moved by the Holy Ghost. And if all this has come from one mind it must be the mind of the Spirit.

Though the writings are occasional, independent, and from many authors, yet, unlike the Koran, which, though by one author, is a confused mass made up by mechanical additions with no progress, the whole bible unfolds one scheme of advancing doctrine, and all its portions are parts of an organic whole, and like the volume of nature it has the unity of system and of life. The prophets grew out of the law, the Gospels sprang from both; while the Epistles contained the gathered fruit that grows on this tree of life, whose root is in the first promise ever given to man. "The several parts grew out of and into each other with mutual support, correlative functions, and an orderly development. It is a whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part making increase of the body to the building of itself up in truth." Bernard p. 27.

Though the scriptures come in the form of a series of tracts, each is a contribution to the same scheme of advancing doctrine. Each writer is a chosen witness to testify of the same facts. The New Testament writers are the successors of the prophets, and complete God's message to man. And the Divine author of either Testament being proved the other follows as a necessary consequence, for they are but two hemispheres of one orb, the centre and heart of which is the Lord Jesus Christ.

It is much to be regretted that preachers, one of whose functions it is to teach the people how to study the bible with profit, often tear this organism to pieces in order to find proof texts to support their favorite dogmas, and in this way they make it a dead thing, like a collection of dried

plants, rather than a blooming garden of the Lord where each plant occupies its proper place, and it is seen in all the beauty of its true proportions.

God's gracious purpose towards man was perfect from the first, but the *revelation* of that purpose became clearer and fuller, it was evolved and grew in connection with the history of our race, it broadens like a river till it swells out into the great ocean of God's love manifested in His own Son dying for sinners. In *nature* we are familiar with this principle, for all growth there is from living seeds, and these germs unfold into all the life and beauty we everywhere see. So is it also with revealed truth, there is a growth from a vital germ. A gradual unfolding of a Divine purpose; a progress of doctrine, from a central principal, all coming out into clearer and fuller manifestations. Hence the earlier books of the bible differ greatly from the later, not merely in style, but also in fulness of utterance, for there is a sustained advance in thought, a growth obvious to all, the germ of the one becomes the living tree of the other, the plant leafs out into blossom and fruit, the dim outline of the picture is filled in, and the morning broadens into the perfect day. What a freshness it brings into the mind of an earnest student, when he for the first time discovers the progress of revelation from those imperfect and elementary conceptions of God and of morality in the Old Testament to the full and perfect teaching of Jesus Christ in the Gospels. Instead of being shocked when such an obvious fact as this is stated, we should be prepared to find in the earlier scriptures partial conceptions of God's nature, defective views of His Spirit and dealings in the Old Testament. The God who reveals Himself there stooped to our low level of moral apprehension in order to lift us up, and acted on the principle which Christ observed, and revealed truth as His Church and people were able to bear it.

Take the first utterance of the bible—"In the beginning God created the heaven and the earth," and compare this with the last—"Surely I come quickly, even so come Lord Jesus," and see what an advance there is from dead matter to His own living presence. Or take the first promise of Christ—"The seed of the woman" and compare this with the statement "God so loved the world," etc., "The blood

of Jesus Christ, God's Son, cleanseth from all sin," etc., and what a progress there is from the one statement to the other, yet it is the same Saviour that is revealed in both instances. Christ dwells in every part of the Old Testament, but He is there in germ; the acorn must unfold into the oak. And the bible is the record of this revelation—a revelation not completed, but in progress as its successive parts are being recorded. And it is a misleading view of the bible which regards the first books as standing on the same level as the last, and in this way to ignore the law of growth by which the obscure intimations and hints in the one become the full authenticated truths of the other.

"Every chapter in the bible is built on all that has gone before it, and he that neglects to understand what has gone before will never come to the understanding of what follows after. Why do I say this? Because men are continually picking out those scraps of the bible which suit their own fancy and joining their own faith on them and trying to make them serve to explain everything in heaven and earth, whereas no one can understand the Epistles unless he first understands the Gospels. No one will understand the New Testament unless he first understands the pith and marrow of the Old. No man will understand the Psalms and the prophets unless he first understands the first ten chapters of Genesis."—*Kingsley*.

As a telescope is drawn out length after length from what was cased within, or as a rose unfolds from a bud, so are the after truths and doctrines of the scripture unfolded from, and drawn out of what has preceded. It is not a miniature painting but a panorama of the ages; a record of God's eternal counsel, and therefore not to be searched out or seen at a glance, but a unity that grows on us the more we ponder the inspired volume. The most ingenious sceptic can discover no line of cleavage or conflict between prophet and lawgiver, apostle and evangelist. We trace but one doctrine from the beginning onward to the transcendent close. As Augustine observed, "The New Testament is enfolded in the Old, and the Old Testament is unfolded in the New. For what is the law but the Gospel foreshadowed? And what is the Gospel but the law fulfilled?" So that we cannot understand the later scriptures without using the earlier from which they

spring. The Lamb, the blood, the mercy seat, the holy of holies, the high priest and altar of the former explain the richest truths and complete deliverances in the latter. And if the whole Gospel is in Gen. 3: 15, it is much more fully unfolded in the whole book, more fully still in Leviticus and the book of Psalms, still more fully in Isaiah, and still more fully yet in Paul's epistles, till we have such specific statements as these, "We have redemption through His blood." "If when we were sinners we were reconciled to God by the death of His Son much more being reconciled we shall be saved by His life." As the tree grows from its seed so did the Gospel grow. It was not at any time a collection of dead parts as a house that is put together, but an organism that grows as the cedar of Lebanon.

It is not only that in the bible we find one God, one doctrine, one promise, one hope, one life and duty—which is true—but from the beginning to the end of this wonderful literature we find the same grand truths coming out more and more clearly, and there can be no more fruitful study than to trace this stream of revelation as it grows in depth and fulness and mark the sustained advance of thought and progress of doctrine. Take the promise of a coming Deliverer, at first how dimly seen, but this promise like a golden thread runs throughout, and is found, though with varying clearness, in the lawgiver, the commander, in the testimony and teaching alike of prophets, kings and priests.

While there are many single texts that are epitomes of the Gospel, and gather into themselves its richness, and while we feel thankful that when our minds are weary, and a fever upon our brain so that we cannot follow sustained thought, we can turn to those passages which are so rich and full, and our hearts can dwell fondly on those shining points where the light of the Gospel is brought to a focus—and these precious texts are scattered over the whole bible; and while the great majority of Christian men and women will always be students of mere verses, and have their faith fed thereby, still this should not interfere with the larger and more fruitful study of the bible as a book, and the sanctified efforts to trace the great streams of doctrine that flow through all revelation, and which broaden and deepen as they advance.

Take a particular book—one of the prophets, a gospel or an epistle—and try and find out its main purpose, its central meaning, for not till we know its scope and design shall we know the vital message with which it is charged. To pick and nibble at choice portions may be well enough for certain occasions and all that is necessary for certain purposes; but this is not to be compared, nor must it displace, that profound and comprehensive knowledge of its full message of revelation, and of the bible as a whole, nor must it conflict with that proper aim to grasp its grand deliverances that come out clearer and richer as we advance from the earlier to the later portions, and in this way to be elevated and sustained by the whole scope and fulness of its grand disclosures.

Let the intelligent reader trace in this way the gradual development of such central themes as the promises of the Messiah, the kingdom of God on earth, the person of Christ, His atonement for sin, the disclosures given of the Triune God, the great truths of a resurrection and a future life, and how gradually and wonderfully all these are unfolded and come out clearer and fuller as the course of revelation runs on, even as the morning broadens and deepens into the noonday. Our belief in Christ's divinity, His atonement for sin, etc., does not rest so much on any favorite proof texts, as on the whole testimony and teaching of the Word of God. It is the conviction begotten in us of a wide, wise reading of our bibles. We feel borne on by its broad, strong currents into those grand conclusions which compel belief and sway our judgment. It is not so much what this verse or the other says as the joint effect of its combined teaching.

Instead, therefore, of always quoting isolated texts in proof we must learn to *study our bibles as a whole*, and look at its magnificent landscapes as well as pick up its pearls and gems. Instead of teaching truth away from its natural connection we must study the scope of each paragraph, chapter and book, and determine its place and compass. It is very seldom that one text represents the full teaching of Christ on any subject.

The value of this consecutive study of the scriptures is not sufficiently insisted on, and is in consequence fast becoming a lost art. We turn up to our favorite proof texts,

and in this way large portions are left unexplored and unread, and the balancing of truth with truth and statement with statement is lost sight of and important truths in this way are caricatured.

Many a devout person has fed on the bread of life while they have been readers of only texts and clauses. They have dug up the gems and have found to their unspeakable joy the pearl of great price. But while they have plucked a rare flower here and there, they have never looked over the rich landscape and viewed the extensive scenery which their faith might have discovered. They have only nestled in the quiet corners without ranging over the green pastures stretching away on every side of them. At best they have been feeding only on the crumbs from their Master's table, where a rich feast was spread. And while we rejoice that faith can be fed in this way, yet that faith would be far stronger and Christian character more mature by a wider and wiser use of the Word of God. What is needed is a more extensive view of the great truths of revelation as these grew up under the hands of inspired penmen. Real students of the Word read their bibles as revealing a scheme of progressive doctrine and see the natural relations of the various parts of the Word of God and how the later grew out of the earlier scriptures, and instead of quoting our favorite texts as proofs to see the doctrine in its full proportions as it lies in the pages of the book itself and comes gradually out into clearer light, as the progress of doctrine is carried on.

And as the mind of the earnest reader explores this vast mine of divine teaching, and ranges over the broad landscape of revelation, he feels himself borne forward by the strong and steady progress of truth, and finds a firmer footing for faith, when it rests not on isolated passages but on the continuous testimony and growing evidence through the development of doctrine. In short, we need to be students of the *bible* as a whole, and look over the length and breadth of its wide domain and take in a full view of what is there disclosed, and then our faith will not stand in the wisdom of men, but in the power of God. Because of these faulty and false ways of using it, the bible is probably more read and less understood than most other books. Too many turn to their favorite text or chapter and leave all the rest a *terra*

incognita. Their understanding has never taken in the broad, comprehensive views of the bible truth, and hence their faith is narrow and one sided.

It is too common to take detached sentences, clauses, and even words, out of their natural connection and deal in theological homeopathy. But if our main business is to enable our people to understand the scriptures the ministry must learn to take larger sections and explain the Word in its wider relations. All malformations of religious belief arise in consequence of partial bible knowledge. Ignorance of the Word of God is the rank soil in which all kinds of heresies spring up. But when we reason out of the scriptures we may not have so many private interpretations and curiosities in our sermons, but we shall then speak with authority, not what man's wisdom teacheth, but which the Holy Ghost teacheth.

Every truth has its natural connection with every other truth. Every text, or statement is modified by what precedes or follows after, therefore we must look at the context and setting and not tear truth away from its vital relation as a limb torn from the body. There is the same structural connection between the doctrines of the Gospel as between the different parts of a tree—root, branch, leaves &c., or even between the different members of our own body—any one is the complement of all the rest. By isolating texts we make the bible teach anything, and by this mutilating and separating of balanced truth, every kind of error grounds itself and all kinds of religious vermin spring up as frogs and lice over all the land of Egypt. The mind of the Spirit is found by comparing scripture with scripture, the truth not being wholly on either side but lying between seemingly opposite statements, as the planets are kept in their orbits by opposing forces and thereby their equilibrium is secured.

