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ANTITHEISTIC COSMOGONIES COMPARED WITH
THE DOCTRINE OF PERSONAL CREATION.

THE creation of the Universe is a fundamental truth of religion. It cannot be accepted without acknowledgment of our just relations to Deity ; and it cannot be rejected without denial of all that is precious to the believing heart.

We propose to attempt a demonstration of this truth by a natural course of reasoning. Without any appeal to the Scriptures, or even to the direct proofs of Philosophy, we shall endeavour to establish the fact of creation by showing that all theories which conflict with it are untenable.

We take it for granted that the Universe exists, with all its magnitude and sublimity, order and beauty. Now whence is it ? What is the origin of these wonders and glories ? All the answers which have been given—and, we believe, all which can be given—to these queries, may be reduced to four.

There is the theory of *endless succession* which regards each generation or cycle of being as one link in an unmeasured

chain, which has had no beginning, and which shall have no end. This notion sets aside creation by denying that the Universe ever had a commencement.

Then there is the theory of *progressive development*, which supposes all existing substances and forms to have been gradually evolved from one simple and vastly extended material substance, by the force of innate and eternal tendencies and laws. Allowing the existence of the original substance, this theory makes the Universe to be self-created. It is the most philosophical expression of Materialism.

A third theory is that of the *pantheistic substance*, differing from the last mentioned, in holding that the various objects of the Universe are not parts, but merely manifestations of the original substance, and that this substance of existence is not material, but spiritual. All things are phenomena—or forms of thought—arising in the unconscious Divine mind; which, however, attains to conscious intelligence in man.

The only remaining theory is the doctrine of *creation by a personal Deity*, who is ever present and active throughout His works, yet distinct and separate from them.

We do not say that no other doctrines have been devised than those now enumerated, but we assert—what we believe investigation will sustain—that all cosmogonies which differ from these may be reduced either to a modification of one, or to a combination of more than one, of these four general theories, of *endless succession*, of *progressive development*, of the *pantheistic substance* and of *personal creation*; and we propose to show that the first three are untenable.

1. The notion of an endless succession of existence is one inconceivable in itself. It is possible for the mind to go back from one cause to another and from that to its predecessor and so on till the view is lost in the retrospect, yet still we ask for some *original* cause. We may return through generation after generation, but we expect to come to Adam at the last, and to find him formed by the hands of God.

Should a chain hang from Heaven, the links of which we might trace till the sight of them was lost in the blue distance, we could not resist the conviction that it terminated at some point where it found support. It may, indeed, be said that

what we cannot conceive may yet be possible ; as, for example, the infinitude of space, or of time. This is true ; yet, undoubtedly, some things are much more inconceivable than others, and, in the comparison of ideas, philosophical probability rests with that conception which, while it satisfies the problem, is less complex. The assumption of a fixed starting-point of successive and finite existence is more agreeable to reason than the contrary supposition, even though it be impossible to comprehend how that point is self-sustained.

But a more weighty objection to the hypothesis of an eternal procession of finite causes and effects is that this theory leaves unaccounted for the *wisdom and skill* which the Universe everywhere exhibits. How admirable are soils, climates and seasons, and the internal structures and capabilities of seeds and plants adapted to one another ! And how wonderfully are the physical constitutions and powers of animals fitted to their continued substance and propagation, growth and enjoyment ! Here are some of the minor evidences of design. This wisdom resides not in the earth, in the plant, in the animal ; yet these, and their capabilities and qualities are all that is given to constitute the chain of being. If the Universe be eternal, this wisdom is eternal too : nay, it must have existed before that which had no beginning, otherwise the designing cause would be no more than contemporaneous with the designed effect. To suppose that this wondrous, complex and beautiful Universe, on every part of which there is the impress of mind and thought, has existed thus from eternity, is no less absurd than to hold that chance at some past period had brought its order out of chaos.

This theory, moreover, is irreconcilable with facts. We know that races of beings now exist which are not the successors of numberless generations like them. In proof of this we shall cite but one example : Geology tells of periods in which man was not a dweller on this earth, and indeed of more distant times when neither animal nor vegetable existed on our planet. The different strata of the earth's formation indicate successive epochs at which new forms of organic life were introduced by an intelligent power. And the creations so separated correspond remarkably with the works of the various Mosaic "days." It is the teaching of Geology that the human race has existed only for a few thousand years.

Moreover the present condition of mankind points to their origin at a very remote period. The comparatively recent progress of art and science; the very partial occupation of the globe by our constantly multiplying race; and the inconsiderable improvement which the world has hitherto made in civilization and the refinements of life all confirm the fact. So, also, the histories and traditions of all nations tell of a first father, created, not begotten.

For many reasons, therefore, we reject the hypothesis of an endless succession of existence.

2. That of progressive development is equally unworthy of credit. This theory was promulgated in various forms by ancient philosophers according to their crude ideas of nature, but in our own age, as became the scientific character of the times, has been more minutely and systematically set forth.

The French philosopher, La Place, in his nebular hypothesis, undesignedly furnished a foundation for its reconstruction. Observing in the celestial heavens bright cloudy appearances, which telescopic vision could not resolve into clusters of stars, he conjectured that these "nebulae" were substances out of which worlds are gradually being formed. Further reflection led him to believe that our own solar system was at one time an indefinitely rarified and intensely heated body of nebulous matter, incalculable in extent and revolving according to certain centripetal and centrifugal laws around a fiery nucleus. From this great blazing and whirling cloud he supposed that our system might have been evolved by the operation of known causes. These conjectures were purely astronomical and were intended to explain the original formation both of our planetary system and of the whole stellar Universe.

Others, however, and in particular the author of "The Vestiges of Creation," a book published anonymously, took the ideas of La Place and have grafted quite different ideas upon them. To use their own terms they suppose that certain inorganic particles of the fire-mist had in them the power, after the different worlds had assumed shape and become fit for living inhabitants, to construct themselves into various organic bodies, vegetable and animal, and that the process thus begun resulted in the successive appearance of new species of organic beings. The

author referred to maintains also, just as later "evolutionists" do, "that the simplest and most primitive type"—(or organism)—"gave birth to a type superior to it in compositeness of organization and endowment of faculties, and this again to the next higher, and so on to the highest;" which last is the rational and moral human being.

In respect to this fanciful hypothesis—which might be regarded as an ingenious speculation were it not impious and atheistical—we have three remarks to make.

First, it does not remove in the least the necessity for an all-wise, and almighty designer of the Universe. Conflicting with Biblical statements, it represents man as developed from an inferior order of existence, and not as formed directly from the dust of the earth and in the image of God. In this it is false, though, perhaps, not absurd. Beyond this it is self-contradictory when rejecting an intelligent first cause, and the continued presence of Divine providence. For nothing less than the exercise of infinite wisdom, of absolute fore-knowledge, of boundless power and skill, could account for that all-producing nebula, so inconceivably vast, so pregnant with suns and worlds, and so pervaded with principles of order and adaptation, of beneficence and beauty, of life and activity, and even of the high attributes of rational and moral beings. Nor could it well be admitted that the benevolent author of [such an incipient creation should, immediately after its formation, withdraw from it His presence and His care.

In the *second* place, we may state that the nebular hypothesis of La Place, regarded as an astronomical theory of the first construction of solar systems, is generally accepted as a highly probable speculation. It accords with known facts and laws: nor does it conflict with the Mosaic account, provided we take the term "day," as used therein, to signify, not an ordinary day, but an indefinite period of time. And if this explanation be not received, there are others harmonious with the theory of La Place, and satisfactory to the ablest theologians.

Finally, we remark that nothing could be more entirely without evidence, nor could anything be more contradictory to the teachings of science, than that idea of progressive development which has been built on the nebular hypothesis. It is, therefore, rejected by the best scientific minds of the age.

It assumes that there is such a thing as spontaneous generation ; that the lower species of plants and animals are gradually being transformed into the higher ; that the principle of life is the offspring of purely inorganic forces ; that mind and spirit are ultimate results of material combinations ; and other notions ; all of which are not merely unsupported, but directly contradicted by the observations and deductions of science.

3. The only other cosmogony whose falsity remains to be seen is that of the pantheistic substance. This theory refers all phenomena to one essence, denying the existence of every other, and avoids the grosser absurdities of Materialism, by making this substance more or less spiritual. By giving it the attribute of intelligence some adequate origin is supposed to be provided for the order and beauty of the Universe.

The suggestive ideas of this system have been entertained by speculative minds of all ages, ever since the dawn of philosophy. Among the ancient Greeks and the modern Hindoos they have resulted in a deification of nature, the more intellectual among them holding to one great Being, out of whose bosom all things have been evolved, and to which they return, by necessary laws and sequences ; the less enlightened bowing at the shrines of various deities, each of whom represents some single natural influence or power. But modern Pantheism is the most subtle, logical and consistent exhibition of that system which ascribes all phenomena to one substance. In this form that system appears purged of all absurdities save those which are essential to it.

According to Pantheism, the Universe with its parts is simply the varied manifestation of God, having in itself no substantial reality. Its changes indicate—or, if you please, constitute—the orderly successions of thought in the Divine mind. The only finite object which has real existence is the human soul ; but this is not an individual and separate thing ; it is merely a conscious particle of the unconscious and infinite substance, out of which it has arisen, and into which it shall shortly sink again.

The natural consequence of this system is the deification of humanity as the noblest expression of the self-existent and absolute being. Man becomes the only recipient of man's worship. Hence those who practically carry out pantheistic views either give what homage they have to great men and dis-

tinguished heroes, or else they make the temporal welfare of our race the professed end of their highest aspirations.

With the Anglo-Saxon intellect the simple statement of this theory generally ensures its rejection. We have no doubt that most of our readers are prepared to say that Pantheism is no better than pure Atheism : nay, it is Atheism disguised, and small reflection is needed for its unqualified condemnation. It contradicts the irresistible conviction of human consciousness that man has separate personal existence, making him only a point or particle of the universal substance. It ignores all moral ideas and sentiments ; since sin, the act of free individuality, and responsibility, the obligation of the inferior to the infinitely superior being, alike become impossible. It denies an incontestable principle of mental science that self-consciousness is the attribute of every rational soul, calling us to believe in a substance mightily endowed with intellect, yet ignorant of its own existence. It contravenes the testimony of our senses and the necessary belief of our minds that matter has substantial entity and is something entirely distinct and different from spirit, and the manifestations of spirit. It sweeps away all foundation for religious faith and practice, assigning man the most exalted station in the Universe. Thus disregarding a deep and ineradicable sentiment of our nature, and, finally, like the other systems of falsehood already considered, it has tended wherever generally received to the loosening of moral and social ties, and to the increase of lawlessness and vice.

4. We now come to the conclusion of our argument. If the Universe, which we behold and of which we form a part, be not a link in an unbeginning, uncaused and self-perpetuating chain of existence ; if it be not a vast Material substance, eternally endowed with manifold properties and qualities in a certain stage of mechanical and chemical development ; if it be not the diverse and varying manifestations of an unconscious Pantheistic essence ; then but one source remains, to which we must ascribe its amazing magnitude, its multitudinous forces, its laws and order, its beauty and beneficence : it must be the work of an all-wise and almighty God.

Thus Reason, wearied with fruitless research, returns to rest on the record, "*In the beginning God created the heaven and the*

earth." In this sublime conception the mind finds repose. The adoption of this truth solves the problem of existence. All other theories conflict with the dictates of reason and of conscience and with the deductions of philosophy and science.

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EDWARD J. HAMILTON.

THE VOICELESS.

WE count the broken lyres that rest
 Where the sweet wailing singers slumber,—
 But o'er their silent sister's breast
 The wild flowers who will stoop to number?
 A few can touch the magic string
 And noisy Fame is proud to win them;—
 Alas for those that never sing,
 But die with all their music in them!

Nay, grieve not for the dead alone,
 Whose song has told their hearts' sad story,—
 Weep for the voiceless, who have known
 The cross without the crown of glory!
 Not where Leucadian breezes sweep
 O'er Sappho's memory-haunted billow,
 But where the glistening night-dews weep
 On nameless sorrow's churchyard pillow.

Oh, hearts that break and give no sign
 Save whitening lip and fading tresses,
 Till death pours out his cordial wine,
 Slow-dropped from Misery's crushing presses,—
 If singing breath or echoing chord
 To every hidden pang were given,
 What endless melodies were poured,
 As sad as earth, as sweet as Heaven!

—*Oliver Wendell Holmes.*

METHODS OF LINGUISTIC STUDY.