Sarnia.

J. THOMPSON.

AN ELIZABETHAN PARSON'S ACCOUNT OF SHAKESPEARE'S ENGLAND.

(Continued from last issue.)

THIS, then, is how the men and women of the Elizabethan age appeared in general to a contemporary Englishman. They do not seem very far away from us. If we can realize in a measure how their every day life was spent, they will come much nearer to us. If we could only get a peep at these Elizabethans as they eat and drank, if we could inspect their houses, have a good look at their quaint attire, the fact would be borne in upon us that this age which seems so shadowy and colorless was peopled by live men and women of like passions with ourselves. Fortunately, Harrison anticipates the very questions we would like to ask and furnishes us with very full and detailed answers to them.

A Spaniard who visited England was much impressed with the contrast between the wretched English houses and the rich English diet.

"These English (quotes he) have their houses made of sticks and durt, but they fare commonlie as well as the king." (Bk. II., cap. xii.)

Elizabethan houses were built very strongly with wooden frames, and the spaces between the beams called panels, were filled in with clay—white, red or blue, and then white-washed. Glass was just beginning to be used generally and was displacing the old open work lattice and horn in windows. Gentlemen's houses are now built of brick or stone or both,

"But so magnificent and statelie, as the basest house of a baron dooth often match [in our daies] with some honours of princes in olden times."

He next deals with the interior of the Elizabethan mansion.

"The furniture of our houses also exceedeth, and is graven in manner even to passing delicacie; and herein I

doo not speake of the nobilitie and gentrie onlie, but likewise of the lowest sort [in most places of our south countrie] that have anie thing at all to take to. Certes, in noble men's houses, it is not rare to see abundance of Arras, rich hangings of tapistrie, silver vessell, and so much other plate as may furnish sundry cupboards to the summe oftentimes of a thousand or two thousand pounds at least." (Bk. II., cap. xii.)

It must be remembered that Elizabethan money must be multiplied by five at least to represent its present buying power. That is, that furniture by no means extraordinary would be worth from \$20,000 to \$60,000 of our money. But the wealth is not confined to the upper class.

"The inferiour artificers and manie farmers have learned also to garnish their cupboards with plate, their joined beds with tapistrie and silk hangings, and their tables with fine naperie." (P. 239.) He devoutly thanks God that in spite of high prices "wee doo yet find the means to obtain and atchine such furniture as heretofore hath been impossible."

A very interesting passage and one often quoted immediately follows this. Harrison is speaking of his own knowledge of certain improvements in domestic comfort.

"There are old men yet dwelling in the village where I remaine, which have noted three things to be marvellouslie altered in England within their sound remembrance. One is the multitude of chimnies latelie erected, whereas in their young daies there were not above two or three, if so manie, in most uplandish townes of the realme but each one made his fire against a reredosse in the hall, where he dined and dressed his meat.

The second is the great [although not generall] amendment of lodging, for (said they) our fathers [yea] we our selves [also] have lien full oft upon straw pallets [and rough mats] covered onlie with a sheet, under coverlets made of dogswain or hop harlots (I use their own ternes) and a good round log under their heads in steed of a bolster [or pillow]."

If the head of a house could within seven years after his marriage buy a mattress or flockbed and "thereto a sack of chaff to rest his head upon, he thought himself as well

lodged as the lord of the towne." . . . "As for servants, if they had anie sheet above them it was well, for seldom had they anie under their bodies, to keep them from the pricking straws that ran oft through the canvas [of the pallet] and rased their hardened hides."

"The third thing they tell of, is the exchange of vessell, as of treene platters into pewter, and wooden spoones into silver or tin." The next chapter is also interesting but must be condensed. Farmers were so poor in the old days, that if at the alehouse one showed six shillings in his purse, all the rest could not lay down so much. Rents have gone up from four to forty and even a hundred pounds a year, but at the end of the lease, the new style farmer, will have laid by six or seven years' rent to purchase a new lease or to furnish his house luxuriously. At the same time there are great evils, the rise in rents, the oppression of small holders by their lords, and the practice of usury. Harrison very properly advises his readers to hang up those who take cent per cent.

The Elizabethans were fond of flowers ; and the flower and kitchen garden was an adjunct to the poor man's as well as the rich man's house in town and country. We have seen how proud Harrison was of his little plot. Gardeners were skilful ; they know how to graft to make annual plants into perpetualls, and to use even dish-water profitably with the finest plants. Much money was spent on parks and skilled Italians were imported to direct landscape-gardening. The Elizabethan house would strike us as magnificent, abounding in luxuries no one would think of now, such as Venetian glass and silver drinking cups, and poor in modern conveniences that few of us are without.

The nameless Spaniard, already quoted, said in effect that the English lived like kings. Harrison thinks that there is a natural reason for this and is inclined to put it off on the English climate.

"The situation of our region, lieng neere unto the noorth, dooth cause the heate of our stomaches to be of somewhat greater force ; therefore do our bodies crave a little more ample nourishment than the inhabitants of the hotter regions

are accustomed withall, whose digestive force is not altogether so vehement." (P. 142.)

I must confess that it is rather hard to follow the worthy vicar's reasoning here; and perhaps it is necessary to accept his rather large statements about the Britons. The fact remains that the English table has always been well spread. Harrison notices one peculiar and significant change in diet which has come about within his own day.

"White meats," he says, "milk, butter and cheese, which were never so deere as in my time, and woot to be accounted as one of the cheefe staires throughout the Iland, are now reputed as food appertinent onlie to the inferioursort, whilst such as are more wealthie doo feed upon the flesh of all cattell accustomed to be eaten, all sorts of fish taken upon our coasts and in our fresh rivers, and such diversitie of wild and tame foules as are either bred in our Iland or brought over unto us from other countries of the maine."

This was a remarkable change. The rich classes gave up eating milk, cheese and butter, which were thought food for poor folk, and eat instead fish, flesh and fowl of all kinds. The art of winter fattening was not understood; the beef, etc., was eaten most of the year salted and this salt diet was not corrected by the use of vegetables. Potatoes were just being introduced; and vegetable and fruit in general were looked upon as medicines, to be partaken of in homæopathic doses rather than articles of food to be eaten freely. Hall traces to this the great demand for strong foreign wines, the comparative disuse of malt liquors, and attributes the many crimes or violence, assault, murder, robbery under arms, to this exciting diet.

Noblemen, Harrison goes on, have musical headed Frenchmen and foreigners for cooks; and have many delicacies which they owe to the sea-faring Portuguese. At a meal to partake of every dish is not to be thought of; there are so many; but each man makes his meal of what he likes best. Their food is served in silver vessels, and the leavings go to the serving men and waiters, and after these are satisfied to the poor. It must be remembered that forks to hold the meat while it is being cut are just being introduced at this time. Coryat tells how he brought one from Italy with him to England, carried it about with him and used it

occasionally, to the great amusement of his friends. One humorous gentleman nick-named him in consequence *furcifer*, the fork bearer.

In serving drinkables, a curious custom is to be noted. The guest calls for what he wants, drinks his draft and then returns the silver bowl, or pot, goblet or fine Venetian glass, to the waiter, who empties what remains and returns the empty vessel to the cupboard. This prevents the tipping, which would certainly take place if a constantly filled cup stood at a man's elbow. He mentions the fashionable craze for Venetian glass; the best comes from Murand, on the Adriatic; the poor people have common glass vessels. But the end of both kinds is broken shards which can be used for nothing. As regards consumption of wine, there are some 25,000 tun yearly grown in England, and besides this, fifty-six kinds of light wines and thirty of strong wines are imported. The husbandmen's entertainments were on the co-operative plan, and must have been something like a Yankee donation party. The host provided only the bread, sauce, drink, fire and house room. The guests brought each a dish; and the quantity of victuals consumed at these junketings was incredible. The different kinds of bread are mentioned and the various operations of brewing are discussed: the parson showing that he is no ignorant in these matters. People in his time took only two meals a day—dinner in the middle of the day and supper in the afternoon. Harrison refers with contempt to the "yoong hungrie stonach that cannot fast till dinner time" and requires the creature comfort of a breakfast. Apparently he is of the opinion that eating oftener than once a day is a weakness of the flesh, and by no means to be encouraged. The hours for the two meals vary. Nobles and gentlefolk dine at eleven and sup at five; merchants at twelve and six; husbandmen at twelve and seven or eight. Scholars dine at ten, and poor folk "generallie dine and sup when they may." English people, he says, begin with the coarsest food and end with the most delicate. The Scotch pursue the opposite course, because they do not want to leave the best for the servants. Just as at present, dinner begins with mild wines and ends with the strongest. There were, of course, snacks between meals called 'beavers' and 'punnions.' How people did

their work with these two heavy meals of strong food and strong drink so close together is a curious question, which may be safely left to meditation and reflection.

How did these strange forefathers dress? is a question which draws from Harrison one of his raciest chapters. He says that an Englishman tried to describe English costume once, but gave it up and drew a picture in which the costume was reduced to the lowest denominator. The wood-cut referred to embellishes Dr. Furnivall's edition of Harrison. It represents an able-bodied Englishman with a look of distress in his eye, attired with the utmost simplicity, in a hat and a roll of cloth over one arm. In his left hand he holds a pair of tailor's shears, and is evidently considering how his still unevolved garments are to be fashioned. The point he emphasizes is the fickleness of the English in dress, remarked by all satirists of the time. Portia's Englishman who "bought his doublet in Italy, his round hose in France, and his bonnet in Germany" is the type. Harrison does not attempt to describe the well know dress minutely; he simply denounces the various absurdities. Now they are all for Spanish fashions, now for French, German, Turkish, even Moorish. They look as absurd as a dog in a doublet. Harrison has his own notions of propriety in dress and contrasts the plain black gown of the English clergyman with the gorgeous vestments of the Romish priest. This love of variety is in direct opposition to the present reign of convention. Now-a-days the Englishman is the very last to depart from the standard costume. There are all sorts of shapes for beards to suit the configuration of the wearer's face. The poor women come in for remark, as they always have. From his remarks it would appear that the improver or *cul de Paris* was not unknown to the ladies of the time; and that the new complaint of women imitating masculine dress is not new. He cannot tell whether some of them are men or women. This chapter is brief and so 'racy' that parts of it cannot be quoted. In passing it is interesting to see that some of the present fashionable colors, such as 'eau de nil,' were highly prized in the days of ruff and farthing-gale: "hewes are devised," he says, "to please phantasticall heads," and cites the ancient representatives of crushed strawberry, etc., 'Sultan,' 'pease porridge tawney,' 'popingaie

blue' (our peacock blue), 'lusty gallant' and 'divell in the head' (or hedge), I have not been able to determine which.

This fickleness and love of finery which Harrison objects to are evidence of wealth and still more of the social ferment going on; for men are not in a prosaic mood or in a prosaic age, when they wear jewels and silks and velvets of all the colors of the rainbow.

It is of course impossible within the limits of such a paper as this to discuss thoroughly even a considerable part of so large a work as the "Description." All that can be done is to advert to a few more important matters. Much that is interesting and instructive can only be touched upon. If time permitted it would be a pleasure to treat at length the chapters that deal with the Queen's Navy, never hesitating to accept odds of battle two or three to one, etc., then as now the pride of every loyal Englishman, and point out how Nelson's flagship, and one of the largest ironclads afloat, had their ancestors in name in Queen Elizabeth's fleet; or the quaint criticisms of the arsenals, and the cannon from the Robinet, one pounder to the great Basiliske, sixty pounder; or the manner of the fairs and inns, and the various heady liquors, whose effect is sufficiently indicated by the names 'mad dog,' 'buff cap,' 'angel's food,' 'dragon's milk,' 'go-by-the-wall,' 'stride wide.' It would not be dull to consider his lament over the decay of the English national weapon, the long bow, especially when he remarks that it is not uncommon in modern skirmishes for foreigners to turn about in order to present a fair mark and tell the English to shoot away. An archer of Edward the Third would have fleshed two arrows in such an impudent fellow before he could have turned around to see who shot the first. It might not even be amiss to spend some time on his beggars' slang, the "hookers" and "priggers," the "Doxes," "delles" and "kinching cooes;" but we must only glance at them and pass on. With much reluctance we must part company with our pleasant, gossipy guide. It is rarely that in the world of books one falls in with a more companionable writer than the Vicar of Radwinter.

Such, then, is the hasty and, I need not add, most imperfect sketch of England, the land and the people, in the

youth of our greatest poet, as it presented itself to the eyes of this forgotten country parson. It was a time of transition, of stress and storm, of rapid change, of violent contrasts. Though not so entirely noble as its admirers depict it, the age was not so mean as some historians and essayists would make it appear. The view a modern critic takes of it is too apt to be warped by prejudice. The man who was living at the time is a better guide to an understanding of the age. He may not see on all sides; he may not see everything; but he is an honest man; he sees clearly and he is able to tell clearly what he sees. He is a pleasant companion, and there is wisdom in his gossip. No lover of Shakespeare can fail to feel a debt of gratitude to him for the glimpses he affords of Shakespeare's England.

Halifax.

ARCHIBALD MACMECHAN.

WORTH WHILE.

I pray thee, Lord, that when it comes to me
To say if I will follow truth and Thee,
Or choose instead to win as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hard-fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my own worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will: where e'er the prizes go,
Grant me the struggle, that my soul may grow.

Edward S. Martin.

OUR SOCIETY—RETROSPECT AND PROSPECT.*

IN the year 1844 Knox College was opened for the training of men for the ministry of the Presbyterian Church in Canada. Previously to that time unsuccessful efforts had been made to obtain government aid for a divinity school, until at last without such aid the University of Kingston was founded, which in 1841 became known as the University of Queen's College.

It was opened in 1842 and continued to be the great teaching school of the church until the period of the disruption.

In 1844 was organized the Free Church Synod, and in the same year what has now become Knox College was opened in James St., Toronto, with Rev. Henry Esson, of St. Gabriel Street Church, Montreal, Professor of Literature and Science, and Rev. A. King, Professor of Divinity. Later on the school was removed to Adelaide St., and in 1846 received the name of Knox's College, which it continued to bear until, in 1858, it was changed to Knox College.

In the meantime another removal had taken place to Front St. to a building that now forms part of the Queen's Hotel, and in 1854 a further move was made to Elmsley Villa, near where the Central Church now stands, and which was once the residence of Lord Elgin, a former Governor-General. There Divinity Hall was set up, and there the work of instruction was carried on under such teachers as Dr. Geo. Paxton Young and Dr. Robt. Burns.

In April, 1874, the foundation stone of the present building was laid, and in October, 1875, the opening ceremonies took place.

It is a simple matter to hurry over this period in order to get a view of the beginning and early days of our college history. It is but right to remember, however, that these years were full of fruitfulness, and that in passing away they left a

* Inaugural address of the President of Knox College Literary and Theological Society, 1894.

record whose pages glitter with achievements of which any college may be proud, and with names that would adorn the ecclesiastical roll of any country. It is also in place, on the present occasion, to remember that the history of the past fifty years is not a history of academic progress merely. It is not the class-room alone that has contributed to the development of the men who went forth from our halls. Presbyterianism can safely and proudly boast of the possession of men of the deepest learning and the most acutely penetrating thought. Calvinism and ignorance never mix. Our heritage as a church is the product of action and speech moulded and strengthened by meditation and deep intellectual struggle. Of Presbyterianism we rejoice to assert that it is able and willing to "give a reason for the hope" within it. The keenest opponents on points of modern criticism cannot help but accord to each other the respect due those who found their convictions upon research and thought. The day, we believe, will never come when in our church, at least, reason and faith will cease to be wedded together, and the zeal and efficiency of our public workers estimated by inverse ratio existing between their knowledge and their piety. At the same time scholastic attainments are not the only equipment of the men who acknowledge Knox College as their Alma Mater. From our halls have gone forth ministers whose names adorn the class list, and who at the same time possess the practical ability that enables them to cope with the forms and procedures of the courts of our church and to guide her safely through her yearly deliberations. How often it is that men of learning and piety have been trained under methods that enable them to plunge business affairs into almost indiscriminate disorder, and cause the subjects of extremely important discussions to go down behind the clouds of dark confusion. Such, fortunately, is not generally the case in our church, and this result is largely due to the practical training of our college life and our college societies. Knox College for many years has been noted for sending forth men of such all-round equipment, and it is our pleasing privilege on the present occasion to call attention to a society whose history extends back over a quarter of a century and whose object through all that long period has been the furnishing of our men with practical

weapons that will serve them in the after duties of the Christian ministry.

The present society is the outcome of a union of two societies which formerly existed in connection with the college. On the 24th December, 1856, a Metaphysical and Ethical Society was formed by Messrs. White, Cameron, Paterson, Mackie, McVicar, Fletcher, Robertson. In October, 1864, was formed a Literary and Scientific Society to "meet the desire of the younger students for more than metaphysics and ethics." In the year 1867 a desire for union was expressed by both societies, each adopting a resolution agreeing on a new constitution and authorizing their officers to sign one. On January, 29th, 1867, the office-bearers of both societies subscribed to the new constitution that had been drawn up and made the basis of union. The following day, January 30th, a joint meeting ratified the action previously taken and elected officers for the new society, which was called the "Metaphysical and Literary Society of Knox College." The constitution as adopted at that time is the basis of our present constitution, and agrees in the main with the wording of the one at present in use. The society was declared to be one for the "students of Knox College and those studying elsewhere with the intention of entering the ministry of the Canadian Presbyterian Church." Its object was the encouragement of metaphysical, ethical and literary pursuits by discussions, readings and original essays.

Our present constitution is, we believe, an advance on the original, inasmuch as its declared aim is to secure not merely the pursuits of these studies, but the mutual improvement of its members in their intercourse and business discussions. It might not be amiss to record here the names of the first officers who guided the early movements of our society. These officers were: Pres., R. M. Croll; Vice-Pres., J. A. Calder; 2nd Vice-Pres., J. McNabb; Secretary, T. Ritchie; Treasurer, N. Clark. Committee—Messrs. Bell, Becket, Foster, Richmond and Paradis. Most of these names are unknown to the present students, but it is an encouragement to feel that the society is an organic institution built up not by gathering together its elements like peas in a bag, but by the subtle sympathy of thought

and action. Hence we are sure that our present position is due to the life and work of our predecessors, and that even though our names in the course of years may become mere names, yet the influence of those who bear them and who seek to throw the effect of their personalities into all society-making processes never dies. It should be a stimulus to high endeavor in our society relations during student days for us to remember that encouraging fact, and to do our little part in conscious assurance that personal influences are as eternal in their effects as the personal spirit which make them possible is immortal in its nature.

From the days in which our society was guided by the previously mentioned persons to the present the great ends of its original foundation have been more or less kept constantly in view. Men have come and men have gone: influences have appeared and disappeared with effectiveness great or small, but the onward movement of our collegiate band has, we trust, been progressively continuous, and is destined to be further so as the history of Knox is year after year inscribed upon the pages of time. It is interesting to turn up the records of the past and read there the minutes of the business done and discussions carried on from session to session. It is a matter of congratulation that the business that was noted at first in a page of the minute book soon grew in amount and importance until it attained the bulk and complexity of those supplied by our modern scribe. Not that we care to be under the necessity of judging Knox College minutes, or any other part of Knox on quantitative principles, but in the present case at least we are pleased to feel that growth of records actually marks a corresponding development in business achievements and business capacity. In these minutes we find statements interesting and uninteresting. Statements dry, moist, wet, and in some cases saturated with intelligence and point. On the other hand there are sentences as luminous as the utterances of the preacher of whom it was stated "He opened his mouth and it rained forth darkness." Plans were then adopted which might be adopted with profit by our modern executive, *e. g.*, at first a fine of five cents was imposed on ordinary members who were absent from three successive meetings without excuse. An honorary member must have read at least one

essay, opened two debates and held certain offices. We believe it is the only right plan when not only honorary members, but ordinary officers, are given preferment not on the basis of partyism merely or any other principle, except previously manifested capacity for the position sought. As a society we are seeking to train men, who, in many ways and to a greater or less degree, are to become leaders of public opinion. We do not believe that when a man becomes a minister he ceases to be a citizen, but rather should be all the more a citizen of power and influence effectively exerted in the sphere in which Providence has placed him. And where can he be more effective than in modern life, with its questionable methods of dealing out official preferment and office?

May our society ever be noted as a training school, where organization is established on a sound basis, and where the growing student is taught that neither class, nor party, nor red tape, nor wire pulling, nor any other hidden means of advancement will be successful, and that only worth and tried capacity will assist any one toward official position.

It would be both impossible and unadvisable to draw up a lengthy statement of our past history. The following items may prove of interest not only to present undergraduates, but to past members who are now graduates, and to whom old days will recur by the recalling of past associations.

The attendance at the meetings of the society continued to grow until during the session of 1877-8, seven-eighths of the theological and literary students were enrolled as members. A word of regret is at the same time inserted at the backwardness of the Juniors. It is a common thing in college life to-day to hear the very opposite state of affairs deplored. But we think all will agree that among theological students especially the sooner a start is made in public discussions the better, provided this beginning is one combined with due junior modesty.

Steady progress is noticeable in the literary work of the society. An interesting feature was the reading at the second meeting of an original piece composed and delivered by Wm. Kay and entitled "The Skating Rink," although we regret that the records do not tell us what the

opinion of the said gentleman was on that subject. Public debates were instituted as early as 1868, and ordinary debates were held every meeting. In the latter, subjects were discussed of every description, from infant baptism to the old metaphysical problem of space and time. Some questions were then debated which are now dead issues. For example: Should the Northwest Territories be annexed to Canada? It is of interest here, as showing the political sagacity of our predecessors, to note that they then and there decided in the affirmative. There was also debated the great question of the desirability of instrumental music in the Presbyterian Church, and on that occasion the chairman showed his careful judgement at that early and boisterous time by declining to give a decision. As early as 1876 Knox College students discussed the revision of the Confession of Faith. Nor was Higher Criticism neglected, for the society decided many years ago that the Apostle Paul was not in any sense the author of the book of Hebrews.