THE progress made during the present century in all departments of science and art, shows most clearly the strong desire of the human mind to bring to perfection everything with which it has to grapple. It seems as if each one among eminent men in all countries were striving to make his own particular study, whether it be in connection with the fine arts, science or theology, one of paramount importance, and it is this which has brought to the civilized nations of the world the high standard of proficiency which they now enjoy.

With the nineteenth century we may say that the study of language as a science began, for it was not till the law of the regular mutation of consonants was discovered by Franz Bopp, and reduced to a system by Jacob Grimm, that the Indo-European languages, and especially those of modern Europe could be intelligently studied. Previous to the year 1819 when the first volume of Grimm's German grammar appeared, there was no work of any authority in existence which treated of the Germanic languages in a systematic manner. With the exception of a scholar here and there who took sufficient interest in the history of his country to study its early literature, language and customs, there were very few who devoted themselves to the study of the literature of the middle ages. Some had a deep-rooted aversion, arising, no doubt, from religious prejudices, to enter fully into so dark a period of history, while others, among whom were men of marked intellectual power, preferred to follow the French school of the seventeenth and eighteenth centuries. Models of classical antiquity seemed to have a special charm for Lessing, Schiller, and, after his literary reputation was established, for Goethe also, although the latter showed in his early works a marked taste for heroes and traditions which were truly Germanic.

Literary productiveness goes ever hand-in-hand with growth in political importance, a fact which was most clearly exemplified in Germany towards the close of the last century. The

victories of Frederic the Great showed the Germans their strength and importance among nations and brought out their national pride, so that men came forward from almost every station of life to raise their mother country to literary as well as military greatness in the eyes of the world. It was not necessary to go back to ancient Greece and Rome to find heroes and deeds of valor to serve as subjects for modern pens. The great poets of England, especially, began to be studied with zealous admiration, so that at the beginning of the present century the old adoration of classical antiquity had to a great extent given way to a love for the great minds of all ages and all countries. The promoters of this reform were mostly men of genius, and with the exception of Schiller and Goethe counted among their number the most illustrious German writers of their day; they formed what is known as the Romantic School of German literature, which with all its faults has rendered signal service to the world, by preparing the way for a scientific study of the mediæval languages. The writers of the Romantic School, by turning their attention to the rich, imaginative literature of the Middle Ages, opened up a vein which provided them with boundless resources, and which at the same time filled them with honest pride at having had ancestors who could hand down to their children such magnificent literary monuments. Thus it only required a man of Grimm's genius and power to recognize the unity of the Germanic languages and reduce to a system the laws by which they are governed.

Since the death of Jacob Grimm in 1863, many illustrious men have carried on his work, and the last twenty years show a wonderful fertility on the part of writers on philological subjects. A number of phonetic laws have been discovered, some of more, others of less importance; the most important of all is what is known as Verner's law, a supplement to the law of Grimm, and one which has given a death-blow to many erroneous opinions which flooded the literary world. It gave a new impetus to the study of philology by strengthening the law of mutation of consonants by new and overwhelming proofs.

The works of Hermann Paul, Edward Sievers and many others on the science of language and the importance of phonetics have shown the folly of trying to explain linguistic results with-

out a systematic study of the component parts which constitute any given language. Our own English tongue, for instance, not only requires a knowledge of Old French, Anglo-Saxon and Gothic to be thoroughly understood, but a general knowledge of the other Germanic languages as well, the most important of which have had considerable influence on the development of Anglo-Saxon and Middle English. The history of Romanic philology is much the same as that of Germanic, and shows us at first only a small number of patriotic spirits who took an interest in looking into the life and customs of their forefathers. There were those too, who pored over the "*Chansons de Geste*:" and the love-songs of the Troubadours from sympathy with poetic efforts which were true to life, and contained vivid pictures of the people and customs, of the time when they were composed.

The progress of science soon produced the same result in France as in Germany, with this exception: Germany was the cradle of Romanic as well as of Germanic philology, and many a young Frenchman has learned in Germany how to study his mother tongue. The name of Frederic Diez must stand higher than any other in the history of Romanic philology, for it is a name which may be placed beside that of Jacob Grimm on the roll of illustrious linguists. Diez was a pioneer in his department and systematized with great discrimination the different Romanic languages, he entered more deeply into the structure and laws of language than any of his predecessors, and left behind him at his death pupils worthy of so great a teacher. The labors of Gaston Paris and Paul Meyer in France, and of numerous co-workers in Germany, have been a fitting sequel to the work begun by Diez; errors which existed in the writings of the latter have been rectified, and new and important works published. The works of Gaston Paris on the Latin accent, and the numerous French and Provençal texts published under the supervision of Paul Meyer, deserve special mention, while Albert Stimming's edition of the life and works of Bertran de Born has rendered accessible to all the graceful poems of the fiery Troubadour, who was continually making trouble between the sons of Henry the Second of England and their father.

We have seen how men came forward as opportunity offered, both in France and Germany, who were capable of reducing to

order the literary work of centuries, but some time elapsed before other nations became sufficiently interested in the new science to make it a matter of serious study. At the present day, however, we see scholars of distinction in England, Italy, Denmark and America, who are following in the footsteps of the Germans and French in giving to the world interesting proofs of the close connection which exists between the languages of modern Europe.

There is one branch of science which has been sadly neglected until quite recently, without some knowledge of which the study of comparative philology, especially in its connection with modern languages, must be sadly deficient. This branch of science is phonetics, the study of different sounds in relation to each other and the written signs by which these sounds are represented. It stands midway between physical and linguistic science, inasmuch as it may be taken up by the student of Physics with special regard to sounds in their relation to each other, or by the student of Philology who examines minutely the organs of speech, the efforts required to form each distinct sound and the combination of these sounds into syllables and words; in this way an accurate scale is obtained which may be applied to a language in its various stages. The modern language should be learned first by the aid of phonetics, and then the laws of language can be intelligently followed in developing words and syllables of a thousand years ago to those of the present day. Just as the chemist or geologist knows that by applying certain tests to a substance under examination he will be able to verify the presence or absence of the substance which he is seeking for, so the philologist with a knowledge of phonetics can distinguish the true from the false, and give a correct explanation of many words which for centuries have been completely misunderstood.

There is yet another principle or law in the formation of languages which deserves great attention, and which previous to the last twenty years was considered rather as an irregularity than as a law, and that is, formation by analogy. This process tends to simplify and assimilate the elements of speech by changing words or syllables so as to resemble in sound some existing pattern; a change which takes place gradually and unconsciously, yet so surely and with such palpable results that he who would explain the formation of words must be prepared to recognize

the work of analogy as well as that of the laws of sound. There are several ways in which one word is formed after the analogy of another, and each of these ways is worthy of special study, but it will suffice here to notice the most interesting of these methods which is generally known under the name of Folk-Etymology. It is highly amusing to compare the true etymology of a word with a popular one, since the latter, though often found in dictionaries, rests on popular error and will not bear the test of modern criticism. The English language gives more examples of this kind of formation than perhaps any other language in the world, a fact which impresses upon us the conviction that our forefathers were endued with most lively powers of imagination. The following words will serve as illustrations :

Asparagus is popularly called sparrow-grass in England, after the analogy of sparrow and grass with which the word has nothing to do.

"To beat hollow" means to beat *wholly*, hollow having the same etymology as whole, and hale, (Gk. *καλός*) and no connection whatever with our word hollow.

Another example is the expression "shamefaced" from Anglo-Saxon "sceamufæst," which means firm in modesty or shame ; the popular mind connected fæst (modern English fast) with face and by false analogy produced shamefaced. The above examples show the influence of false analogy which must be carefully distinguished from true analogy. One often hears in conversation such expressions as "he sung" or "they begun," instead of "he sang," "they began," where the past tense is formed after the analogy of the past participle, this process shows the difference between change of form effected unconsciously, where the agent acts without deliberation, and wilful distortion of existing elements after the analogy of certain models. It is the latter mode only which may be called false analogy. The examples given above show how the true etymology of words has been ignored and how during the lapse of centuries words have entirely changed their form to resemble others with which they have some similarity of sound. We have now taken a rapid glance at the two great laws or principles on which the science of language rests ; firstly, phonetic laws, and secondly, formation by analogy. A closer inspection of either of these laws would

be out of place in a short sketch of modern languages in general, and yet such important products of nature ruled over by an all-wise and omnipotent Providence may well claim the serious attention of us for whose benefit they have been given.

In many colleges, both in Canada and in the United States, the study of modern languages has long been sadly neglected, most people thinking a superficial knowledge of French or German sufficient for all ordinary purposes, and as to the historical development of English, it is a subject too often studied after faulty systems even when it is not pushed into the background. It is hard to estimate the service rendered to England and all countries wherever the English language is spoken by such men as Henry Sweet, and Rev. Professor Skeat; the former has devoted special attention to phonetics and has edited numerous text-books for those studying mediæval and modern languages, which are unequalled for clearness and practical as well as scientific value. The labors of Prof. Skeat have been also marked with great success in encouraging the English people to take a true interest in their mother tongue.

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NEGLECT OF HEBREW AMONG MINISTERS AND STUDENTS.

II.—THE CAUSES AND THE REMEDY.

IN the first article, on the nature and extent of the evil of the neglect of Hebrew, it was pointed out that in many important particulars the official interpreters of God's Word fail to come up to the requirements and possibilities of their office when they wilfully ignore the study of the Old Testament original. It was found necessary to set forth plainly the deplorable condition of Hebrew culture, and the resulting injury done to the efficiency, dignity and authority of the ministry. It is a just inference from the phenomena there described that the responsibility for the state of things is not always easy to fix, or at least to bring home to the offenders; and this fact, while it does not relieve church courts and individual ministers from their obligations, makes clearer than ever the necessity of tracing the symptoms to their real efficient causes, so that the evil may be grappled with and removed.

Of the many causes which have conspired to produce the calamity, there are five which appear to have been most powerfully operative. There is, first, ignorance of what the Hebrew Scriptures really are and have to say; second, the use of substitutes for the original; third, the subordinate place assigned to exegesis in most modern seminaries; fourth, the neglect of public exposition; fifth, false and defective views and methods in the study of languages in general and of Hebrew in particular.

With regard to the first cause, the influence of ignorance, it is obvious that not much can be said directly with profit in the present stage of the discussion, or indeed under the present condition of Hebrew study in general, since you cannot convince a man that a thing which he knows nothing of is good for him until he has got it and tried it. It is worth noting, however, in what a curious position the opponents of special Hebrew study have placed themselves. They, of course, do not claim any special acquaintance with Hebrew. Nor have I observed that

their cause is espoused by any one who has faithfully and thoroughly taken up the study. And yet in a sense they do virtually claim to know what can be gained by such culture, since they affirm so positively its absolute inherent worthlessness. On the other hand, it is to be observed that there is, on the part of those who really do know whereof they affirm, a singular unanimity as to the very great value and importance of a familiarity with the originals of the Bible, for which they would not exchange anything else gained by academic discipline. It is not my duty here to discuss further the question of right and wrong in the matter, my aim being rather to show how the churches and the pulpits have so largely lost their grip of the Old Testament by their neglect and consequent ignorance of the language in which it was written. But it is not an impertinence, while pointing out that the ignorance of the advantages of Hebrew culture is due in great measure to ignorance of the essential facts, to allude to the circumstance that those who decry the study are precisely those who, in the very nature of things, are incompetent to form an opinion, and who, moreover, appear to avoid of set purpose every opportunity of informing themselves upon what they feel themselves called upon to pronounce a very decided judgment. The position of the anti-Hebraists is virtually this: "We know nothing of Hebrew, but if we did know it thoroughly we would still oppose its cultivation; indeed, the fact that we, with a majority of our brethren, do not know Hebrew, is evidence that it is not worth knowing." On the other side, seeing that so much can be said for the advantages of Hebrew study, it is at least fair to assume that Hebrew is neglected, not because it is not highly important that it should be studied, but because its despisers wilfully remain ignorant of its real claims.