To any one who doubts the radicalism of these early Knoxites we may say that the exemption of church property from taxation was decided as far as they were concerned, by being declared a wrong. Social and moral questions received a due amount of attention, as *e. g.* woman's franchise, woman's higher education, the desirability of a prohibitory law, the moral tendency of dancing, etc. No man need fear identifying himself with a society which united discussions on metaphysics, superstition, infidelity, poetry, history, art, and every conceivable question which is worth consideration. But the time was not all given to literary pursuits. College issues were presented and dealt with, and parliamentary procedure practically studied.

As early as 1868 the Constitution-amendment fever appeared, and from that on attacks were made periodically on this venerable enemy of individual members of student societies, which has served so often to call forth both eloquent rant and ranty eloquence.

On Oct. 6, 1871, began efforts to secure a reading room, and from the seven periodicals kept there under difficulties we have advanced to over forty of last year, kept in our comfortable reading room upstairs, but kept, we regret to

say even yet, in good preservation under difficulties. In Nov., 1875, a motion was carried to establish a Ms. periodical issued by the society, the reading of which was to form part of the literary exercises at the regular meeting, and the aim of which was declared to be "the stimulation of the writing of original articles." The first paper was a fortnightly entitled "The Oracle," and the first number consisted of the inaugural of the president for that year. This periodical suffered for a while from want of breath, and although "resuscitated" in 1877, the report of that year's committee closes with regrets that "no responsive utterances fell on our expectant ears." On Nov. 3, 1882, a committee was appointed "to discuss the propriety of starting a college journal, and to prepare a scheme for conducting one." Two weeks later a report was submitted favoring a monthly and a system of editors and managers for carrying it on. This report eventuated in the issuing on Jan. 15, 1883, of the "Knox College Monthly." There is neither time nor need here for discussing the history of the "Monthly" with its troubles and discouragements. Suffice it to say that the society is now united with the Alumni Association in the government and editorial control of a Monthly second to no college paper in Canada to-day. Of this paper the President of the society is an ex-officio editor.

Many other interesting historical notes might be given of these earlier and later years. Might we be permitted to say for the benefit of the college staff that more than once the minutes record the presence of the college principal and professors, not only at public but also at ordinary meetings. The names of Dr. Willis and Dr. Geo. Paxton Young often appear with the record that they were sympathetic listeners or helpful presences from time to time.

In 1877 the society become known as the "Knox College Literary and Philosophical Society," and in 1891, "The Knox College Literary and Theological Society." Thus our work has been spreading: enthusing the best of our students; bringing itself more and more into contact with every college interest; touching on every topic valuable for a minister's training; adding year by year practical work that serves to exercise its members for the future guidance of church business, including practical study of Presbyterian

forms of procedure, and finally seeking to make our college a social factor by gathering at its periodical "At Home" the beauty, culture and refinement of the city, the presence of which is so influential in furnishing a minister with that ease of manner which will help him win his way to every heart and every home.

Such is a brief and imperfect sketch of the history of the history of the society whose praises we are here met to sound and whose interests we are here met to further. What shall we say of the prospect? One sentence will sum it all up. On the graduates now living and on the undergraduates at present in our halls depend the character and tone of the records yet to be written. There are at least three considerations that bear upon our theme and furnish material that may be utilized for the solution of the problem of the future of the Knox College Literary and Theological Society :

(a) Its institutions must and ought to receive support from all who love our college life and wish well to the means used for the development of our coming church leaders. In this Jubilee year it becomes every man who desires to show loyalty to his Alma Mater to do so not only in the general but in the particular. And the latter can be done by supporting the various instrumentalities which are designed in the interests of practical training for our ministry. We have a society which cannot be carried on without funds. We have a monthly paper which may be made a means of uniting our men in the closest of ties ; of furnishing an outlet for helpful thought ; of keeping both graduates and undergraduates abreast of current literature ; and of preserving that *esprit de corps* so essential for college life and success. The institutions of any state, or any society, are not worth the names they bear, except in so far as the individual members of that state or society fill these institutions with the forceful energy of their personal support. The institution of Knox College Literary Society, and every other practical association here, will be ineffective unless and until the zeal and enthusiasm of devout supporters supply the power, without which legislative and executive functions are meaningless and vain.

(b) Those concerned in the advancement of our society and the efficiency of its work should see to it that, as far as

possible its meetings are not only supported but improved as the sessions pass round. Every Tuesday night should be sacredly set apart for the two great meetings—that of the Missionary and that of the Literary Association. It is not out of place to say that the conception of the religious duty of every college student should include active support and positive help towards the improvement of the instrumentalities of practical college training. Mere attendance is necessary and good, but insufficient unless along with it each individual sets the task before himself of being a personal centre devoted to the societies' improvement. The true and valued member is the one who looks upon the executive as made up of accredited representatives who are to receive the inspiration of plans and discussions on the part of those who elect them to positions of trust. Woe to the society and state which makes choice of officers and then shirks the responsibility that rests upon the individual members to be in sympathetic touch, each and all, with the officials elected.

(c) No society can ever hope to prosper unless its members believe in it. This is the final and most important consideration, for granted its truth and the proceeding statements are seen to be the natural outcome. And why should not the ministry and those in training for it believe in the value of societies such as ours? Do not Christians and ministers need to be men of culture and practical power? Edward Irving won an old cobbler, who would not talk on religion, by showing a knowledge of leather, *i. e.*, by being practical and by showing ministerial delicacy of touch. Our society seeks to train men to be practical and to get a knowledge of their fellows which, next to piety, is the strongest of ministerial equipments. There is no use to-day for what a clear-headed old country minister has called "godly boobies." Somebody has asked the question—"Why is a small moiety, with no peculiar claim on society, so highly favored, taken for a while from the dust and pressure of the world, and set apart in calm retreats, that here they may have access to the best learning of the time?" And the answer given is, "Not, certainly, that we should waste these precious hours in sloth, neither that we should merely make our bread by learning; not that we should seek and enjoy it

as a selfish luxury, and, piquing ourselves on the enlightenment and refinement it brings, looks down with disdain on the illiterate crowd; but that when we have been cultivated ourselves, we should go into the world and do what we can to impart to others whatever good thing we ourselves have received."

This society, we believe, is calculated to serve the important practical end of helping men in that work of impartation. We wish to make it so, and in order thereto we seize the opportunity presented in this year of our college rejoicing, to turn attention toward the call of our Literary Society. At this golden jubilee period in our history may the increased zeal spread itself and include in its enthusiastic embrace the society whose executive officer herewith presents its claim for student and ministerial consideration and for public sympathy and support.

Knox College.

E. A. HENRY.

THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low:
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died
The answer came: "Nay; but remember, too,
God's will to do."

Once more I asked: "Is there no more to tell?"
And once again the answer sweetly fell;
"Yes! this one thing all other things above,
God's will to love."

—Selected.

TACT IN PREACHING. *

TACT means fineness of touch. It then came to signify skilful handling of any business we undertake. Wherever efficiency is shown in the discharge of any duty tact is present in one form or another. In this wide sense tact belonged to Newton in astronomy; to Lyell in geology; to Watt in physics; and to Columbus in navigation. In literature Shakespeare, Scott and Carlyle were men of tact. Tact viewed in relation to ministerial work must be considered, on such an occasion as this, in relation to some one aspect of that work. The law of tact, however, being internal and not outward and mechanical, when one form of its operations is rightly apprehended we are prepared to appreciate its working in all others. Indeed, tact is such a central matter for man that to exercise it in one point is largely to do so in all. We shall consider on this occasion tact as it is related to pulpit work.

Tact in preaching consists in skill in influencing the minds of men so as to secure on their part the discharge of their religious duties in a manner at once intelligent, vital and sustained. It need hardly be said to an audience such as I have before me that the demand for tact in the work of preaching does not discredit the necessity of Divine power to make preaching faithful. It, on the contrary, does honor to that power. A preacher like a poet must be born not made. Natural aptitude for preaching lies at the root of all successful performance of it. The preacher should feel that the special service given him to go among men is to preach "the unsearchable riches of Christ." Let it not be supposed, however, that this minute qualification for preaching supersedes the exercise of patient study of the

* An Address delivered at a Saturday morning Conference in Knox College.

best methods of preaching, and their effective application through the discipline attained by a matured and growingly discriminating experience. Aptitude is to preaching what good seed is to agriculture, whilst all the elements of ministerial training serve it as superior methods of farming do the labors of the husbandman. Both conditions must be fulfilled in either sphere of activity before the best and most abundant results can be secured.

The successful preacher apprehends for himself and imparts to others truth in its concrete, living connections. His mind cannot rest in mere formalities of truth, however harmonious and attractive they may be. He translates the abstract into the concrete, and values the formal only as it puts him in living touch with the real. His researches in biblical history serve him only in so far as they make him to live over again the life which animated their actors and gave distinction to the scenes to which they refer. Sacred geography, passing beyond names and maps and setting him down amid real scenes of land and sea, mountain and plain, river and lake, amid varieties of human custom and pursuit, renders him a veritable citizen of bible times. Grammatical studies he pursues with the view of ascertaining the conceptions and aims which are to grammatical rules what the soul is to the body. In a word the preacher, "to make full proof of his ministry," must enter into and maintain relations with the vital and ultimate contents of all the subjects upon which he undertakes to instruct the hearts and minds of his hearers. Knowledge must occupy rightly our own minds before we can effectively impart it to others. The acquisition of biblical knowledge involves the highest moral obligation, for this acquisition demands a *clear apprehension* of revealed truth. To attain to such apprehension we must guard against false assumptions and vague notions lest we should mistake the conventional for the true, the letter for the spirit, and vainly conclude that what is familiar to the ear is perceived by the mind. To master any subject, in any adequate degree, we must in the first instance cultivate the habit of clearly defining to our own minds the contents of any knowledge which we make it our duty to seek to convey to others. Accurate perception of truth refers not only to the *bounds* of knowledge but also to its *depths*. Truth must be

apprehended by us, not only in having correct ideas of the meaning of the terms in which it is embodied, but in grasping the abiding principles which underlie all the temporary embodiments of truth.

Be it remembered, however, that revealed truth has not only bounds and depths, but also inter-ramifications. It is complex in character—a body consisting of many members. Truth, having in its parts *systematic* relations, must bear to the mind not only the relation of clear, fundamental *perception*, but also of large systematized conception. Any subject to be adequately enforced by us upon others must be first grasped by ourselves, in a more or less comprehensive degree, in its systematic relations. To attain to this relation to truth, in any matured measure, requires time. Not in a day can the mind reach out and put itself in vital relation to the many sides and bearings of “the deep things of God.” A subject is only known by us in its systematic relations when our minds, so to speak, become embedded in the truths constituting it.

The evil of cramming the mind with knowledge consists in only knowing a subject at a few points. Having thus only a fragile hold of it, it soon passes from our consciousness. A subject, on the contrary, with which we are in touch in a large, rounded measure enters into the very fibres of our intellectual and moral being, determining the quality of its texture and complexion. It is thus an experienced lawyer knows law, a skilful physician medicine, a capable seaman navigation. The knowledge acquired by these remains with them as a source of progressive guidance and continuous power. They are living epistles of the knowledge with which by their aptitudes and prolonged industry and discerning experience they have become qualified to deal. In fact, every department of knowledge must be a life and not a theory would we thoroughly win it for ourselves and successfully impart it to others.

Tact is then the crown and glory of true culture, because it is the right relation of ourselves to any realm of truth in which we are called to labor. Tact, in its highest form, is a measure of a man's self-development, inasmuch as tact

consists in delicacy of discrimination and the wise exercise of that discrimination for the good of others. The term tact, instead of suggesting to us, as it ought, ideas of industry, fidelity, truth, liberty, in a word, victorious achievement in the inner man, too often sets us thinking of dexterity exercised to supplement weakness of capacity or limited resources, and shrewdness substituted for genuine ascendancy and power. Its possessor is apt to be considered as one who has the trick of making his journey by stealing a ride rather than by honest work or payment. Tact is with many conceived of as being resourceful, not through carefully developed gifts of body, mind and spirit, but through the clever use of expedients.

Opposed to this misconception regarding the true nature of tact let us bear constantly in mind that the man of tact is he possessed of delicate discrimination to see and enforce truth because holding the wide and all-penetrating relation to it which I have just endeavored to set forth. He is capable of teaching others, because touch-power has been highly and symmetrically developed in himself by prolonged, assiduous and vigilant self-culture through the right relating of himself to all truth, and especially that department of it which Providence has put in his hands to study for himself and then convey to others.

Tact involves a man's personality going into things as well as being developed by them. A rich personality, rightly developed, infuses life into all it touches. A good cook imparts something to the food she prepares which is not found in what comes from incapable hands. A farmer of tact makes two blades of grass grow where a person not so endowed would with difficulty raise one. Michael Angelo's chisel owed its magic power to Angelo's personality.

The most elementary branches of study in capable hands become poetry, as Tyndall's popular lectures on science abundantly show. Eloquence at its best is the weapon of a personality carefully developed in body, mind and spirit. The whole make-up of each of you determines the quality of your speaking. With each man rests the alternative whether in his preaching he shall become "sounding brass" or "by the manifestation of the truth commend himself to every man's

conscience in the sight of God." Remember, my young friends, speech worthy of that name requires a *man* behind it.

Take heed to yourselves and to your teaching. Speak because you believe. A man's beliefs are his convictions, produced by evidence that weighs with him on account of his prevailing disposition. A man's selectiveness in the matter of truth or error is simply a manifestation of his essential character. What a man himself is determines what his mind rejects or accepts, and this result, properly termed an influence, becomes in relation to him as a source whence others are affected, an effluence to work for their good or ill.

To preach well, live daily under the conviction that you are a steward of God, responsible primarily for the quality of your own personal character in all the elements constituting it, physical, intellectual, emotional, and ethical.

The quality of your preaching cannot be made independent of your bodily condition. The powers that go to make up our manhood, the bodily as well as the others, are of God. The laws of health must be carefully ascertained and obeyed by you would you make full proof of your ministry. This duty is not next to Godliness but part of it.

Constant intellectual discipline must also, to reach the same divinely appointed end, be maintained by you. Your ministerial work should in this respect be simply and in the best sense a post-graduate course. Read to enrich and render symmetrical your individuality, not to suppress or pervert it. Thus Carlyle read to write his French Revolution; thus, too, Coleridge read German Philosophy to meet and obtain deliverance from the errors of the materialistic thinking prevailing in England in his day. Read thoroughly such books as Job and Isaiah. Any one of these studied after the best methods of historical and literary criticism will make the book living to you and through you to your people. But remember this means work and in a pre-eminent degree is it an *essential* part of our work as ministers. When Scripture, by prayer and industry, has become yours, and more and more yours as experience enables you

more adequately to interpret it you cannot help preaching with tact in the truest sense of the word.

And then to be true men, in order to be veritably influential preachers, watch the *tone* of your daily life. Real tone can make a man laboring under the delusions of error effective often in pleading it. Many doctrines, on the contrary, true in themselves, have encountered prejudice and even rejection by the tone given them by a narrow, acerb, self-willed spirit. *Let my last word be take heed to yourselves.* Let the love of God constrain you to make the most of all the powers He has lent you for a season of body, mind, and spirit, in the light of all the knowledge you have regarding each. With this as your resolve you can make the words of Paul yours : "Therefore seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Toronto.

G. M. MILLIGAN.

Knowledge dwells
In heads replete with thoughts of other men ;
Wisdom in minds attentive to their own.
Knowledge is proud that he has learned so much ;
Wisdom is humble that he knows no more.

- Couper.

MISSIONARY.

OUR MISSION IN HONAN FROM THE INSIDE.

THE Chairman of the Editorial Committee has requested me to furnish a paper on Honan from the missionary's standpoint. The readers of the "Monthly" have already been favored with an able paper by Dr. Fraser, of Annan, on Honan from the standpoint of the outsider. This paper will naturally traverse different ground. My intention is to arrange my remarks under four heads, viz.: Our Parish, Our People, The Work, and The Outlook.

I. OUR PARISH.

Honan may be called the old homestead of the Chinese nation. It is here they emerge from the mists of antiquity as a small people within narrow bounds. As centuries rolled on, the superior race gradually enlarged the limits of the old homestead, and in order to the process exterminated most of the aborigines, and by gradual extrusion drove the rest into the hills and caves on the outermost confines, where their scattered bands may be found to this day. If we had lived in the time of Abraham, and begun a mission here, we should certainly have had aborigines skirting our field and possibly as amenable to the Gospel as the aborigines of Formosa. This province formed the stage upon which moved the scenes, the records of which all China studies as The Books. The section north of the Yellow River was especially favorable for the movements of the armies of the feudal barons, and became "the Belgium and cockpit of China." By wise counsel of Drs. Corbett and Kellogg the steps of the infant mission were directed to this section of the province as a suitable field. This advance was based on the solid ground that this region was wholly unoccupied by any other church. Here then was virgin soil and "no other man's foundation." The Canadian Church accordingly selected North Honan. But when our missionaries actually

gained foothold in the Province and had looked about, they found that, in addition to this section of Honan, a very large slice of Chihli Province was at their doors wholly without the Gospel. Thus, by only going half way to meet the outposts of their two missionary neighbors in Shantung Province, they found a field from 100 to 160 English miles wide by 100 to 200 miles long, no sparsely settled region either, but so full of people that the land cannot support them all. Truly a large field!

The land is composed of a peculiar soil, called "loess" in scientific books, and is part of an immense plain, one edge of which rubs Tientsin, a plain so flat that it might have been the alluvial deposit of some mighty stream, working through geologic ages. Between our two stations several small hills break the monotony, and far to the west may be seen the dark low line of the range beyond which lies the Province of Shansi. And what are the means of communication? The Yellow River, our southern and eastern boundary, is useless for navigation. But another stream runs by our two stations and empties into the sea near Tientsin. This is navigable for small boats, and gives us our best highway from the outside world. A tributary gives Chang-Te-fu the same advantage in this respect as our older stations, Hsin Chen and Chu Wang. But for work in the field we must betake ourselves to the *roads*. These ramify in all directions, the roots and rootlets being numerous and crooked. Much satire has been expended on Chinese roads, but during the itinerating season the roads in North Honan are really excellent, and give every facility for the evangelist to reach the people with the least possible expenditure of strength. Hence the travelling privations of the Apostle of Formosa are unknown here.

As to the climate, four of our own physicians recently presented an elaborate report on the subject. They affirmed among other things that the continuous hot weather lasts from the middle of June to the middle of August. The rest of the year is agreeable. There is always malaria as is to be expected on this flat plain with few and sluggish streams. This is not specially dangerous to adult foreigners, but little children often succumb to it. On the whole the Honan mission field may be rated as to healthiness as high as any

other in North China. Thus far the doctors. Other competent authorities, long ago declared without fear of contradiction that North China was the healthiest foreign mission field in the world ! When, however, the heat *must* be avoided, distant summer resorts are available. But not until the projected railway between Chang Te fu and Peking is built will it be easy to reach them with the least sacrifice of time.

II. OUR PEOPLE.

One who touches at an open port in a round-the-world tour cannot see their like. The docks and purlieus of sea-port towns the world over are no place to judge of the great populations behind them. To see the people we must go into the interior among the peasants, the back-bone of every country. Though the large cities are chosen as centres of work, it is not because they are hopeful ground, but largely because the village population gravitates towards the cities on business or pleasure, and so towards the missionary. The native Christians of every Province are mainly sturdy villagers. A rough estimate gives 21,600 villages to our field ! What a harvest of souls ! The extraordinary number of the people has been often remarked. One often wonders where the increase is going to land the world. The Chinese race has doubled within quite a recent period, and statisticians debate whether 300 millions or 400 millions is the sum total. This phenomenal increase is due mainly to their social system. Marriage is early and universal. Bachelors and old maids are the sole monopoly of Western lands. And then their extraordinary vitality comes in. Unsanitary conditions which would kill off Europeans like flies seem perfectly powerless to put the Chinese death-rate above normal.

Four causes, indeed, operate to check increase, viz : rebellions, famine, opium and floods and in that order of fatality to life. Rebellions are not frequent, but when they do arise over wide areas mean extermination of the defeated and reversion of the land into a wilderness. Droughts to a greater or less extent occur every year, and if severe and continuous, famine cuts off myriads. Opium, too, shortens and deteriorates the life of an ever-increasing number. Great floods destroy the homes, crops, and lives of many victims. But notwithstanding these checks, the increase

is most portentous. The arable land is fixed in quantity. How then can the increasing generation be fed? At present the land as utilized can barely support the people. What will become of the millions coming up behind? There is one hope. *The Honanese possess 21,000 square miles of coal beds.* When they develop these hitherto almost untouched treasures, and build railways to carry off the output to the markets of the world, then and not till then will the people live. Meanwhile, depending only on the often failing product of the earth's surface, countless myriads must slowly die for want of sufficient food.

Our people are then numerous, and so numerous as to be mostly poor. The description of Honan in the books as the "Garden of China" did not prepare us for this discovery, but the Garden has too many living on its produce, and besides has suffered of late years from the ravages of many foes. This fact has an important bearing on the future Church in Honan, especially from the foreign church's standpoint. Will the native church be immediately self-supporting? It were unreasonable to expect it. But says the contributor to missions, "They built their idol temples, and must also build their churches." The native Christian may well reply: "These temples were built during good times by several villages uniting, and all, rich and poor, compelled to subscribe at a rate per acre. When the half-dozen Christian families in my village shall be increased a hundred-fold, or all the people become Christians, then will we be able to build churches and support pastors, and the churches will be finer than the temples."

If the people are poor, they are ignorant also, and cannot afford to pay for the education of the young; nor, if free education were offered them, could they afford to do without the handful of fuel which even the smallest child can gather in the course of the day. Hence 95 per cent. of the people are illiterate. Converts should be taught to read and their children not be allowed to grow up in ignorance. Preachers also must be trained. Can all this be done without foreign money? This is a question already appearing on the horizon in North Honan.

As to the characteristics of our people, they do not differ much from the natives of other provinces. They display

the well-ascertained national traits: industry, economy, shrewdness, politeness, love of peace, long-suffering, stability, conservatism. Splendid material, if *christianized*. How bad they are morally and religiously may be seen in the first chapter of Romans, and the longer we live among them the further into the pit of their depravity are we enabled to look. Yes, "they are drawn unto death, and are ready to be slain:" we know it and you know it. What then? *Deliver them!* (Prov. 24: 11-12.)

III. THE WORK.

Stations: Chu Wang, Hsin Chen, Chang Tefu.