The second cause, the habitual use of substitutes for the original, is the most widely and powerfully operative and perhaps the most illusive of all. It works in the minds of our ministers in forms such as these. The English Bible is the people's Bible, and so it seems best to expound it and not the Hebrew—a conclusion which is perfectly right, though it leaves open the question whether a *knowledge* of the Hebrew original may not enable the expounder to explain even the English version more satisfactorily. Again the use of the English Bible is necessary even to

ministers, and it is an easy practical inference that what is the hand book for daily use should claim all or most of one's time devoted to Bible study—a working principle which maybe justified for many ministers, but can only be a safe rule for the Church to adopt if it appears that after a thorough trial the cultivation and use of the Hebrew Scriptures are found to be unprofitable and unworkable. Again, the Hebrew Bible naturally falls into the background as an object of general regard, as being so little the direct instrument of modern spiritual movements. Moreover, it forfeits personal veneration and care for the very reason that it has been slighted in professional study and that its lowest possible claims have been ignored. Many a minister and student have not even the antiquarian interest which might be expected in an old book whose normal place is an upper shelf in the library, and whose only external distinction is that it has accumulated a thicker layer of dust than its discarded companions, more even than the Hebrew dictionary, which may occasionally be consulted for the explanation of a word met with in a commentary, or cited in a controversy about Bible wine or the Deceased wife's sister. Finally, a strong plea urges itself, based upon the principle of economy, and that somewhat in this fashion. "It may be admitted," say the Anglicists, "that a certain amount of advantage may be gained by the study of the original, but it takes a long while to reach it, and we can get virtually the same ideas and working material from the English versions, with approved helps; why, then, use up our precious time in searching laboriously for what lies ready to our hand?"

The practical effect of these various kinds of special pleading is obvious. The case for Hebrew is lost. But it is proper to remark, before passing to the next group of causes, that the case for Hebrew would be lost in any event without coming to trial, since it appears to be practically held in these days that a knowledge of any other language than one's own is entirely superfluous for ministers, and is, in fact, an actual impediment, especially if the polyglot preacher, in addition to having acquired a dead language, tries to make some use of his knowledge. What cannot be known or felt or used by an English-speaking minister who understands only his mother tongue, is assumed to be not worth knowing, or feeling, or using in his profession. On the one

hand the presumption seems to be that familiarity with foreign languages in some subtle way cripples a man in the use of his own, while the exclusive use of English is counted a reason why one should understand and employ it with special force and grace, and is sometimes indeed claimed as a merit by those who are sadly deficient in its grammar and spelling. To tell the truth it almost seems at times as if the field was pretty well occupied by those who hold that mother wit is the best qualification of the Biblical interpreter, and ignorance of the languages in which the Bible was written a prime condition of its successful public teaching.

The third cause of the neglect of Hebrew is the subordinate place assigned to exegesis in most schools of theology. It may be taken for granted that the more we try to get at the true meaning of Biblical words, phrases, statements and arguments, the more strongly we will be impelled to find out exactly the forms in which the truth, more or less obscured in modern translations, was at first presented to the world; and conversely, the more authentically nearer our text or material for study is to the true originals the more sure and satisfactory our understanding of the Bible will be. In other words, the truest, safest and, in the long run, most influential exegesis of the Bible must be based upon the study of the original texts. One should almost apologize for taking up the valuable space of *THE MONTHLY* with the statement of truisms, but it would seem as though in these discussions nothing should be assumed to be too obvious for assertion and reiteration. It has, in fact, been maintained in this journal that the ordinary subject of exegesis in Knox College should be the English version.* Assuming, however, that the essential condition of any sort of sacred exegesis worthy of the name is that above indicated, it follows that when such exegesis is most faithfully and vigorously pursued the study of Hebrew for Biblical ends will be most thorough, persistent and fruitful. Now if the whole theory with regard to the function of exegesis

*See *THE MONTHLY* for April, 1885, page 189. The facile writer of the article may be reminded that if his projected scheme of English exegesis (p. 181) were to be carried out, "the faculty of correct exposition" which it is to secure would find itself sometimes confronted with the difficulty that the passage to be expounded affords just no meaning at all. In such cases, to be sure, recourse might be had to the neglected professor of Hebrew or Greek exegesis; but he can hardly be expected to be able to make the blind to see or the lame to walk.

is that it should be secondary to any other department of theological study, the cultivation of Hebrew must necessarily be more or less slighted, or under favorable circumstances be dropped altogether. This must be admitted to be the historical and actual state of things in the divinity schools of the Church. To make a long story short, I would simply point to Knox College, and cite the fact that the whole enormous field of Old and New Testament interpretation, with the august array of subsidiary studies, has long been assigned to a single professor. If the main object of such schools is the study of the Bible for purposes of one's own instruction and the teaching of others—and I presume that nowadays this hypothesis will not be assailed—then it is inconceivable why as much time should be given for example to systematic theology as to the whole of exegesis, when the primary basal department of the former, Biblical theology, which in its turn rests on exegesis, is entirely ignored. But the present argument has simply to do with facts as they are, and in accounting for the lapse of Hebrew it is manifest that the long-continued inversion of the natural order and rank of studies in our great schools of Biblical learning is largely responsible therefor.

The fourth cause to be considered is the neglect of exposition in the pulpit. By this I do not mean merely expository preaching which, properly regarded, is only a part or department of public exposition. Expository preaching happily appears to be on the increase, and this fact is full of promise for the pulpit work of the future, for it cannot but be that with the growth of clearer ideas and the desire to get at the very essence and foundation of what is taught and heard a demand for a better and more real Biblical teaching will be made and responded to. What I mean is the regular exposition in more or less detail of single passages with the explanation of words and phrases rich in meaning and suggestion, of which only a knowledge of the original can supply the interpretation. There is nothing impracticable in this. The main condition is that the teacher have the requisite knowledge and sympathy with his subject, along with a fair amount of tact. That it is in the fullest sense to be a part of the pulpit work of the future there can be no reasonable doubt, since the material lies in the text-book, and ministers and people alike need to get at it. It is only unfaith in the truth and in the

future of the Church that can suggest skepticism or prolong inaction. That there is and has been a certain amount of detailed explanation of Scripture passages is not to be denied, but, as a general thing, this has been taken at second hand and has been made, for the most part, in the interest of doctrine rather than of practical edifying. The true, broad, consistent system of exposition will necessarily involve a direct use of the original, and until it is adopted the study of Hebrew must be so far in abeyance.

The last cause of the neglect of Hebrew that I shall indicate is false methods and aims in the study of ancient languages, especially of Hebrew. To put the matter as briefly as possible, it may be said that whatever may be the purposes for which the ancient languages are generally studied, the aim of making practical use of them is very seldom kept in view either by teachers or pupils, however much the utility and charm of reading the great works of classical antiquity may be dilated upon as an educational commonplace. The proof of this is best seen in the results of the years of labor spent upon Latin and Greek in our high schools and colleges, the abandonment of favorite studies, and the forfeiture of gains won by the sacrifice of the best vigor and enthusiasm of youth, so that the lament "I have got rusty" is to be regularly expected as a matter of course. The real cause of the retrogression in post graduate years is not lack of the time that is required for the keeping up of one's reading, for half an hour a day would suffice for that. Nor is it the lack of facility to make real progress in such regular half-hour minimums of reading; the rapidity with which even a student over-wrought in other departments often prepares his daily work in the classes at our best universities is evidence sufficient to the contrary. The reason is that the work of independent reading after leaving the class-room introduces a new epoch in the student's mental history, for which he is but little prepared, since in most cases he has not learned to make the language, or, which is the same thing, the thoughts, his own. He has not objectivized his attainments so as to gain an independent view of what has been passing through his mind, and therefore he cannot associate them with related thoughts but only with the process of learning by rote, and for the purposes of mechanical reproduction. They are to him little better than dead matter, a *hortus siccus* instead of living fruitful growths.

Now as Hebrew is much worse learnt in our colleges than the classical languages, so much worse must the chances for Hebrew study be after the college is left behind. And it cannot be denied that as a general rule Hebrew is not learned with any serious purpose or with any valuable results. A few paradigms held in precarious suspension in the agitated brain till they are imperfectly precipitated by contact with an examination paper constitute nearly all that is usually really learned, for the temporary balancing of a few verses in the English Bible against their hypothetical equivalents in Hebrew can hardly be called a permanent mental acquisition; and the disrespect for Hebrew that is necessarily engendered by these disreputable habits is admirably calculated to make the future official interpreter of the Hebrew Scripture still more averse to the cultivation of the obnoxious study.

It would be proper to notice here objections that might be and are actually made to schemes of more thorough and extended Hebrew study among ministers and students, but I have already far exceeded the expected limits, and must now conclude with the briefest possible statement of the means that seem best adapted to remedy the great evil.

I. Those whom it concerns should look at the question seriously, fairly and fully, inquiring impartially what claims the study really has upon them, and seeking to know what is the character of the work to be done, the nature and extent of the results to be attained, and the quickest and surest means of reaching these results. As a preparation let them at once take to heart the fact that the study is not one merely of scholarship, not a mental exercise, not an occult or eccentric accomplishment, not a mere series of philological processes, but a most practical work of living interest and of pressing issues; that it is an inspiration for the heart as well as a discipline for the mind, since it has to do with the testing and direct appreciation of those concrete elements in the Bible which are at once the guide of all true living, and the foundation of all true doctrine. That these elements are present in the Old Testament all of us agree; that they should be found and appropriated in their reality, genuineness and simplicity no one will deny; and the question practically is whether they can be reached quickest and surest through the medium of

imperfect translations alone, or from the original itself. Let teachers and students of the Word be persuaded that, if trial is made of the Hebrew, experience will justify what reasonableness forecasts.

II. The processes of the study need to be thoroughly revised in the light of advancing educational knowledge, and the present awakening to a sense of the importance of direct investigation. The two cardinal defects in current methods of studying languages are dilettanteism and perfunctoriness. As compared with classical studies Hebrew does not perhaps suffer much from the former evil, but it is almost ridiculously vexed with the latter. The work, to be worth anything, must be carried on in deference to two leading principles: The language must be acquired by the simplest, most natural, most interesting, and surest methods possible, and the practical aim of its acquisition must be ever before the mind, so that from the very outset it may be a thing of use. The first of these principles may be regarded to a certain extent and yet the second be ignored. One may even possibly become a proficient Hebrew scholar through the best technical methods, and yet fail of the worthiest end of his culture, and make no use of his knowledge for himself and others, because he does not bring the verbal forms and the vital truths together. This aim is the true one in Hebrew study even for those laymen who may enter upon it; how much more for those whose direct mission it is to show that the words are spirit and life!

If these controlling principles are steadily kept in view in our colleges, the favorite plea of objectors, that to gain a working knowledge of Hebrew involves too great an expenditure of time and labor, will be practically refuted. Not more than a three or four years' course under the right conditions will be needed to give the requisite facility, since the facility itself will grow from the very beginning like the language and faculties of a growing child.

III. Classes for Hebrew study should be formed among settled ministers as far as their circumstances permit, and what they will be able to accomplish in this way will depend very largely upon the sense they have of the importance of the work.

IV. An association for the promotion of Hebrew and Old Testament study should be formed in every easily-controlled district.

V. True and honest Bible study generally should be encouraged in all educational institutions, from the common schools up to the universities. Where Hebrew can be studied, let it be studied; where, for any good reason, it can not be cultivated let the best versions and the best helps be all the more assiduously used. Hebrew scholarship instead of being a rival of the study of the vernaculars is in fact a chief support and helper. Witness the present interest in Bible study in the United States colleges which has been mainly directed by the leaders of the Hebrew revival. It is indeed doubtful whether those who argue against the cultivation of Hebrew on the ground that the English version alone is practically serviceable really appreciate the relations of the two, or in all cases study themselves the English Bible with the maximum of thoroughness and intelligent interest. However that may be, it is certain that they deprive themselves of a powerful aid to the understanding of that which they regard as of itself all sufficient. On the other hand it is just the most earnest and alert students of the English Bible who would most welcome all possible light from the original texts, and who would most naturally desire to have their knowledge and conceptions of the details of the Bible certified, supplemented, and deepened by direct converse with the primary sources of all that they have learned and thought aright.

In the above discussion I have tried to present the case for Hebrew on its own merits, and without prejudice to other necessary work. It is not held that Hebrew will do everything for the Bible teacher; but it will do a great deal, and very much that is now often left undone. There are, doubtless, some who would deny that these are words of truth and soberness, but there can be none to dispute that the positions maintained are capable of easy verification or disproof, and it is favorable to a settlement of the question that the number of those who are trying the experiment is in the meanwhile steadily increasing.

University College.

J. F. MCCURDY.

THE SUPERIORITY OF BELIEFS FOUNDED ON
MORAL EVIDENCE TO THOSE RESTING
ON THE SENSES.