A work carried on among such a people cannot fail to be fraught with great interest, and such a people once won to Christ cannot fail to wonderfully influence the rest of the world which some day they will divide with the Russian and the Anglo-Saxon. Thus far the Mission has confined itself to—1. Evangelistic work (stationary and itinerant); 2. Medical work (stationary). The letters and addresses of our missionaries, and the reports of Presbytery to Assembly have already made the readers of the "Monthly" familiar with the details of the work in both branches. A few words may be said, however, as to the policy of the Mission thus far. The lines upon which the work proceeds have been partly laid down at the beginning by the Foreign Mission Committee, and partly deduced from the experience of old Missions in North China. There is, therefore, no startling originality to be looked for in our methods. Indeed, government by Presbytery would allow little scope for any Napoleonic missionary genius. For our policy, so far as we have one, is a consensus of Presbytery. But the avoidance of too many rules gives due liberty to the individual, and there is a general feeling that changes of policy are quite admissible if thought well and necessary.

In Medical work, the policy has been to build up a large dispensary and hospital work at the central station, or residence of missionaries. An effort is made that all benefitted bodily shall have an opportunity of being benefitted spiritually at the same time. In Evangelistic work, itinerations frequent and wide have been made, but after converts

began to be given us frequent visits to their villages curtailed the wider itinerations. Evangelistic work thus results in Pastoral work, or care of converts and probationers. Under this head the Presbytery's present policy is the non-employment of converts as preachers, etc. Thus far none of them have removed from their homes, where they are encouraged to "remain in their own calling," (1. Cor. 7: 26), and act as unpaid evangelists to their friends and neighbors. To those familiar with the large use of native agency in the Church's other Missions, this may seem a strange and short-sighted policy, but we owe it directly to the Foreign Mission Committee, and observation and study on the field do not tend to make us restive under the rule. One of the common-places of Missionary history in North China is the evil wrought at the beginning of work by the liberal use of foreign funds for the support of converts as preachers, etc., when the membership was small, and nearly all so employed. When the membership is large, however, doubtless God will set men apart for the work of the evangelist or the pastor. Meantime, though none are employed by us, the Presbytery leaves none uninstructed.

And what are the results of the work? A recent paper says the work has no marked results. Certainly our statistics are not striking on missionary meeting platforms; but to those *who leave results with God* there is no question about marked results. According to the average home view what are marked results? Is it not big figures? According to the field view? Only such things as the planting of three stations in the far interior among a hostile people, the laying of a few foundations, and the gathering of first fruits. What the character of the converts will be like is already splendidly manifest in the fires of persecution, and we have reason to hope for the same glorious testimonies in Honan as all the Church has heard of in "beloved Formosa."

IV. THE OUTLOOK.

We are as a Church single-handed face to face with a population, within Honan and without it, of ten millions, equal to two Canadas! And within geographical limits so large that, for example, the whole of Palestine might be laid down within them and turned completely round on its centre

without touching the edges ! What are the prospects ? *Every thing* is more favorable to the prosecution of the work than when we began four years ago. The people are more friendly. The officials are more candid and pronounced in favor of our rights. Workers, too, are free from the worry of renting, building, repairing, &c., which eat so much into the pioneer's time. The experience of the past, though brief, is vastly better than the entire want of it, with which the Mission began. And with such advantages, are no more young men coming out this year ? Surely God will touch the hearts of some to come to His help against the mighty. You read the list of the staff and think it large. But, without mentioning furloughs and sick-leaves (alas ! so numerous), what are they among so many ? Does the Church realize the magnitude of the task she has undertaken ? As well send one man with a sickle to reap Manitoba's broad acres. How much of the harvest would be saved ? Do we need more doctors in Honan ? Surely, seeing the doctors we have reach only one per cent. of the sick among our ten millions ! Do we need more ministers ? Surely, seeing that with our present force probably not more than 500 yearly out of ten millions hear the gospel fully enough to comprehend it !

The rich man once more fares sumptuously every day, while Lazarus full of sores, lies outside, thinking to be fed on the crumbs which fall from the rich man's table. O, Church of God ! beware lest a greater than Nathan shall say, *Thou* art the man ! O, young men who signed the pledge : "Willing, if the way be open," well for you, if you can render a sufficient reason at the bar of Conscience why you have not come. Alas for you, if you cannot, for the curse of Meroz is upon you !

Chang Tefu, China.

DONALD MACGILLIVRAY.

SIX MONTHS ON A RAILWAY MISSION FIELD.

AS an item of missionary intelligence, I have been asked to give some account of the Gleichen mission field, in charge of which I was placed for the summer by the Knox College Students' Missionary Society.

This field extends along the main line of the Canadian Pacific Railway from Stair, in Assiniboia, near Medicine Hat, to Cochrane in Alberta, west of Calgary—a distance of 195 miles. Here the railway passes through a rolling, treeless prairie until near Calgary, from which place it winds up the valley of the Bow River between beautiful hills, until by "The Gap" it enters the Rockies 30 miles west of Cochrane.

The climate is extremely dry, and sometimes very warm. The continued lack of rain with occasional hot winds caused the prairie quite early to take on a parched appearance, the dreariness of which was increased when, toward the end of July, prairie fires swept over more than 100 miles of the country along the track. The soil is good, but can be little used while the climate is so dry, unless the schemes for irrigation which are now on foot prove successful.

On this account there are few people trying to make a living from the soil. For 100 miles of the field no farm houses are seen, but at distances of from 17 to 20 miles are section-houses in which live the men employed in keeping the track in repair. In each section-house live a family and from two to twelve men according to the season. Between these are also single sections where two to four men work, living in a car on the siding. In the western half of the field there are also some employed in mixed farming, while west of Calgary there are a considerable number employed in ranching and dairying. At only two points are there villages. Gleichen, near the centre of the field, is a divisional point on the railway, having about 100 inhabitants,

and gaining its chief support from the railway and the neighboring Indian reserve. Cochrane is also a village of about 40 inhabitants sustained by the ranching country about it. Besides the men regularly employed on the field, there were for a time three gangs living in tents and cars, among whom there was some opportunity for work.

A considerable number of the people are from Ontario, but there are many from the British Isles and from the continent of Europe.

As to character, there is considerable variety. There are some most devoted Christians who do what they can to hold up the missionary's hands. There are others who, while they may be Christians, do not add much to the working power of the church. There is also a considerable number who are quite indifferent or even antagonistic to religious things. Drink has a powerful hold on many, and has brought some from high and responsible positions. For many the Sabbath is simply a day of recreation, while for others on the railway it is a work-day like the rest. Some men complain that it is the only time they can get to do their washing. One Sabbath the missionary, on visiting a railway camp, found several writing letters, some smoking or reading novels, one soling his boot, and four playing cards, and in answer to an invitation to service got an oath from one man. With some, oaths are so common that it is doubtful if they know they are swearing.

As in other missions, the work consists of holding services on Sundays or week evenings ; visiting the people in their homes or at their work ; inviting them to services, or better, to Christ ; endeavoring in all ways to promote faith in Jesus, and a holy life. As a rule the missionary was well received in the homes, and in several places experienced extreme kindness throughout the summer. Occasionally what seem discouraging circumstances are met. For example, one evening after riding nineteen miles on horseback to hold a service at a section house, I found that, of ten men in the house, six did not understand English, and three others would not attend service. However, I had the opportunity of telling Christ's love to a man and his wife. On the other hand I was

greatly encouraged when, from farm houses, section house, boarding car, and hay camp, the young people to the number of twenty gathered for our Friday night bible class.

Sabbath services were confined to five places in the western end of the field, Cluny, Gleichen, Langdon, Shepard, and Cochrane, of which no more than two could be reached on any one Sunday. Gleichen and Cochrane have good Sabbath Schools conducted the whole year. During the summer, Gleichen had a weekly prayer-meeting, Langdon a weekly bible class, and Cochrane a monthly missionary meeting.

Besides these places services were held at ten other points—some only once in the summer, and others as often as five times. At these the attendance was from two to seventeen. Some of the men preferred staying in their rooms or sitting by the railway to attending service, while others attended in their shirt-sleeves as they had come from work. The minister had also to perform the duties of precentor and deacon, and occasionally to make himself heard above the prattle of a child who did not hear a minister more than two or three times a year.

The size of the field entailed considerable travel, which was accomplished by train, on horseback, by driving, by walking, or on a hand-car. In all more than 6,300 miles were travelled on the field, about 5,500 miles being by train, and the greater part of it between the hours of 10 p. m. and 4 a. m.

On the whole, great joy was in the work, especially in personal dealing with souls, which by the spirit's power was blessed to the quickening of some, and the salvation of at least one. Unto the Lord be praise for opportunity to do His work in destitute parts of our country.

Knox College.

R. A. MITCHELL.

BIBLE STUDY.

Witnesses for Christ.—Isaiah 40: 12, "Ye are my witnesses, saith the Lord, that I am God." John 15: 27, "Ye also shall bear witness because ye have been with me from the beginning."

When a case is pending in a criminal court, the defense usually pursues the following course of procedure: (1) Claim that the accused is innocent; (2) Produce evidence to establish this claim; (3) If the evidence for the prosecution is too strong, invalidate the character of witnesses; (4) Failing in all else, plead for mercy.

Manifestly a great deal depends on the character of the witnesses. Full acquaintance with the facts they must have, but behind this will lie their personal character, constituting the value of their testimony.

In these two passages, the duty of witness-bearing is exhibited very conspicuously. In Isa. 43, the God of Israel institutes a great assize and summons his enemies, that in their presence his servants may establish his character and claims.

In John 15, our divine Lord, in view of his near departure, commissions his disciples to take up his work and bear witness for Him before the world.

By these considerations the importance of witness-bearing is indicated and emphasized. Two questions here emerge:

I. What is the nature of the testimony? The whole content of divine revelation. The being, nature and character of God. The origin, present possibilities and outlook of man in his relation to God. The "whatsoever I have commanded you" (Matt. 28: 20) is to be declared without addition or abatement, and so taught as to lead men "to observe all"

these things. Then, too, this is to be accentuated by the conviction and experience of the witnesses. In Isa. 43, Israel had abundant experience of the truth of God's word, and John 15: 27, shows that the disciples have been in Christ's training school with Him "from the beginning" for this very purpose. This is the testimony to be borne to-day. Personal experience of its power, and the cumulative evidence of eighteen centuries of triumph, should give it potency for good.

II. How is the testimony to be borne? By word, act, and all the influences of life, always and everywhere.

By word. What would be thought of a silent witness in a court who would not open his lips on behalf of his friend? How many are there in the Church of Christ silent about Him? How many opportunities for such service must be accounted for by and by? How is it to be done? One short sentence from God's word on the lips of *Staupitz* led Luther to the light and gave the Protestant Reformation to the world.

By act. Men weigh our words by our acts. Many do not go to God's word to learn what Christianity is but simply take account of the characters of professing Christians around them. On this ground they reject Christ. Here is where the witness-bearer is tested. What is the value of his testimony? Awful thought! To give the enemies of God an opportunity to blaspheme.

Influence—Who can estimate its value? The quiet, unobtrusive influence of Livingstone's daily life led Stanley from atheism.

Witness-bearers for God, what is the character of the testimony borne? False or true? Press the evidence truthfully and earnestly till the guilty are constrained to follow the final course and plead for mercy. Let the door be open.

W. G. H.

OUR COLLEGE.

THE MONTREAL DEBATE.