WE all gravitate toward the material and visible. Things present both surround and touch us. They, therefore, fascinate and draw us to them. Their power sways us not only in the sphere of sense, but of faith, not only in things secular but religious, not only as to the life which now is but also that which is to come. Because of this, many answer, in reply to the claim which the Gospel makes upon them, like the apostle Thomas, except I see, touch or apprehend by my own natural powers and reason, the object of belief, "I will not believe." This refusal is not made because the doctrines of the Christian religion lack evidence, or are repugnant to reason, or conflict with the testimony of the senses. But because those refusing cannot examine the objects, and judge of the realities of faith, in the same manner as they do the objects of sense, and because the evidence on which these beliefs rest is different. Those objects which do not appear in the concrete, and so may be seen as a picture, or panorama, or may be heard as a concert or oratorio; or be both seen and heard as a drama or opera, they resolutely affirm they will not believe.

I propose in a few paragraphs calling attention to *the superiority of beliefs founded on the evidence of faith to those resting on that of the senses.*

It may be well to premise a word or two in the way of definition of what we mean by beliefs and the evidence on which they rest. By beliefs I mean the convictions or persuasions of the mind in regard to religious truth. By those resting on the senses I mean those religious convictions for the authority of which we assign, if asked why we believe them, the evidence of one or more of our senses. By beliefs founded on moral evidence I mean those convictions of religious truth, for the entertaining of which we assign the evidence of God's word, or of His word and spirit.

In reference to beliefs founded on the senses we may now remark that as the senses are few in number and limited in range, so are the beliefs founded on them. The two organs of apprehension by which we take the widest range in the external world are seeing and hearing. By the former we survey with the greatest rapidity all objects lying within the field of our vision, and as rapidly receive images and impressions of them. Our knowledge of objects of light would yet be very limited if we believe only in what we see. We would not know as much of the science of geography, if we lived to four score years, and saw twenty square miles of the earth's surface every day, as many a school boy, trusting to the testimony of his teachers, acquires while in the elementary stage of his studies. For he has traversed the whole field of geography and has attained a knowledge of all its great outlines. This he could not have accomplished in his whole life time, if he had refused to believe, save on the authority of his senses. It is then evident, that believing on the testimony of others, rather than relying on sense alone, both increases the rapidity with which we acquire knowledge and widens the range of objects from which we are enabled to gather it.

The same is more obviously true of hearing. For since sound moves more slowly than light, so it requires longer time to reach us from any given distance than light. It is this difference in rate of speed which explains how the lightning flash is seen before the thunder peal is heard, since their motion begins at the same instant. By this sense we receive fewer impressions from the external world, in any given time, than we do from seeing. Besides the impressions are not only more limited in number but less intense in degree. We might suppose for the sake of illustration the case of a person lacking the power of seeing but possessing that of hearing in the highest perfection. What perception can such person have of the beauties of nature? He might by hearing a thunder storm, or the roar of the ocean, or the thunders of Niagara, form some notion of the awful or sublime in nature, but none of the beautiful. He might have an exquisite ear for music, or his heart be alive to the charms of oratory or eloquence, but of the beauty of the landscape, of the varying brightness of the floral world, of the glories of th-

celestial firmament, of the charms of painting, sculpture or architecture, he would be ignorant. Any notion he might form of these objects would come from other sources, and would rest on moral evidence, not on that of the senses.

Again by the senses our knowledge of things is confined in all ages to the present. No sense can penetrate and bring back the past. None can discern anything in the untried future, nor can they range over and explore all the field of the present. Consequently if we rely on them alone for knowledge of the outer world, we will know little indeed, either of its past or present. If we refuse to believe the evidence we have of the deeds and events of the past, we must remain in the gloom of perpetual darkness in regard to it. All the achievements of the gifted and great, all the experiences of the wise and good who have passed away, must be lost to us, and be as though they were not. Nor can we be better acquainted with the life of the world of the present. Not one man in a million can know by the power of his senses, even in these times, what is going on in India, China, Russia, Great Britain or in all this western hemisphere. It is abundantly evident, if we refuse to believe, unless we see, hear or feel everything we admit into our beliefs, that they will be few in number, limited in range and of inferior character.

Moreover since the senses may be defective, unhealthy, or indistinct, our beliefs founded on them must be in some measure indistinct and unreliable. We do not mean to affirm that the senses are commonly in error, or are untrustworthy or unfaithful witnesses. Far otherwise. The rule is they are true and faithful in the testimony they bear to us of the external world. But what we wish to be borne in mind is that if we may entertain no belief, nor regard anything as worthy of credence, which does not have their immediate cognizance, then our beliefs must be meagre and uncertain. They often need the aid of reason or the exercise of faith to make them at all intelligible. The answer of the Arab to the sceptic's question, "how he knew there was a God," illustrates this point. Said he, "how do I know, when I go out of my tent in the morning to ascertain whence came the sounds which I heard in the night, whether they were made by a camel or a man? I know, when I look on the foot-prints which have been left; for as they are not those of a camel but a

man, I conclude a man has been there. So, when I look around me and see on every hand the foot-prints of God, the Creator of all, I know that He exists."

Thus naturally does the semi-barbarian supply from reason and his religious convictions, what would have been lacking had he relied on sense alone. If foot-prints are visible, the creature or being who makes them must exist; and if they are those of the Creator of all things, that Being must be God. The reasoning and conclusion are correct; but without them the marks on the sand would have been unintelligible and worthless. Prof. Hitchcock enriched geological science, when on observing certain bird-like tracks in the red sandstone of Connecticut, he reached the conclusion and belief, that these were the footprints of gigantic birds of the Trias period of geology. Had he not reasoned and concluded as he did from the large marks which he observed in the rocks, we would not, most probably, have become acquainted with what is now one of the most interesting chapters of our fossil geology.

We all know how unreliable and faulty at times the evidence of the senses is with timid or superstitious persons. If (*c.g.*) on their way home, after nightfall, they pass a graveyard, or some lonely spot, how often a waving branch or shrub, or the movement of a bird or bat, becomes to the excited imagination a menacing evil, a dreadful ghost, or disembodied spirit? They look with furtive glances toward the bogle portending danger and seeming a many-handed, many-headed power of evil. All this, however, is but the outcome of over-tension of feeble nerves and heated imagination. But even when neither fear nor imagination disturbs the proper operation of the senses, prejudice or disease may; or, as we know, some of the senses may be dead, or wholly wanting, as in the case of the deaf or blind. Hence beliefs founded on such evidence must be often indistinct and unreliable.

Toronto.

JAMES LITTLE

Missionary.

HEATHEN AT HOME AND ABROAD.

EVER since the commissioners have returned from attending the meeting of the General Assembly at Winnipeg the public has been thoroughly informed respecting the present state of affairs in the North-West. A great deal of very useful information has been given. I do not suppose there has been as much reliable information circulated in these older provinces since the North-West was received into the Dominion as there has been during the past few months. There is one aspect of affairs in the West which has not been overlooked, but which has received a large amount of attention. I read with very great interest the article in *THE MONTHLY* for August from the pen of the Rev. Dr. Wardrope, convener of the Foreign Mission Committee, respecting the visit of the delegates to the Indian reserves.

While reading that narrative two or three thoughts were impressed upon my mind, and I think them of sufficient importance to give them expression. I am sure the hearts of the Christian people are delighted to learn that there are so many students in our theological colleges so impressed with the Saviour's last command that they are ready to go to the world's end if an opening presents itself to them. This is no doubt a cheering fact to the Christian public. The Church is surely on the high tide of spiritual prosperity when her young men, with the best prospects before them in life, in something of the spirit of Paul when he said, "All these things I count but loss for Christ," declare themselves ready to put all things aside and go to the end of the world with the Gospel of Salvation. It would be a very sad thing if our Church would now crush this rising devotion to the Saviour by saying to these young men: You are too zealous; your religion is running into fanaticism; stay at home and do what you can for Christ in the regular pastorate. It surely would

be a strange comment this on Christ's command, Go ye into all the world and preach the Gospel, and a strange turn to the prayer which is on every Christian's lip, Thy kingdom come. But while it would be decidedly wrong to curb this missionary zeal, would it be wrong to suggest a method by which it could be directed so that while our young men would obey this influence which we believe is from the Spirit of God, at the same time the Church at home could discharge a trust committed to it in the Providence of God, and our country and our Church would reap the benefit? At the risk of some adverse criticism we will venture to suggest a scheme which will meet all these ends.

We have now three ordained ministers in the New Hebrides, in a population of some four or five thousand—a population rapidly growing less—and while the political future of these Islands is very uncertain it would not be wise to send any more. Besides it is a field which lies more in the way of the Presbyterian Church of Australia as a region to bring to Christ. In Trinidad and West Indies we have five ordained missionaries in a population of about fifty thousand coolies. In Demerara Mission we have one ordained missionary. In Formosa we have four ordained missionaries, and Dr. McKay wants no more from Canada, as he intends to use the converted Chinese to evangelize their unconverted countrymen. In Central India we have five male missionaries, five female and forty-six teachers and helpers. Among the Indians in the North-West we have ten male missionaries and five male and two female teachers.

Now, my suggestion is this: Let the missionary staff in these foreign countries remain as it is; let them increase the laborers from converted heathen; let them enlarge their borders and take possession of the land in the name of Christ, by gathering in the masses all around them; but let the Church increase its efforts, by occupying more fields and sending more laborers to the Indians at home. In British Columbia and the North-West there are, it is said, about seventy thousand Indians. And these seventy thousand, or the most of them, are as degraded, as ignorant and as superstitious as any other people upon the face of the earth. Now, last year our Church spent in Formosa, \$22,523.37; in Central India, \$19,286.60; in New Hebrides, etc.,

\$2,372.22 ; in the North-West among the Indians, \$9,710.73. This statement will show that we are tolerably liberal to foreign countries but not so liberal to the Pagans at home. In these foreign countries we have spent nearly \$45,000, while at home nearly \$10,000, only a little more than one-fifth of the amount. Have not the Indians stronger claims upon our Church at home than any other people in the world ?

The Presbyterian Church has not yet done much for the Aborigines of this country. In Newfoundland, Nova Scotia, New Brunswick, Quebec and Ontario, the Presbyterians did nothing to reach the Indians. That work of carrying out the Saviour's command was left to the Roman Catholic, Episcopal and Methodist Churches. All the Christian Indians in these older provinces belong to these churches. These denominations deserve credit from the whole Dominion for the part they have performed. The Presbyterian Church has now a good opportunity to make up for lost time. She has a good opportunity of making her existence in this land a blessing by throwing her energies into a work which, while a blessing to the Indians, will be a blessing to the Church and to the Dominion. Does not common justice call our Church to take up this work with greater vigor than she has done ? We read every now and again, in the Home Mission reports, that four-fifths of the population in the Great Lone Land are Presbyterians. That is to say, Presbyterians are taking possession of that land; are crowding the Indians on to reserves which they do not know how to use, and making them poorer and more wretched every day ; for, as the white man's settlement increases, the game, upon which the Indian depended, is getting scarcer. In these circumstances should not the Presbyterian Church come to the aid of the Government, and teach these people how to secure life for this world and for the world to come ? Does not common patriotism, of which Presbyterians have always possessed a good measure, call upon the Church to endeavour to make good, industrious, intelligent and moral citizens out of these Indians ? The Presbyterian Church would be protecting the morality of the country if they would raise these people from the low level on which they now move. They would make the homes of their fellow-communicants safer, and help very largely to diminish the heavy annual ex-

penditure on the part of the Government, and thus enrich themselves by lessening their taxes. The Foreign Mission Committee and the Home Mission Committee would work into each other's hands as they ought to; for as the former would bring the Indian population into the Church they would hand them over to the Home Mission Committee, and would make it easier and cheaper for the latter to overtake the great work it has on hand.

If it be love to Christ and love for perishing souls which prompts the Church to undertake these works, then surely here is an opening to show our love. Here is an immense multitude of as gross heathen as the world knows at our very door, belonging to our own country, mingling with our sons and daughters, and calling to us to teach them the way of life. It has been said that most of these Indian tribes are favorably disposed toward the Presbyterian Church, and would be willing to receive teachers and missionaries from her. This being so, let our young men take these poor people to their hearts, plan and scheme how to reach them; and let the Church back up the young men by directing the largest portion of its funds in supporting such missionary operations. And if this is done, the writer feels satisfied that before many years elapse there will be a harvest of souls that will make the brightest crown the Presbyterians could wear in this New World.

Seaforth.

A. D. McDONALD.

JERRY MACAULEY.