ON Friday evening, Dec. 7th, took place the third important meeting of the session. Two months ago we had our Commencement Exercises and Jubilee Services; a week ago was our Public Missionary Meeting, and on Friday last the above Public Debate.

At the first meeting our professors and other esteemed fathers in the church were upon the platform, and among those who delivered addresses were men ripe in experience and skilled in dialectic, such as President Patton and Hon. Edward Blake. Of the second, the name of 'Goforth' is sufficient to designate the interest and importance of the earnest words which were spoken by him. But on the third occasion two of the collegians from Montreal Presbyterian College, Messrs. Gordon and Gilmore, in return for like fraternity of last year on our part, took the platform to engage in forensic struggle with Messrs. Faskin and J. H. Brown, of Knox. 'Is the Anglo-Saxon race destined to retain permanently its position as the leading factor in the progress of civilization' was the question at issue.

The men debated it with all the earnestness of the ancient rhetoricians. One could not distinguish their sense of responsibility from that which would characterize a Patton against Briggs, a Blake against Chamberlain, or a Goforth for poor Honan.

To the above question the men from Montreal, with the true spirit and power of orators, responded yea! While the men of Knox, with equal decision and earnestness, said nay! Mr. Gordon, in leading the affirmative, made a very favorable impression. He is above all things a fair and square man. If he were with us he would be a general favorite and receive like honors to that given him by his own Alma Mater. He has a free, persuasive address, and if he and his colleague

were at any disadvantage it was because their arguments were not so novel or even as concise in form as their opponents'.

He said that he would argue from the history of the past and the science of the present. He found the Anglo-Saxons in the 5th century only a weak tribe in Germany. Yet they even then possessed those traits of character, such as bravery, perseverance, love of liberty, etc., which enabled them to rise from obscurity, surmount all difficulties, and assume their present position. Their history is like the little stream, which starts from the mountain side, not to be dried up with the summer sun, but enriched by tributaries, overcoming all barriers until it finally flows with unrivalled power on to the ocean. The method of the Saxon conqueror has ever been to bestow the honor of civil liberty upon his subjects, resulting in the colonists being bound together, and at the same time capable of self-reliance and resource. The science of the present shows the Saxons to have no rival in colonization. America has extended her sphere tenfold and Britain acquired more territory than all other nations combined. She has not lost her power to colonize. Her language is the language of the commerce of the world, rising rapidly from fifth to first place. She is thereby the educator and at the same time the receiver of acknowledgment and sympathy from the nations of the world. There is no sign of an opponent to subdue her. A virtuous one would not because there is no motive. A vicious one dare not attempt it. No people ever were endowed like them, as they possess the three-fold fibres of strength which belonged respectively to Rome, Greece and Israel—strength of organization, power to impress civilization and pure domestic life. Nothing but the God of nations can turn aside this power and her career is too true to the divine trust for such to happen.

Mr. Faskin led the negative in the interest of Knox. His style is too well known to require comment. He at once proceeded to analyze with a master's hand the properties of the resolution. He laid down the principle that human advancement has ever been along the line of struggle. This will continue or else stagnation will come. There is a distinction between race and civilization. History has seen

nations who were in the vanguard fall yet handing on their civilization. It is not wrapped up in the fate of any particular nation as *e. g.* Rome, which was powerful when the Anglo-Saxons were barbarians; Greece, when Rome was almost unknown. It would be unwise then to limit the future. A language stands in sharp distinction also from a race. The Latin language lives to-day in the romance languages, though the race has passed away. The thought which becomes embedded in a nation's literature becomes the property of all succeeding nations. The great principle of liberty is embodied in the Saxon literature which will insure its permanence. The Saxon literature can never die. It is not even necessary to show that the Anglo-Saxon race will die out. The affirmative have lost their case as soon as it could be shown that a peer is found, he: day of leadership would then be gone.

England's position depends on her commerce. Every new highway of traffic which is opened up weakens her, as the Suez canal has proven. England has been the great 'middleman' between India and the Euporean nations. But she is no longer the storing agent. A short route enables goods to be shipped directly and England is the loser. In the fourteen years prior to 1885 her trade with India has fallen from 52 to 36 per cent. The tendency of the colonies is to trade directly with foreign nations, as the Ottawa conference shows. Germany and France, through jealousy of England's position, are bending their energies to become her rivals. England is hereby teaching the world the industrial habit and will soon have to reckon with her own pupils.

But it is in America that the battle will be fought. Here are signs of danger. Her ideal is a material one—a love of mammon. Her day of test is at hand. The public land will be all exhausted by the end of the century. The foreign element is dominant in morals and crime. Assimilation is the only safety, and this must necessarily be slow, and at best fatal because of diseased matter. Other problems are taxing her strength and the centralization of wealth on the analogy of history gives sufficient warning. Egypt fell when 97 per cent. of its wealth was held by 2 per cent. of its people. Babylon, Persia and Rome fell under like conditions. In England to-day $\frac{1}{4}$ per cent. of the people hold all the land,

and 65 per cent. of American wealth is held by a few capitalists. The effects are significant because the causes are here.

Mr. Gilmore followed on the affirmative and showed himself to be a skilful debater. He questioned the statistics of the negative re the Suez Canal and quoted others favorable to himself, claiming nevertheless that the dispute did not effect the question since Britain was still far ahead. He replied to the statement that the jealousy of other nations was a danger to England by stating that her insular position would ever mark her independence, and even if sister nations should boycott her she could get full supplies from America. He considered that the argument of the negative re the absorption of crown land argued for the affirmative, showing Saxon colonization power.

As positive proof he contrasted the conservatism of Britain with the radical politics on the continent. God has reserved England like an Elijah when Italy, Spain and France were false to Reformation light. The late victory in the United States over Tammany and its arts is a bright omen of what Saxons who hold the balance of power will accomplish. The Saxons are to-day foremost in missionary enterprise and philanthropic schemes, whose platform continues to be the Fatherhood of God and brotherhood of man. Hence there is sufficient ground to affirm that this race is destined to maintain her position as the leading factor in the progress of colonization.

Mr. Brown then follows. After a brief skirmish he at once entered the affirmative stronghold by stating that their facts had been well stated and were generally correct, but their interputation of these facts entirely wrong. To begin the history of the Saxons at the 5th century cannot be maintained. They must be traced to the time of Tacitus, and are then found to be not of the character ascribed to them in later years but very much like the American Indians. The so-called mysterious potency inherent in the race he showed from the ablest authorities to be a myth. He also traced the Anglo-Saxon history to show that its vital centre was Christianity. This force is not local or peculiar to this race alone. It can act on other races. A nation whose God is mammon thwarts the influence of this, her strongest force, and decay will follow. On the other hand when nations

enter into the same heritage of Christianity, the cause being applied which had brought blessings on others, the like effects will be produced. He charged the affirmative with confining their view to Europe and America. The rivals are not to come from these but from Asia and Africa. Apply Christianity to the millions of China, India, Japan and Africa, and who dare limit results? Japan as yet has only assimilated the externals of our civilization and mark her prowess. Imagine China invigorated as Japan has been: this is a probability. Africa was once a leader in civilization. Why not again as Carthage and Egypt? He concluded by showing that the true function of the Anglo-Saxon race was not to supercede but to educate, making others not only peers but successors in the vanguard of civilization—the 'one far off, divine event to which the whole creation moves.' Instead of one nation there will be a sisterhood of nations bearing the light of civilization; no longer a lone star but a constellation, with the Anglo-Saxon light even pale before the purer, clearer light of another. History has shown that when a nation's work is done it passes away.

In the five minutes Mr. Gordon had to reply he made good use of his time. Even in the time of Tacitus the Saxons were superior to other tribes. The church has influenced other nations of Europe and yet they cannot compare with Britain. England may be the teacher of nations but it is folly to think that any majority of pupils will surpass the teacher. If the world becomes civilized and the Anglo-Saxons have been the means, the case is clearly for the affirmative.

Dr. Milligan who was in the chair then made a lengthy review of the arguments. He considered that the negative had won the debate when they established the position that a particular form of government is not necessarily identified with the progress of civilization. He thought that the line of argument adopted by the negative throughout was correct, ruling that 'permanently' was a long time, and that as soon as a peer arose leadership was at an end. He paid a high tribute to the eloquence and power of the various speeches.

A. L. B.

CORRESPONDENCE.

A CIRCULATING LIBRARY.

I should like to emphasize what was so well said last month on the subject of a circulating library by Layman. About two years ago the present writer suggested at an Alumni supper this very identical thing, when the late Prof. Thompson, the irreparable loss of whom we all most deeply mourn, was present. The same suggestion was made to one or two members of the Senate, and to the librarian, Mr. Martin, who, as I understood him, actually brought it before the Senate as a body. It also occurred to the thoughts that it would be well for the librarian, during the meetings of the Alliance of the Reformed Churches, to consult on this subject with some brethren and professors from other lands and colleges, which was recommended, and I think done. The thing is an accomplished fact, within limits, in other colleges. My point of view at the Alumni supper was that the commonly deplored want of interest in the college by many who had graduated years before, might be largely cured by making the theological library within the halls of Knox, to a yet wider extent, a benevolent institution. It would thus keep former graduates in touch with their Alma Mater, and be a feeder of the brains of the ministers scattered far and wide over our Province or Dominion, and, indirectly, of the many hearers who wait on them, and thus help build up strong men in intellect and character and grace in our fair land. This aim is patriotic as well as christian. This subject is of vast importance and worthy the mature and earnest consideration of those in authority. As this note deals with suggestions, with all deference, I would say it might be to the unspeakable advantage alike, of some one of the respected professors were he to go into residence in the college, and of the students who are cenobitic. There is a culture of manners of very great importance, which by no means necessarily comes from attendance in the class-rooms, and through ordinary intercourse with fellow-students, all important as

this latter is from many points of view. It was Dean Swift, if the memory here is not treacherous, who said that no amount of genius or power of divination or intuition will help you in the least if asked in company to *cæve*.

No doubt many will remember what is said on this subject by Dr. Thos. Guthrie in his autobiography. "Short of moral crime, nothing is more offensive in a minister than vulgarity; unless, indeed, it be when they swing over to the other side, and we have vulgar gentility and a pompous affectation of high breeding." Finally, he says, "might not the churches learn to supply what is lacking in the education of their ministers, and see that all of them learn, as Peter says, to be courteous." However, that manners maketh the man does not need to be argued in the Monthly. Any one who happens to know the advantage of the students and dons dining together at Oxford, and the general atmosphere of the stately dining-hall of a college there, will fully appreciate what is here suggested as a desideratum. But this is incidental. If a professor were in residence, with a janitor of ordinary intelligence under his direction the work of sending out the books when applied for, would probably not be greater than would be willingly undertaken for the sake of the great and worthy end to be accomplished. Meantime, it may be pointed out, a mechanics' institute and circulating library can easily be founded anywhere in Ontario. In our purely rural neighborhood, as last year, we are to spend again one hundred dollars on books. As I am a director, and consulted upon the choice of books, I have no hesitation in recommending such books as 'Lux Mundi,' 'The Ascent of Man,' 'The Ascent of Faith,' and 'The Place of Christ in Modern Theology.' We have one reader here, only a quarryman, who says there are books no better than pipe-lighters. And the number of readers is increasing. Is the pulpit making as rapid advances in intelligence as the pew? many of the most capacious heads and hearts are asking. It is in the interests of Knox, as well as of those of her graduates and others, that I desire heartily to endorse in these few words, what was, I repeat, so well said last month on this very important subject by Layman.