ON September 18th, 1884, died Jerry Macauley. For twelve years previous to that time he had conducted a most remarkable mission enterprise on Water Street, New York. The history of this man shows the marvellous transforming power of the Gospel. He began his career as a river-thief. Soon he became a prize-fighter, and "by rapid degrees rose through all the grades of vice and sin." At the age of nineteen, Macauley was arrested on a charge of highway robbery and sentenced to hard labor at Sing-Sing for fifteen and a half years. After having served nearly half this time, for an offence of which he declared himself to be innocent, he was pardoned. But before this Jerry Macauley had been set free from a worse bondage. The Son had made him free. After weeks of spiritual strugglings this bondman was released from his chains. Jerry Macauley, the preacher, always pointed to his own case as a proof that even the vilest sinner need not despair.

In 1872, the Macauley Water Street Mission was opened at 316 Water Street, in a building that had formerly been used as a dance-house. Here Gospel services were held every evening, and help and counsel given to many during the day. This building proving inadequate, its place was taken in 1876 by a substantial three-story brick structure, suitably arranged for the carrying on of the work. Here the enterprise begun in 1872 by a recently-pardoned criminal is still in progress. Several other similar missions have, moreover, been commenced, and are being successfully prosecuted, in other districts of New York.

The class of people reached by these missions is a class only too well known in all large cities. They are those who, by their faults and follies and crimes, have placed themselves beyond the pale of respectable society—society that looks not too pityingly upon, that deals not too tenderly with, the wanderers. A man in a Water Street Mission meeting one night thus described himself:

"It's nigh three-and-twenty months since I first came into this Mission—I wasn't sober then. I had just stolen the last

penny that my wife had in the house. When I came in that door I thought I was coming into a sing-song place. My oldest girl, eleven years old, never slept on a bed until after I came here. The children laid down on a bundle of rags in the corner, and got up ready dressed in the morning, because they slept in their clothes. You ought to see my wife and children now, if you want to know what a change the religion of Jesus has made in my house. To-night Jesus saves me from being a drunkard, a gambler and a thief." Another said: "When I came into this Mission, two years and eight months ago, I was a poor lost drunkard." Still another: "When my mother died I was drunk." These were the people among whom Jerry Macauley and his co-laborers and successors did, or are doing, their work. And their efforts have been blessed. They have resulted in the salvation of many. And salvation means a great deal for these people. It means all that it means for the moral and the respectable *plus* a great deal more. Salvation for the filthy, degraded, brutalized man involves cleansing, elevation, refinement. Deliverance from fears of a coming judgment, and a future hell, is it? Yes, and from the stern condemnation of their fellows and their own consciences, from homes that are a present hell! The religion of Jesus is needed not only to fit them for heaven, but to make them enduring and respectable members of human society.

This work required strong faith. There were many difficulties—sometimes apparently insuperable. But the founder of the Water Street Mission was a man of faith. In the history of the Mission there were many cases in which believing prayer brought aid at the most opportune moment. These answers to prayer might not satisfy Tyndal, with his mathematical test, but it would be hard to convince a simple-hearted Christian that they were not real.

When Jerry Macauley died testimony was borne to the worth of the man and the value of his work by the vast crowd that followed his remains to their final resting place, and by those who at his funeral spoke of the high Christian character and true-hearted devotion of the fallen soldier. He had been "forgiven much," and therefore "loved much." Chosen and commanded to storm a difficult height held by the enemy, he had succeeded. Fighting a battle against fearful odds, he had prevailed and

routed a powerful enemy. Seldom has a more heroic soldier been borne to rest on a gun-carriage, while brazen-throated instruments gave forth the solemn, soul-stirring notes of the "Dead March." But more conclusive than the testimony of the vast crowd, and of the Christian men who spoke, was the following incident which occurred at Macauley's funeral. This incident was published in the *New York Herald* at the time it happened :

"Two gentlemen were standing at or near one of the entrances to the Tabernacle (the funeral service was held in Broadway Tabernacle) when a shabby-looking old man, who had been lounging on the outskirts of the crowd, approached them and said :

"'Beg pardin, gents, but seein' as you were kinned here and seein' as how I ain't posted on ways and things, I thought I'd ask you for a favor.'

"Both of the listeners were turning away, expecting an untimely appeal for alms. But the other said, 'I've heerd it's the right thing to send flowers and sich to put on the coffin of any one who's been good to you. Well, I don't know, gents, whether I've got the rights of it or not, but there's something for Jerry.'

"He took off his tall, battered hat as he spoke, and felt in it with trembling fingers. 'It ain't any great shakes,' he said, looking up as though to read in the faces of the listeners approval or disapproval; he went on, apologetically, 'They're no great shakes, I'll allow, and I 'spect they mayn't set off the roses and things rich people send. I'm a poor man, you know, but when I heerd Jerry was gone, I gets up and says to myself, "go and do what's fash'n'ble; that's the way folks do when they want to show a dead man's done a heap for them." So there they are.'

"The usher took them.

"'And when you drop 'em with the rest, though they ain't no great shakes, Jerry, who was my friend, 'll know,' and his voice trembled, 'he'll know they come from old Joc Chappy.'

"'What did he do for you?' the old man was asked.

"'A great deal; but its long ago now. My gal had gone to the bad, and was dyin' without ever a bite for her to eat. I got around drunk, but it sobered me, and I hustled around to find some good man. N. G! They asked if she went to Sunday school, and all that. O' course she didn't. How cud the poor

gal? Well, they called her names ; sed she was a child of wrath ; and I went away broken-hearted ; when I come across Jerry, and he went home with me, and comforted me, and he sed that Almighty God wouldn't be rough on a poor gal what didn't know no better. She died then, but I ain't forgot Jerry.'"

The history of Jerry Macauley cannot be condensed better than in the words of his biographer : • "He had been one of the worst of men, but became one of the best, simply through the blood of the Lord Jesus Christ. Accepting Christ for himself, he had been used to preach the Gospel by his words, and by his walk."

The work of this remarkable man demonstrates two things. First, that the worst of the criminal class can be reached and renovated by the Gospel of Jesus Christ. Secondly, it proves the necessity of using special methods, and of employing men with special gifts for the work of bringing the Gospel to bear upon this class. Ministering to their bodily wants and social instincts will often be a means of making them ready to listen when one speaks of deeper needs. Consecration, shrewdness, determination, love to these lost ones, such as Christ had to himself, are indispensable to one who would follow in the footsteps of Jerry Macauley and do a work like his. And no kind of work could be more beneficent and Christ-like.

J. MCD. DUNCAN.

REV. DR. WILDER'S VALEDICTORY.

TEN years ago Rev. Dr. R. G. Wilder returned to America, worn out by thirty years' missionary work in India, and originated one of the best missionary magazines ever published — *The Missionary Review*. During the present summer he decided to resign its editorship and return to India. His valedictory, published in the *Review* for September, should be read by every reader of THE MONTHLY. We give it in full :

We devoutly thank God for His help and favor in the past conduct of this *Review*. With our small abilities for literary work, and our physical and mental powers and energies so worn by thirty years' labor, that all the doctors who knew our ailments, insisted on our leaving India, we had little reason to feel that we could originate and conduct single-handed such a *Review*.

All the many friends, too, whose advice we sought, took the same view, regarding it quite impossible that we could succeed. Even friends who felt most deeply the need of such a *Review*, still advised us not to undertake it. One most intelligent friend, whose kindness in times of trouble had been generous and conspicuous, and whose motives we could not doubt, and in whose judgment we had learned to confide in almost everything, reminded us that the organs of the various missionary boards and societies with all the ability of their able secretaries in editing them, failed to secure support from subscribers, and had to be supported by mission funds ; that our undertaking would involve us in a grievous burden of debt ; and that if we criticized some things in the conduct of missions, as we proposed to do, we would become unpopular ; pastors and church-members would not subscribe, and those subscribing at first would soon fall off, while the mission boards, with their strong influence extending everywhere, would combine to oppose and condemn our enterprise and soon crush it altogether.

In this emergency, we remembered Nehemiah (v. 7) entering on his gigantic enterprise ; and we took counsel only with God and ourselves, and surely "*hitherto hath the Lord helped us.*"

Only three numbers now remain to complete the *Review's* tenth year. It has over 2,000 paying subscribers, and prints 2,500 each month. It has met its own expenses of printing and postage from the first, and has sent \$2,000 to help needy and self-denying foreign missionaries, and its wide circulation in all parts of the world, secures for it a hopeful basis for a much larger circulation in the near future. The following words just received (July 26th, 1887,) from a European mission secretary, viz., "*The Missionary Review* is an invaluable periodical. I place it at the head of all our Missionary literature"—is but a sample of some thousands of voluntary expressions that have come to us, showing a consensus in the general estimate and kind appreciation of our aim and efforts, for which our hearts most sincerely thank God.

But the *Review* is slipping from our hands. It has pleased the dear Lord, who ever doeth all things well, to let a cruel disease come upon us which is sapping our vital powers and has already disabled us too much for the heavy work involved. We have been long expecting this crisis. When we came to New York in November last, to seek help from these medical specialists, finding they could give us no relief, the most we could hope, or even pray for, was that we might have strength to complete Vol. IX., and bring out the first number of Vol. X. But God has wonderfully continued to help us to the present time, though we have worked on in great weakness and constant suffering, and with manifest loss to our readers. But the end must come. The *Review* must pass into other hands. Negotiations are pending, and we hoped ere this to be able to give our subscribers definite information as to its future conduct. We now hope to do so in our next number, if spared to issue it.

But what is to become of the editor if the Lord still prolongs his life? This is a matter of quite secondary interest to our readers, we are aware, and yet so many have expressed their kind sympathies that a word will not be unwelcome. The strength and permanence of our interest in our work in India, and the converts God gave us there, are known to some. It was always in our heart to live and die with them. And when necessity seemed laid upon us to leave them it was with a fixed purpose in our own heart to return to them if the Lord would permit. If released

now from the pleasant burden of this *Review*, in which we have ever found such great and constant joy, we cannot be idle, and must give our time, and the little mental force that still remains, to some other work in the Lord's service. What shall it be? What better can we do than go back to our loved work in India? "But how can you bear the long voyage, in so much of pain and suffering?" It will be hard, but no harder to bear suffering at sea than on land. A sea voyage has always proved of service to our health.

"And what can you do in India, in your weak and suffering state?" We can tell "*of Jesus and His love.*" Even if unable to walk, we can gather a native audience every day in our own house, we can help educate native converts, preachers and pastors, and accomplish something in improving and increasing our Marathi literature.

And yet another consideration has great influence in this connection. The hearts of our beloved wife and daughter are as much in the work in India as our own. Our wife has been a most valuable and successful worker, having special influence both with the common women and with the ladies of the palace and native chiefs. Our daughter is ready and anxious to be in the work. So long as we remain in this country in our present suffering state, they are likely to remain also. By our going with them they will soon be there, with fixed purposes to abide when we shall have finished our course.

This consideration seems so conclusive that we decide unhesitatingly to leave for India in October, if the Lord will. And yet we make this decision with a full consciousness that a change for the worse in our disease will inevitably nullify it; and that if we sail we may find our grave in the ocean instead of among our dear converts in India. "Man deviseth his way, but the Lord directeth his steps."

And who would not have it so?

My Jesus! as Thou wilt!
O may Thy will be mine;
Into Thy hand of love
I would my all resign.

The thought will arise in some minds, will it pay to transport an old missionary, so feeble and suffering, back to his mission?

Will it be a right use of mission funds? We doubt it, and do not propose to use any. Though having lived so long since returning from India, without salary or pension (except the \$700 a year for the first two years, as fixed by the rules of the Board), we have still a little of the avails of our early teaching and economy, and the Lord will supply all our need.

While struggling under this severe affliction the past year, very many friends, seen and unseen, have expressed their warmest sympathies in most tender and touching terms. We beg all such to accept our warmest and most sincere thanks. We pray God to bless them and greatly prosper them in all their service for Him. To all our thousands of subscribers from the first, we desire to express our grateful sense of obligation for their prompt payments of subscriptions, and for their words of precious encouragement, often most timely, as we have prosecuted our difficult, though our chosen and pleasant work. We shall try to keep on with the next number of this *Review*, though we shall gladly transfer it to abler hands as soon as possible. Brethren, pray for us.

Editorial.

THE STUDENT IN COLLEGE.