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The attendance this winter is larger than ever before. Forty-eight students are enrolled.

An attractive feature of the "Theological and Literary Society's" programme for this winter is a study of Dante's "Divina Commedia."

Our students have for several years supported one of their number as a missionary to Labrador. The field is an interesting one. The reports for the past year are encouraging.

The call of Rev. D. M. Gordon, B. D., from the pastorate of a wealthy and prosperous city congregation to the professorial chair of "Systematic Theology and Apologetics" means much, we confidently anticipate, for the future welfare of our college.

We shall not soon forget our late beloved Principal, Rev. Dr. MacKnight. He was a noble representative of the Kingdom of Heaven. He was distinguished, in a remarkable degree, by profound scholarship, exalted piety, and overflowing charity.

The Inter-Seminary Missionary Alliance, so closely akin to the Student Volunteer movement, held its fifteenth annual meeting November 1st, in Springfield, O., with about 200 delegates in attendance and representing 35 theological seminaries. It was reported that Princeton leads in the number of students and in the number of volunteers; McCormick takes first rank in the number of missionaries sent out during the last three years; while the Western, of Allegheny, leads in the matter of giving; with only 96 students, it contributed \$1050 to foreign work. All the reports were hopeful and inspiring.

LITERATURE.

JEREMIAH, PRIEST AND PROPHET. *By F. B. Meyer, B. A. 12 mo., cloth, 200 pp.; \$1.00. New York, Chicago and Toronto: Fleming H. Revell Co.*

Until recent years there was indistinctness in our conception of the person of the O. T. prophet; modern study, whatever else it may have done, has made him stand out clearly a man like ourselves, subject to the same hopes and discouragements, and moving about in the activities of life like other men. Meyer's works have helped to bring the O. T. heroes down out of cloudland into the realm of human life and action. The book before us is no exception. The author introduces Jeremiah to us, young, sensitive, shrinking, yet called of God to deliver the message of judgment to his own nation. He speaks of the general influences, that helped to mould the prophet's character, and tells of the special preparation for his public work. In beginning his ministry, the prophet is pictured as standing almost alone in protesting against the formalism of the people and against the alliance, which the court of Judah was seeking to form with Egypt. Throughout the book the author puts side by side with the prophet's sensitiveness his constant steadfastness to his message; everywhere is pictured forth the beautiful combination of strength and tenderness,—even while Jeremiah weeps for his nation, he is strong to utter faithfully Jehovah's frequent warnings, and to depict the impending judgments.

This study cannot be said to be in any sense critical—indeed the author occasionally shows his lack of sympathy with the higher criticism of to-day; but it is surely practical and devotional. The underlying history is that of Jeremiah and his times; but everywhere it is applied to present-day needs and duty. One rises from reading this book with the feeling that he has been in a pure and invigorating atmosphere.

THE MEETING-PLACE OF GEOLOGY AND HISTORY. *By Sir J. W. Dawson, LL. D., F. R. S. Illustrated. 12 mo., cloth, pp. 223. Fleming H. Revell Co. Price \$1.25.*

If any man has come to look upon science as another name for infidelity then he ought to read the above work or others of the same class. It is a readable, profitable book. We sat up late to finish it, as people sometimes do when they are reading a novel, and we felt the better of it when we were through, as people sometimes don't do when they have read a novel.

"The object of this little book is to give a clear and accurate statement of facts bearing on the character of the debatable ground intervening between the latter part of the geological record and the beginnings of sacred and secular history," so says the preface, and it is not too much to say that the book fulfils the object thus set forth. Since reading the volume we have been thinking of buying a spade and starting out somewhere to dig for "old men of Cro-magnon" who

lived before the flood, with the hope that in case we should not find any of them we might come across some "letters of Tel-el-Amarna" written about a hundred years before the Exodus.

We give three short quotations from different parts of the book to indicate its tone:—"The earth has indeed, especially in our own time, and under the impulse of christian civilization, made wonderful revelations as to its early history, to which we do well to take heed, as antidotes to some of the speculations which are palmed upon a credulous world as established truths."....."It is somewhat rash to carry back the chronology of Egyptians and Babylonians to times when, as we know on physical evidence, the Valley of the Nile was an arm of the sea, and the plain of the Euphrates an extension of the Persian Gulf. It is fortunate for the Bible that such assumptions are not required by its history."....."Enough has been said to indicate the remarkable manner in which the history in Genesis has anticipated modern discovery, and to show that this ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism."

THE LAST OF THE PROPHETS—JOHN THE BAPTIST. *By Rev. J. Feather.*
Edinburgh: T. & T. Clark; Toronto: Fleming H. Revell Co. pp. 157. Price, 70 cents.

We suppose that many of our ministerial readers have preached a sermon or sermons on the life and character of John the Baptist. If so they will have been struck, in preparation, with the comparative scarcity of material wherewith to work. It is not merely that the gospel notices of this great man are meagre, but comparatively few of our Bible students and writers have made his life the subject of special study and composition. And yet it is a splendid theme. "Among them that are born of women there hath not risen a greater than John the Baptist." We have, to be sure, the scholarly work of Dr. Reynolds on "John the Baptist," and studies of greater or less thoroughness and value in the various "Lives of Christ," (among which should be specially mentioned Edersheim's chapters on John—among the best in his book). At the same time the amount of available literature is small enough to make us welcome eagerly a worthy study of the life of the "last of the prophets," when such appears. We have such a worthy study in the work which lies before us.

It is a new volume in the admirable series of Hand Books for Bible Classes, edited by Professor Dods and Dr. Whyte and published by the Messrs. Clark. The author, Rev. J. Feather, of Croydon, is not so well known as some of the other writers who have contributed to this series, but he has produced a book which is worthy of its place. The style is lively and picturesque, with much poetical and other quotation and abundance of illustration. Indeed the illustration is so abundant that the figures rather crowd one another sometimes and are in danger of becoming mixed. But better than brightness of style, there is evidence of careful study and discriminating insight. Notable examples of this may be found in the discussion of the meaning of Christ's baptism by John, and in the account of John's despondent message to Jesus from prison.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. *By Professor A. B. Bruce, D. D.* Edinburgh: T. & T. Clark; Toronto: Fleming H. Revell Co. Pp. 404; Price, \$2.50.

Some reviewer has said that Dr. Bruce's book would be read if it were the most orthodox book of the year. The saying suggests a truth, a falsehood and a matter of doubt. If it implies that strictly orthodox books are not much read that perhaps is a statement which needs to be proved. If it suggests that Dr. Bruce's books are readable, that is undeniable. If it suggests that the book before us is unorthodox, that, in any serious sense, must be denied.

Too much cannot be said for Dr. Bruce's style. His English is as direct and vigorous as his thought is independent and stimulating, and both of these have their share in making his books so interesting. It is not only an unerring choice and arrangement of words that enables one to follow his works so unwearyedly, there is something in the ideas as well. There is an interest in travelling through an unfamiliar country where each turn awakens a feeling of wonder as to what may be beyond, which cannot be experienced by one who walks a well known road. So although a treatise whose conclusions are perfectly well known to us from the beginning, and whose object it is to make these conclusions strong, may not be devoid of interest, it cannot be so exciting as a book, in reading which you cannot feel sure at what moment you may be asked to reconsider some old-received view, or to pass judgment upon some new view held out for your consideration. Professor Bruce's readers know what this excitement is.

The work before us exhibits its author's well-known peculiarities. Nothing is taken for granted. We must go back to the sources for everything, and unfettered by dogma, formulate their teaching for ourselves. All words which have become familiar and technical must be inspected and tested as to whether they have any meaning and whether their received meaning is the true one. If you hold doctrinal theories, which you have reason to believe Dr. Bruce also holds, yet you will find all that can be said by an opponent listened to with courtesy, and all allowance made for whatever is reasonable or strong in his position. Often you are led along in suspense and trembling lest you should find foundations upon which you had been accustomed to rest undermined; and at last, after all sides of the question have been looked at, with delight and almost with surprise you find that you are standing on the old foundations still, and if they do not seem quite so broad as they used to be, at all events you think to yourself "I have seen the worst, and what I have beneath my feet is solid rock."

The present work is a companion volume to *The Kingdom of God*, and is to be followed by another on *The Epistle to the Hebrews*. It consists of twenty-one chapters, in the first of which the sources are treated of. Here it will appear that the author proposes to confine himself to the four great epistles, Galatians, First and Second Corinthians, and Romans, not only because they are universally acknowledged as genuine but because they contain all that is vital to the study which our author has set before him. This is followed by a very suggestive chapter on St. Paul's religious history, and then follow sketches of the

Epistle to the Galatians and the two Epistles to the Corinthians. Then Romans is taken up and its aim is discussed in Chap. 5. Chapter 6 contains a superb analysis of the train of thought to be found in this great Epistle. The remaining chapters treat of various doctrines as these are stated or developed by the Apostle Paul. The Doctrine of Sin, The Righteousness of God, The Death of Christ, Adoption, The Law, Election, Christ, The Christian Life—these are a few of the subjects which are treated. On all points it is evident that a very thorough and careful induction has been made, and whether one agrees with all the conclusions reached or not, at all events he will feel that he has been dealing with an honest man whose supreme desire it is to arrive at the truth. Nor will most of us find it necessary to change many of the views we already hold in order to harmonize with Dr. Bruce's conclusions, rather we will feel, after following his investigations, that we hold our own views more intelligently and strongly than ever before.

A most interesting chapter is that on the Death of Christ. While Professor Bruce's interpretation of St. Paul's teaching on this all important theme is conservative and "sound," he adds some striking and valuable words of instruction as to the way in which Christ and Faith in Christ should be preached.

Not less interesting is the chapter on Christ, where St. Paul's teaching as to his nature is most admirably handled.

We have found useful matter also in the incidental proofs of the genuineness of the Epistles and the historic reliability of the Book of Acts.

We have at the close a Supplementary Note treating of the Teaching of St. Paul compared with the Teaching of our Lord in the Synoptical Gospels. It is pointed out that the chief point of contrast is in regard to the atonement, and it is shown that while there may be a surface divergence of statement, there are not two theories of salvation presented--one *auto-soteric* and the other *hetero-soteric*. It is suggested also that more attention than it has yet received deserves to be given to the adjustment of our doctrine of Atonement to the general order of the world.

THE MISSIONARY REVIEW OF THE WORLD, for January, is to hand. Its notable feature is an outlook upon the missionary world for 1895. Men who know the fields write of Arabia, Persia, India, Siam, Thibet, Korea, Japan, Africa, Papal Europe, Germany, South America, China, Burma, Turkey. The other departments are full and interesting as usual.

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The February MONTHLY will contain an elaborate paper on the Diseases of the Bible by Dr. John Ferguson, M. A., of Toronto.

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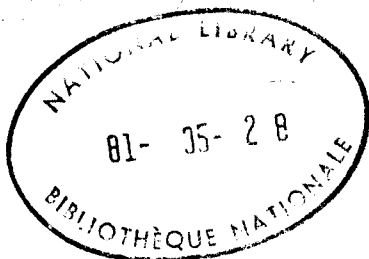
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