ONE thing every student must learn, that is, the value of time. How much time is frittered away, only old college men know. Even in a theological college time is wasted, thrown away as a thing of little value, and that by men who warn others of the shortness of life. No man who trifles, who squanders time and opportunities, is a student. He may pay his fees, buy text-books and note-books, don cap and gown, attend lectures, and sit in the students' corner in church; but he is not a student.

We take it that a young man in college, especially if he is preparing for the ministry, should be, before everything else, a *student*. Whatever else he may do he *must* study. From Opening Day until the close this one business must take precedence. To subordinate it to anything else is fatal. Judged by this standard how few are, first of all, students. What with games and parties and social relaxation, and what with meetings of societies—musical, missionary, literary—and outside benevolent and religious work, many are not students at all. They spend their time over things that may be good; but their *good* is the greatest enemy of their *best*.

There is an activity in Christian work manifesting itself in our colleges at the present time indicative of life; but in so far as it interferes with college work and tempts men away from patient persevering study it is disastrous and means death. The opportunity for doing Christian work requiring the time necessary for study, is a strong temptation to an earnest Christian student; but it is a temptation. If, in the providence of God, a man finds himself in an institution for the training of men in mind and heart for the ministry, his duty is plain. The shirking of that duty cannot be right; and not prayer-meetings, nor missionary meetings, nor evangelistic services, nor anything else can make it right. We know the work to be done is very great, and the cry for workers urgent; but a man's duty is to do the work he ought to do, and leave what is beyond his capability of doing alone without worrying. To do otherwise is at once treason to duty and heathenish. "He that believeth shall not make haste."

One of the most mischievous subterfuges is the assertion that intellectual culture is inimical to spiritual life; that ardent devotion to the study of science, philosophy, languages, technical theology and the like, unfits one for the service of God. Truth it is that such study is food too strong for babes. But students for the ministry must be men, not babes. The battle rages around the citadel. Drones and cowards are not wanted now. The faint-hearted and the incompetent cannot serve the Church in such a crisis. Men are wanted—not babes; meat,—not milk. Besides, the student that cannot serve God in the study of Hebrew roots or Greek syntax cannot serve Him at all. And the man whose spiritual life droops in the atmosphere of critical and technical scholarship, would be strangled by the difficult air of heathenism or the stifling miasm of a city mission. He is ill-prepared for fighting sin in any part of God's universe.

That candidates for the ministry should give precedence to their preparatory studies over all other work is evident from the demand made now, as never before, for high Biblical scholarship, for sound theologians, for well-trained exegetes and critics. Dr. Alexander McLaren told the students of twenty years ago, that they were driving into the very thick of a vital controversy in which only those acquainted with the original languages of the Scriptures could take any useful part. That prophecy is fulfilled. The critical battles of Germany have been transported to our own land and the call is loud for men versed in the critical and speculative attacks made upon the Word of God, and prepared to defend it. In the ranks of the pastorate men are needed who can conduct Biblical researches, and who can prosecute critical enquiries; men, not only loyal to confessional orthodoxy, but conversant with the principles underlying all doctrinal aberrations. The pernicious influences of false doctrine come from opposite quarters; on the one hand from mere erudition, critical scholarship; and, on the other, from a style of visionary and unlearned interpretation of scripture—a great evil coming with the blessing of increased Bible study.

There is in a theological course employment enough for any student. Dr. McCurdy gives some idea of the work in one department, and what he says should be carefully read. As much might be said for other departments. A student has no time to waste. There is little danger of his becoming a hermit. The tendency is not toward intellectualism. Indolence is more to be feared.

HOME MISSIONS.

THE MONTHLY has always evinced much interest in the cause of missions. Since its inception it has done what it could to impart information bearing on mission work, and to foster the missionary spirit among the students in particular. It rejoices to see, in many places, a deep and growing interest in the missionary cause ; and it is more than pleased to hear of the extent to which the people of our Church have been stirred up, through the labors of the Missionary Band during the past summer.

What we wish now to say, however, is that THE MONTHLY is just as deeply concerned with the work of Home Missions. The large space given in its pages from year to year to the reports of the Student Society Missionaries is ample proof of its interest ; and the energetic way in which that Society pushes its work in the new districts of our Home Mission Field gives further evidence of the same thing.

The meeting of the Assembly at Winnipeg this year is full of significance in relation to our Home Mission work in Manitoba and the North-West Territories. It showed that the Church was, in a measure at least, alive to the importance of the work and to the need of pushing it vigorously. No doubt many a minister and elder came home with larger views as to the extent of the field, and as to the difficulties with which the missionaries have to contend. The result of this will be evident in the addresses at the missionary meetings ; and it is to be hoped that increased contributions may afford practical confirmation of the same thing.

From the statement of the convener of the Home Mission Committee made at Winnipeg, it is evident that our Church has reached a somewhat critical stage in her Home Mission work. The North-West work is growing rapidly ; and, as in all new places, the people cannot do much for themselves in supporting ordinances. Then British Columbia is opening up in a most encouraging way, and will require a large sum of money for many years to come. The expansion of the work is simply marvellous, and surely the Church will not fail to respond to the demand on her resources which this expansion makes.

The serious matter, however, is that last year the outlay was considerably in excess of the income, and the reserve fund of some ten thousand dollars has been wiped out. According to the estimates for

the coming year there must be contributions to the amount of \$20,000 over those of last year, or else there must be a narrowing of the work. We have faith enough in the heads and hearts and purses of our people to expect, with some degree of confidence, that this sum will be forthcoming. We dare not go back save at our peril. Loyalty to the Master, and fidelity to the trust which He is putting in our hands command us to go forward. It is hoped that advance may be effected without any injury to the Augmentation Scheme, which is deserving of liberal support. Let those congregations in the cities, which have been doing such splendid things for Augmentation, increase their contributions to Home Missions, and at the same time do no less for Augmentation. And let every congregation and mission station send in its contribution. A short plain circular from the convener, setting forth the present crisis in the work, might serve an excellent purpose. We would like to see the sum given for Home Missions this year largely in excess of any previous year. There are other points in connection with the home work which deserve to be noticed, but we must reserve these till some future time.

Reviews.

THE PROPHECIES OF ISAIAH: A NEW TRANSLATION WITH COMMENTARY AND APPENDICES. By REV. T. K. CHEYNE, M.A., D.D., etc., etc. Fourth Edition revised. New York: T. Whittaker. Toronto: John Young, Upper Canada Tract Society, 1886. Pp. XIV., 310; XIII., 317. Two vols. in one. Price \$4.50.

The first edition of this work was issued in 1880, the second in 1882 and the third in 1884. The present edition contains no change from the third beyond an occasional brief note, the prefaces being also dated 1884. The commentary of Prof. Cheyne has, ever since its appearance, been regarded by the most competent judges at home and abroad as the most important contribution to the exposition of any portion of the Old Testament made in England within the present century. In it the author has given the results of many years of special study, and has brought to bear upon the subject all the resources of modern linguistic, archæological and historical research, a mind of great freshness and sagacity, as well as a most enthusiastic devotion to the Old Testament writings. As the present work is indispensable to all Biblical students it will be well to set forth its plan and general features with some particularity.

Of the 620 pages in the text of this edition, 444, or about seven-tenths, are occupied with the exposition proper, the remainder being

devoted to the discussion of general questions relating to the book. In the exposition the chapters are taken up in the order of the Hebrew (and English) Bible, their supposed true chronological order standing in abeyance in the meanwhile. Each chapter is preceded by a brief introduction, giving an analysis, with an estimate of its date and historical occasion, and showing its connection with the most nearly related context. Then follows the text in the author's translation, the commentary being set below in the form of notes. The only interruptions in the development of this plan are made by four brief appendices treating more fully than would consist with the scope of the running exegesis, of some important expressions occurring in the original. Upon the commentary proper follows (II. 135-174) a series of "Critical and philological notes" upon disputed textual readings and obscure or difficult words and doubtful constructions. Then come (II. 175-294) eleven "Essays illustrative of the commentary on Isaiah," in which the author's principles of interpretation are set forth, and his views upon the great questions that have arisen in ancient and modern times with regard to the Prophecy are fully propounded. The whole concludes with latest gleanings, entitled "Last Words on Isaiah" (II. 295-310).

The "Essays" are placed after the commentary proper, probably because they cannot be fully appreciated until the latter has been used to some considerable extent. They should, however, be read before the commentary is taken up, and be frequently consulted afterward. The subjects are so important and the treatment is so fresh and independent that I will be pardoned for citing the titles in full. They are as follows: I. The occasional prophecies of Isaiah in the light of history; II. The arrangement of the prophecies; III. The Christian element in the Book of Isaiah; IV. The Servant of Jehovah; V. The suffering Messiah; VI. The present state of the critical controversy; VII. Correction of the Hebrew text; VIII. The critical study of parallel passages; IX. Job and the second part of Isaiah a parallel; X. Isaiah and his commentators; XI. ii. Isaiah and the Inscriptions.

The variety and richness of the topics discussed in the essays is so great that it would be out of the question even to enumerate here all the principal questions that are touched upon. A few of those that are of the most general interest and of special importance may be alluded to. The student will perhaps find it best to begin by getting as clear ideas as possible as to the division of the book and the arrangement of the prophecies. These matters are treated in essays I., II., VI., which should be read in connection with the introductions to the several chapters, especially chaps. XIII., XIV., XXXVI., XL., which also furnish material for a judgment upon the related question of the authorship of the book. Of the critical questions connected with the study of the book this would probably be the very first to excite the attention of ordinary readers, and it will be well to say a few words here upon the present state of the discussion. The main question is, of course, whether the prophet Isaiah of Hezekiah's time and the universally admitted author of most of the prophecies up to chap. XXXV. is also the author of what is usually known as the Second Part of Isaiah, namely, chaps. XL.-LXVI. Prof. Cheyne does not assume any dogmatic attitude towards this question, since his aim throughout the work is to let the

exposition of the individual passages speak for itself and to educate the student up to the critical standpoint whence he can survey the matter impartially, and make up his mind independently upon this and other questions awakened by the reading of the prophecy. His views, however, may be learned from the article "Isaiah," in the *Encyclopædia Britannica*, where, moreover, the arguments are presented in a more succinct and handy form. That most students will rise from the perusal of these discussions in the commentary with his faith in the current view of a unity of authorship somewhat shaken is extremely probable, though if he follows Dr. Cheyne's wise counsel he will not be hurriedly carried away to the other extreme and adopt the view that nothing can be Isaianic which appears to allude unmistakably to events of a later date. Indeed, one great benefit which is likely to be gained from the study of this work is the conviction that where the authorship of any Old Testament passage is not indicated in the text, and the teachings as well as historical references are clear, the question of authorship is really a secondary matter. This principle is especially valid for Isa. xl.-lxvi. Here the references to the great historic events and movements are perfectly plain and the teaching (the essential part of prophecy) not only clear but valuable and evangelical beyond all else in the Old Testament. Here, if anywhere, prophecy vindicates itself, and declares its origin in unmistakable tones. On the other hand, this whole collection is anonymous; its subject, style and characteristic phraseology are not those of most of the earlier portion of the Book, with which it has only a mechanical connection. It is manifest that if finally the great body of Christian scholars should, as very many leading ones now do, adopt the theory that a disciple of Isaiah, or one bearing the same name and writing during the Exile, was the real composer of the Second Part, no real harm would be done. How forcible the arguments for a separate authorship are may be inferred from the fact that the elder Prof. Delitzsch, probably the most highly esteemed in English lands of all German scholars, after maintaining the single authorship in three editions of his great commentary, has, since the appearance of the third edition in 1879, accepted the view that it was really a second Isaiah who composed the chapters in question. His chief reasons for the change of view, as given in my hearing, are based upon the character of the prophecies relating to the fall of Babylon and especially upon the circumstance that Cyrus the conqueror is called by name and minutely characterized, a fact without parallel in the Old Testament, except in the case of predictions made not very long before their fulfilment. Whatever we may think of such arguments, we must acknowledge that when a veteran conservative scholar like Delitzsch is moved by them at length to abandon ground held and defended during most of a long life, they are surely worthy of the consideration of us all. The governing principle in our minds must, after all, be that embodied in the words of Delitzsch himself while still a partisan of the traditional view: "If we only allow that the prophet really was a prophet, it is of no essential consequence to what age he belonged" (quoted by Cheyne, II., 242).

For the other topics discussed in the *Essays* and in the exposition the reader must be referred to the work itself, where he will find that all matters are taken up with a sincere desire to get at the exact truth so as

to convey the exact mind of the prophet. No real difficulty is evaded, and everything is discussed with judicial fairness and candor. When such a variety of topics is treated, many of them long the subjects of controversy, it would be vain to expect agreement on all points, even among the most competent and unprejudiced investigators. But a great step forward is made when the proof is given, as it is in the work before us, that a commentator may be both reverent and critical, conservative and enterprising, sober and independent. From works such as these, of which as yet there are but too few in the English-speaking world, the truth of God's Word has everything to gain and nothing to lose.

One feature of the work which makes it specially noteworthy is its hospitable attitude towards the results of Assyriological study. Isaiah is, perhaps, of all Old Testament books, the one to be most fully illustrated from the Inscriptions, and in the position held by Prof. Cheyne (see especially p. 184, and comp. Essay XI.) the true attitude to be assumed towards these great providential side-lights of Bible history is no doubt rightly indicated.

Some criticisms may be made on minor matters. Errors in matters of fact appear to be few, but some may be detected in the handling of unfamiliar subjects, such as less known Assyrian words. The style is sometimes not well adapted for easy reading, the sentences being frequently too involved and containing ill-fitting parentheses. The general criticism may also be made that the author has perhaps too much to say of his own personal attitude towards disputed questions, and to express in matters of detail his thoughts about other critics more fully than consists with the condensed character of the work.

In conclusion I would venture to remind the reader of the distinction between the two types of commentaries, and to observe that what would be in place in a practical or homiletical exposition is necessarily excluded here. The present work is exegetical in the true sense and is therefore critical. It does not and cannot settle all mooted questions, but in its treatment of them it is educating and stimulating in a very high degree. It will especially meet the wants of learners, who use such commentaries chiefly for the purpose of gaining deeper insight into the details as well as the general plan of prophetic Revelation. It is emphatically *the* commentary on Isaiah for English students.

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J. F. McCURDY.

PSYCHOLOGY. By JOHN DEWEY, Ph.D., of Michigan University. New York: Harper Brothers. Pp. 420. 1887.

This is a new book in a field where there are already many books. It will, however, serve a useful purpose, inasmuch as it is an admirable compend both in matter and form. The author is a worthy teacher of philosophy in Michigan University, who writes in a simple lucid way upon a difficult subject. The mechanical "make up" of the treatise is in the usual excellent style of the Harper Brothers.

The author defines Psychology as "the science of the facts or phenomena of self," and one good feature of his treatise is that he keeps close to his subject all through. The result of this careful treatment is

that many metaphysical and ontological questions, often discussed in works on psychology, are not taken up. Greater unity of treatment and less confusion of discussion is thus secured.

In regard to the *Method* to be pursued in the science of mind, the author reviews several methods in a very careful way, indicating the value and pointing out the defects of each. The phenomena of consciousness of course supply the material of the science, and the introspective, the experimental, the comparative and the objective methods are in turn considered in relation to that material. No one of these methods is adopted to the exclusion of others, but the significance of each is well set forth.

In the general plan of the book there is nothing new, as the usual trinal division of the subject into Knowledge, Feeling and Will is adopted. Knowledge is the objective side of consciousness; Feeling is its subjective side; while Will is the relation between the subjective and objective.

In Part I., which treats of Knowledge or the intellect, the reader will miss any distinct recognition of sense, understanding and reason, in the order of treatment. Sensation is carefully expounded. The definition is worthy of notice—"Sensation is the elementary consciousness which arises from the reaction of the soul upon a nervous impulse conducted to the brain from the affection of some sensory nerve-ending by a physical stimulus." In the exposition of this definition the difference between the physical and psychical elements in sensation is well wrought out. Sensation proper is psychical not physical. When, however, the author defines sensation as "an elementary consciousness," a measure of obscurity or confusion is introduced. Without in the least affecting his general views, the radical distinction between sensation and consciousness could have been made. Sensation is the psychical state in itself; consciousness is self-apprehending that particular state as its own. It is proper to add that the point that "sensations of themselves are not knowledge" is exceedingly well taken.

The object with which actual knowledge is concerned is "the world of related objects." This point is clearly and strongly stated. What the real nature of the object related is may be hinted at, but it is not clearly stated. In some places the doctrine looks towards a modified idealism, though when perception is treated of a distinct realism appears.

What the author terms "apperception" is held to be "that activity which unites the various parts of sensuous experience into a whole of psychical life as intelligent." This apperception is also made the basis of the Laws of Association. To regard apperception as the basis of these laws may be true as far as it goes, but apperception has a more fundamental place as the condition of all cognition. Kant's doctrine here gives the key-note.

Memory is dealt with in a separate chapter, and is considered more apart from the laws of association than is usual in most books. The discussion is good, however.

The great topic of Intuition is taken up in the last chapter of the first Part of the book. The author regards intuition as "the union of perception and reasoning involved in every mental act." This is a very

different view from that of Kant. It differs also from that of those who connect intuition with Reason proper. The author makes a very natural threefold division of Intuitions, viz. :—Intuition of the world, of Self and of God. It is to be noted that it is not the world of related objects, but of reality which constitutes the object of intuition.

In Part II. Feeling or Sensibility is treated in a very satisfactory way. The sphere of feeling is not different from that of intellect or knowledge, but co-extensive with it. Feeling is the subjective side and Knowledge is the objective side of the same psychical life. The various feelings are discussed under the following heads, viz. :—Sensuous, Formal, Intellectual, Æsthetic and Personal Feelings.

Part III. deals with the Will. Perhaps this part of the book will be the least satisfactory to most readers. Of course, metaphysical problems are set aside by the author's plan to treat only of mental facts. Hence questions concerning the determining force of motives in relation to volition, and concerning man's freedom, are not taken up here. Perhaps the author has kept too painfully close to his plan in this part of his treatise to give the discussion the value that a little more extended treatment would have afforded. Our space does not permit critical review, however.

On the whole the book is a capital one. With careful class-room exposition and illustration it will make one of the best college text-books we know.

Brantford.

F. R. BEATTIE.

THE METHODS OF THEISM. By the REV. F. R. BEATTIE, Ph.D., D.D.,
Brantford: Watt and Shenston. 1887.

This volume just published is a valuable contribution to the discussion of an important though perplexing subject. The author lays no claim to formulating any new theories. He has nevertheless rendered greater service by giving some definite shape to what, to the ordinary student, if not to the philosopher himself, is confusion confused. The chief merit of this little book will be found in giving a survey of the philosophic discussions on Theism and indicating to the student the exact position reached.

The main divisions of the book give the key note to the clearness which characterizes it throughout. The first part deals with the various methods accounting for the origin of the idea of God, while the second part treats of the various methods taken to prove the existence of God. These are two distinct questions in the discussion. The author arranges the methods of the origin of the idea, under four heads: (1) The Evolution theory with Comte, Muller and Spencer as exponents of its various phases; (2) Divine Revelation; (3) Reasoning Process; (4) Intuition. Under the latter method is to be found the satisfactory genesis of the idea, and associated with what he would like to make the Religious Faculty. The gist of the position is given in these words: "That the primitive theistic conception in the human mind is to be regarded as God's testimony in man's soul or spiritual nature to His own actual existence.

In the second division of the work he shows that all the arguments of philosophy to prove the existence of God only bear, not in demonstrating the Divine existence but on the reasonableness of the theistic hypothesis. The true value and current of the various methods of proving the Divine existence are given in the statement, "We simply affirm, therefore, that theism is rationally probable and capable of adequate vindication." The cumulative evidence "affording the best explanation of the problem of thought and existence in the universe," is arranged in eight concise and separate chapters. In these eight chapters he has, with remarkable success, arranged the most important, if not indeed all, the methods pursued by eminent writers. Under each method he has given a very just place in the leading exponents and a fair interpretation of their theories. The author's grasp of his subject is not only seen in the marshalling of his combatants in regular order, but also in the plain and simple language used to express the views of the different writers to the discussion.

The work will be of very great value to theological students. It is a credit to Canadian scholarship, and an honor to Canadian authorship in this comparatively untried field of literature.

Brantford.

T. M. MACINTYRE.

ROBERT MOFFATT, THE MISSIONARY HERO. By DAVID J. DEANE.
Toronto: Willard Tract Depository. Price 50c. 1887.

This book of 160 pages is No. 1 of The Missionary Biography Series being brought out by these publishers. Of the book now before us little needs to be said. The story of the life of the great South African missionary has often been told, and will bear repeating. Those who have read "Robert and Mary Moffatt" will find little new, but those who have not, and whose time is limited, will find in this little book a memoir at once clear, comprehensive and interesting. This whole series of Missionary Biography should be placed in Sabbath school libraries. No better reading can be found.

Here and Away.

HERE again, old and new.

THE students were all back on Opening Day, October 5th.

THE halls, silent for six months, now echo to the sound of hurrying feet, etc.

J. J. ELLIOTT was elected President of the Tables for the ensuing year, and D. McGillivray, Vice-President.

THE trouble of past years was experienced this year at the allocation of rooms. A large number had to find lodgings elsewhere.

ALL the rooms in the upper flat were papered, kalsomined and otherwise improved during vacation. They are quite comfortable now.

THE issue of this number of THE MONTHLY was delayed that this Department might give some account, necessarily brief, of the Opening Exercises.

HOPE F. ROSS has been in the North-West for six months and intends spending this session in Winnipeg. Report has it that he was married recently.

J. GOFORTH'S ordination and designation is appointed for Oct. 20th, in Central church, Toronto. He will spend the winter visiting congregations east of Toronto.

THIS number completes Volume VI. It is therefore indexed etc., for binding purposes. Copies of this volume, bound in half roan, price \$1.00, may be had on application.

THE Alumni Association did the best thing in electing Mr. McQuarrie president. There is no more loyal graduate of Knox in Canada, nor one more deserving of the honor.

THE managing editor got quite a brushing up by the Alumni for not rendering accounts to all delinquent subscribers. He feels quite strong now and all unpaid may expect to hear from him soon.

THE Saturday Morning Conference will be held this session as in past years. These meetings should be attended by every student. There are none more helpful.

REV. DR. REID was unable, through illness, to attend the exercises at the opening of the college. It is said that this is the first time he has been absent from the Opening or Closing in upwards of 40 years.

THE Evangelistic Conference held in Central church on Oct. 3rd and 4th, was a great success. Full reports are given in the papers, secular and religious. The attendance of ministers was unusually large, and great good may be expected to flow from the meetings.

J. E. BROWN, '87, has been called to a large church in El Paso, Texas, and will be inducted within two weeks. Salary \$2,000 and manse. The students are all glad to know of Mr. Brown's success. Texas is said to be a lively place, but he will hold his own.

REV. DR. PROUDFOOT, who, on account of illness was unable to attend on Opening Day, will begin his lectures this week. Rev. R. Y. Thompson, having resigned his charge, will resume his work in the college after Xmas.

"HAIG—ELLIOTT—At Agincourt, on Thursday, Oct. 6th, by the Rev. R. P. MacKay, M.A., assisted by the Rev. J. MacKay, B.A., the Rev. A. McD. Haig, B.A., of Glenboro', Manitoba, to Jean, daughter of Hugh Elliott, Esq., Agincourt." This Department has not yet recovered from the shock caused by the above. Strange? -Yes, in a way. Much joy, however. The cake sent to the college occasioned great jubilation. Mr. and Mrs. Haig return to Manitoba next week. Such is life—for some people.

DR. L. W. MUNHALL is one of the best evangelists Toronto has ever heard. He belongs to the Moody type. He has not had the experience and lacks some of Moody's power, but he is, perhaps, a more thorough Bible student and is certainly a better exegete. He is sound in theology and reverences the Bible. He says nothing calculated to weaken the influence of the ministry and honors the regular pastorate. He cares little for mere feeling, and detests the buffoon. In these and several other important points he and certain other present-day evangelists are wide as the poles asunder.

THE graduates of '87? They are pretty widely scattered. Argo, recently settled at Norval; Brown, in El Paso, Texas; Dobbin, settled in Caledon East; Doherty, at Big Bay for a year; Francis, settled at Rodney; Gordon, spending the winter in Edinburgh, Scotland; Glassford, at Waubauskene; Goforth, all over Ontario; McLean, settled at Sarawak; McGillivray, settled at Cote St. Antoine, Montreal; McMillan, settled at Wick; McQueen, at Edmonton, N.W.T.; McLennan, in Western Ontario; Manson, preparing to spend the winter in New York; Mowat, called to Merriton; Macdonald, quill-driving in Toronto; Orr, settled at Ballinacfad; Rae, settled at Acton. Eighteen in all. Nearly all settled—none married.

"I HAVE an article here that might be of interest to the readers of your magazine," said an inexperienced writer to the editor the other day. "I wrote it last night. I always compose rapidly." "Have you re-written it," asked the editor. "Oh, no, I never re-write." "All right," said the editor, "it may do for a third-rate newspaper but it is of no use for a magazine. The fact is, the first pourings of any mind are

valueless. A thing that you have just thrown off, costing little thought in its preparation, is not worth the printer's ink. Besides, it is the ruination of any young writer. One article involving travail of soul in its production will do you more good, and is more likely to be read, than a score hastily written. So what costs you little is of less value to me."

THE committees of the several college societies are arranging for the winter's work. The Metaphysical Society, J. C. Tolmie, President, is likely to have a successful year; and the Missionary Society; A. J. McLeod, President, begins work with hopeful outlook. These societies will hold two public meetings each during the session. The Glee Club, J. J. Elliott, President, lost several valuable members last year, but hopes to be strong as ever. Football practice will begin in a day or two, claiming a fair share of attention. These are institutions of the college deserving of support. We could not well do without any of them. A man should be a student; but a college student.

TALKING of book reviews reminds us of a true story seldom told. Some years ago an English daily paper reviewed "A Handbook of Moral Philosophy. By Henry Calderwood, LL.D., Edinburgh." All university students know the work. The "notice" was written by the junior reporter, to whom such treatises are generally entrusted. He tried to be lenient with the author and encouraged him a little here and there. Still the criticism was severe. The "reviewer" could "not agree with the learned Professor" on several fundamental questions. This certainly was hard on the "learned Professor." Some time afterwards this reviewer quit journalism and entered Edinburgh University, taking Moral Philosophy under Professor Calderwood. At the examination at the close of the session he stood 144th in the pass list.

CONVOCATION HALL was crowded to the doors on Wednesday, Oct. 5th, when Dr. Caven delivered the opening lecture. There was a very large number of ministers from the city and country in the audience. Of Dr. Caven's lecture on "Scriptural Preaching," little need be said except that the clergymen present shewed their appreciation of it by a standing vote. It will probably appear *in extenso* in the November MONTHLY.

THE annual meeting of the Alumni Association of Knox College was held on Tuesday evening October 4th, the president, Rev. W. Burns, in the chair. A very large number of the active graduates were present. We missed a few old faces, but the majority of the reliables were on hand. It may be true, as it is true of the Alumni of other colleges, that there are graduates dead up to the neck; they never attend Alumni meetings. But there are a number, the "salt" of the Church, always to be depended on. The first business was the election of officers. These are: President, Rev. H. McQuarrie, Wingham; Vice-President Rev. R. P. McKay, Parkdale; Sec, Treas, Rev. G. E. Freeman, Deer Park (re-elected); Executive Committee, Revs. W. Burns, R. D. Fraser, R. N. Grant, E. Cockburn, J. Neil, and Messrs J. C. Tolmie and D. McGillivray.

THE Foreign Mission Scheme was then considered. The Treasurer, A. J. McLeod, reported \$1700.00 subscribed, and \$1050.00 paid. This report gave great satisfaction to the Association. A committee, appointed to complete arrangements, were instructed to inform the Foreign Mission Committee of the willingness of the Association to become responsible for Mr Goforth's salary from Oct. 1st 1887; the F. M. Committee to fix the amount of salary. It having been arranged that the missionary's ordination take place at an early date, at which but few Alumni could attend, it was decided to give him a "farewell" at the meeting to be held at the closing of college in April.

It was reported that the General Assembly had granted the request of the Association *re* representation on the College Senate. Arrangements were therefore made for the election of three representatives. Fourteen members were subsequently nominated whose names, printed on ballot papers, will be sent to all Alumni in time to have the ballots returned and counted before the meeting in April next. Although these nominations were made, members will have the right to vote for any other member of the Association. This method of nomination and election was adapted for the first year only. The nominations are: Revs. H. McQuarrie, Wingham; Dr. Thompson, Sarnia; J. C. Tibb, Cole's Corners; A. D. McDonald, Seaford; R. D. Fraser, Bowmanville; R. N. Grant, Orillia; John Somerville, Owen Sound; Dr. Armstrong, Ottawa; J. Ballanlyne, London; E. Cockburn, Uxbridge; D. H. Fletcher, Hamilton; D. M. Ramsay, Londesboro; J. H. Ratcliffe, St. Catharines; A. Tolmie, Southampton.

THE business of THE MONTHLY occupied the attention of the Alumni for some time. Rev. Dr. Beattie presented the report of the Managing Committee showing the advance made during the past six months. The report was considered encouraging and it was decided to continue the publication of the magazine as under present arrangements. The value of the journal and the high appreciation with which it is received throughout the country was spoken of by many, and the necessity of systematic work in the matter of increasing the circulation strongly urged. It was suggested that, as 600 new subscribers must be added to the list this season, each alumnus secure at least six. The students will also do their share of the work. The Managing Editor was asked to notify all unpaid subscribers, and have all back subscriptions collected. Arrangements were made for the further management of THE MONTHLY. J. A. Macdonald was re-elected Managing Editor, and Revs. Dr. Beattie, R. D. Fraser and R. P. Mackay, associate Editors.

On the evening of Opening Day the Annual Supper of the Alumni Association was held. A considerable number of the Alumni and a large number of students sat down at the heavily-laden tables in the dining hall and had what is called "a good time." After supper the adjourned meeting of the Association was held, and unfinished business discussed. The forming of Presbyterian Branch Associations was strongly urged, but after full consideration it was thought best to delay action. A most important feature was an informal conversation on how to advance the in-

terests of a college. Certain questionable methods were exposed and condemned. The graduates present, some of them of 40 years experience, regarded the present time the most prosperous and hopeful in the history of Knox. After several points of minor importance were settled the retiring president, having expressed his sense of the honor done him in his election and of the sympathy and support accorded during his term of office, welcomed his successor, Rev. H. McQuarrie, to the chair. Mr. McQuarrie offered his thanks to the Association, and pledged himself to do his best in their behalf. Votes of thanks were tendered to Rev. Mr. Burns and the Sec. Treas. Mr. Freeman, and the meeting was closed, Rev. J. R. Black, of Hamilton, pronouncing the benediction.

IN more than a score of exchanges we read that "a very large number of friends waited on Rev. ——— on the eve of his return to college and presented him with an address . . . appreciation . . . eloquent . . . untiring . . . can never forget . . . accept . . . wherever your lot . . . token . . . return again next year . . . "This is really enjoyable reading. Appreciation is delightful. But we always feel sorry for the student. He has been in the field for a few months, and has wrought faithfully. A "farewell meeting" is held: he is the centre; every one talks about him. His very faults are called virtues. Speeches are made in which, with diabolical adroitness, he is overpraised until he feels ridiculous. An address is read; then tears drop inwardly—until they overflow. Poor student! If he is a modest sensible fellow he loses self-respect. If he gulps down all this adulation he is a dead man. Fortunately he is not compelled to believe all his friends say about him. If he does he will be an intolerable nuisance when he returns to college. He is not compelled to swallow all their treacle. He may be, as they say, on the way to fame: but the longest end of the road is before him.

TABLE OF CONTENTS.

VOLUME VI.

May.

CONTRIBUTED.	PAGE.
Rev. John Ross, Brucefield..... Rev. Prof. MacLaren, D.D.	1
Poem.—The Reformer.....	8
Training for the Ministry..... Rev. J. Somerville, M.A.	9
Locksley Hall Sixty Years After.....	15
MISSIONARY.	
Our Treatment of a Great Trust... J. Goforth.....	23
Louis Harms..... Rev. R. P. MacKay, M.A.	29
The Test of Loyalty..... W. P. McKenzie.....	34
Our Opportunity and Our Risk... Rev. A. T. Pierson, D.D.	36
Canadian Women and Foreign Missions..... J. A. Macdonald.....	42
EDITORIAL.	
THE MONTHLY.—The Baptists and University Confederation.— Rev. Dr. McCaul.....	47
REVIEWS.....	53
HERE AND AWAY.....	59

CONTRIBUTED.		<i>June.</i>
Cardinal Newman.....	Rev. G. M. Milligan, B.A.	67
“For I Know that My Redcemer Liveth.”.....		76
Indexing a Library.....	Rev. W. S. McTavish, B.D.	77
The First Day of the Week.....	Rev. J. Ballantyne, B.A.	80
Dr. John Ker on Texts, Sermons and Preaching.....		86
Brief Estimate of Carlyle's Teaching.....	Rev. D. D. McLeod	89
MISSIONARY.		
A Preaching Tour in an African Forest.....	Rev. A. W. Marling, B.A.	95
A Century of Protestant Missions.....		104
Testimony of Critics.....	J. McD. Duncan.....	106
Student Movement Toward For- eign Missions.....		110
The College Mission.	Rev. J. MacKay, B.A.	112
EDITORIAL.		
Ministers' Vacations.—A Place for the Synod.—History of Pro- hibition.....		114
REVIEWS.....		119
HERE AND AWAY.....		124
CONTRIBUTED.		<i>July.</i>
The Indian Question.....	Rev. A. B. Baird, B.D.	131
The Southern Presbyterian Church..	Rev. T. T. Johnston.....	136
The General Assembly.....	Rev. R. D. Fraser, M.A.	140
Tell the Minister.....	Knoxonian	150
Adolphe Monod.....	T. H.	153
Poem.—The Common Chord.....		158
MISSIONARY.		
City Mission Work: Its Benefits..	James Argo.....	159
Teaching the Indians English.....	Rev. Dr. Mitchell.....	163
The Knox College Missionary Band.....	W. P. McKenzie.....	167
The Marathi Mission.....		172
The True Spirit of Missions.	J. B. D.	175
CORRESPONDENCE.		
The Advancement of Christianity..	T. Nattress.....	178
Missionary Intelligence.....	A. J. McLeod.....	180
EDITORIAL.		
Sunday Street Cars.—The Psalms and Hymns.....		182
HERE AND AWAY.....		187

TABLE OF CONTENTS.

379

August.

CONTRIBUTED.

The First and the Second Adam... Rev. S. H. Kellogg, D.D. 195
 Sabbath Observance..... Rev. J. Burton, M.A., B.D. 205
 Biography of "Natural Law."..... Prof. Henry Drummond... 209
 Winnipeg to the Pacific..... Rev. R. D. Fraser, M.A. 218
 Summer School at Northfield..... A. H. Young..... 230
 A Song of Trust..... W. P. McKenzie..... 237

MISSIONARY.

Among the Indian Reserves..... Rev. T. Wardrope, D.D. 238
 Protestant Education at Prince
 Albert..... Rev. D. C. Johnson..... 249

EDITORIAL.

Knox College Building..... 252

HERE AND AWAY..... 253

September.

CONTRIBUTED.

The Neglect of Hebrew among
 Ministers and Students..... Rev. Dr. McCurdy..... 257
 Church Socials and Social Life.... Rev. J. C. Tibb, M.A., B.D. 269
 A Presbyterian Historical Society.. Rev. Prof. Bryce, LL.D. 273
 History as a Force in Modern
 Culture..... T. M. Macintyre, Ph.D. 278

MISSIONARY.

The Happy Valley..... Rev. W. A. Wilson, M.A. 286
 Sir Monier-Williams on Christian
 and non-Christian Religious
 Systems..... 292
 Piapot's Indians..... Isabella Rose..... 298
 Notes from North Dakota W. Graham..... 301
 "The Missionary Band" to Col-
 lege Students..... 304

EDITORIAL.

A Loud Call.—The Moabite Stone..... 307

REVIEWS..... 310

HERE AND AWAY..... 315

October.

CONTRIBUTED.

Antitheistic Cosmogonies and Personal Creation	Prof. E. J. Hamilton, D.D.	321
Poem.—The Voiceless	Oliver Wendell Holmes.	328
Methods of Linguistic Study	Howard P. Jones, Ph. D.	329
Neglect of Hebrew among Minis- ters and Students	Rev. Dr. McCurdy	335
Beliefs on Moral Evidence	Rev. J. Little M.A.	344

MISSIONARY.

Heathen at Home and Abroad	Rev. A. D. McDonald	344
Jerry McAuley	J. McD. Duncan.	348
Rev. D. Wilder's Val d'ct ry		356

EDITORIAL.

The Students in College.—Home Missions		360
--	--	-----

REVIEWS		363
-------------------	--	-----

HERE AND AWAY		370
-------------------------	--	-----