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EDITORS:

REV. J. A. TURNBULL, B.A., LL.B.
REV. PROFESSOR THOMSON, M.A., B.D.
REV. W. G. WALLACE, M.A., B.D.
REV. W. A. J. MARTIN, B.A.

R. G. MURISON, B.A.
G. A. WILSON, B.A.
JAS. H. BORLAND, B.A.
J. McNICOL, B.A.

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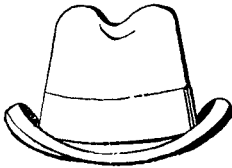
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TORONTO, APRIL, 1894.

SOCIALISM.

II. THE INDIVIDUAL AS A FACTOR IN SOCIETY.

THE distinction drawn between revolution and evolution will help in contrasting two views of the individual. The first is negative, opposed to all forms of regulation or control; the second, positive, seeking to give the individual a share in the control, and to widen the field for the exercise of his powers in harmony with others.

The negative attitude is what is usually in mind when individualism is referred to. We may term this pure individualism, or abstract individualism, and we shall be assisted in our classification if at once we set over against it the opposite extreme.

Pure individualism will have the individual absolutely uncontrolled. The other extreme would be to have the individual absolutely controlled. This we may term pure despotism. Between these great extremes we may easily range the various theories and beliefs concerning the proper relation of the individual to society, of the governed or ungoverned to the government.

Of pure individualism we may notice two types—the passive, eastern, and the active, western. Of these the eastern is the most individualistic, the most consistent. It is entirely self-included; it will have nothing to do with others; it will not even complain about them; nay, it will not even notice their existence at all. It will seek “Nirvana”; it will counsel indifference and quietism.

Let me quote its rules of conduct :

“ In him who has intercourse with others affections arise, and then the pain which follows affection ; considering the misery that originates in affection, let one wander alone, like a rhinoceros.”

“ He who has compassion on his friends and confidential companions loses his own advantage, having a fettered mind ; seeing this danger in friendship, let one wander alone, like a rhinoceros.”

The active form of pure individualism is more familiar in western civilization. Here the individual is not satisfied to retire, to leave the world and “ wander alone, like a rhinoceros,” allowing others to do as they please about it. He wishes to be entirely unhampered ; so he desires to destroy every power that seems to limit him in any way. “ Down with all forms of control, away with all government ! ” is his motto. This is the doctrine of the nihilist.

Directly opposed to the nihilist, we find, in the same country in which they are most numerous, the opposite extreme of autocratic despotism, and this juxtaposition is not a matter of accident, for nihilism is just a violent reaction against the other extreme.

Despotism says, “ All power to the government ; let every one be completely dependent upon it.” Nihilism says, “ No right of power belongs to any government ; each individual should be absolutely independent, unhampered, and uncontrolled.”

Despotism may have two forms: Tyranny, where the governing power seeks its own wishes, without any regard for the governed. And paternalism, which is just as autocratic, but wishes to treat the governed in a way that is conceived to be for their good ; not, however, because the governed wish this action, but because the governing power wishes it.

We may find many examples of organizations framed on the despotic (tyrannical or paternal) model. The theory of the divine right of kings in English history was an attempt to give a religious support to this plan of organization. Every army is organized on this model. The general issues the commands, the officers pass it down, the private soldier must act accordingly.

“ Theirs not to reason why,
Theirs but to do or die.”

The Protestant reformation that asserted the right of the individual was met by the counter-reformation that reasserted the inviolable validity of the church authority. Consequently, Loyola organized his followers on the model of the army, and insisted on the need of absolute obedience.

The Salvation Army is organized on the same model. All selection of officers is from above, and each subordinate is responsible, not to those under him, but to those over him, and ultimately to the General.

In education, we may contrast the method that starts from the side of a consideration of the individual, and the one that is framed on the despotic or paternal model.

The paternal, or despotic, is carried on in accordance with precise instructions from above. It has its authorities, and to those it appeals. The work of the teacher is to instruct; that is, to unfold the authorities, being most careful not to add anything thereto. As so much depends on the authorities used, there must be a careful selection, and an "index expurgatorius" of everything questionable, or not in accord with the ultimate authority. This is still upheld as the only true method by the Jesuits.

The other principle starts from another point of view. It is most anxious to awaken the powers of the pupil, develop his capabilities, and train his faculties, so that he may eventually become independent of his teacher, and think matters out for himself. This is the principle of Protestantism applied to education. One of the difficulties in the way of uniting the separate and public schools, not generally recognized, is this fundamental opposition of theory of education.

I have called the principle of education, as opposed to instruction, the Protestant principle. But, perhaps, in view of recent events in the United States and Canada, we ought to say this is the principle that guides Protestants in education, with the exception of the theological colleges.

In recent discussion a large section of the Protestant community and most of the theological journals openly advocated the Jesuit principle as the only one applicable to the teaching of theology. Comment is need less.

If we have clearly before our minds the principles that underlie the two extremes that I have termed pure individualism and

pure despotism, we may notice that the next theory in order is that modification of pure individualism as exemplified in nihilism, that would bring it one stage nearer to the opposite principle of pure despotism, by admitting some place for control or government. This will be anarchism, very slightly distinguishable from nihilism. They are alike in the beginning, for both advocate the need of tearing down as the first requisite. Both say we must destroy all existing institutions; we must reduce society to an atomic condition. But this is all nihilism works for; this is the "consummation devoutly to be wished." Anarchism, on the other hand, regards this as merely the first act in the tragedy. It hopes that upon this fragmentary chaos there may intervene and follow a reorganization. This is to be voluntary, dissolvable at wish, strictly local and limited in extent—that is, with "home rule" sufficiently decentralized to satisfy even the Patrons of Industry.

In the meantime, nihilists and anarchists join hands in a war of extermination against every form of government. They are justly dreaded as the greatest enemies to society because they wish to destroy all organization. But there is this curious inconsistency, that, though desiring to destroy every form of organization, they are the most despotically and absolutely organized society in existence. Their secret organization has its circles of ten, in which each lower circle is ruled by a higher, absolutely; and, when any member is selected to do any deed, however horrible and revolting to him, it is literally "do or die."

In logical order, we should now reach our next theory by considering despotism as slightly modified by admitting an element of consideration for the individual. The paternal form of despotism is thus transformed into communism. The controlling power is still absolute, yet it recognizes the individuals in an imperfect way. All the individuals exist to contribute to a central fund, to be redistributed again. Each individual is regarded as a unit without any consideration of degrees of worth, earnestness, application, or industry, or of the opposite degrees of worthlessness, laziness, or carelessness. Each is to count for one, and no one to count for more than one. "Share and share alike" is the motto. You will easily recognize this as communism. The early church, for a short time, had a kind of communism when they had all things in common. I shall make no criticism of the

fault of overlooking the moral value of different degrees of remuneration in accordance with difficulty of work and moral qualities required to ensure successful performance.

We now come to the second modification of pure individualism, and the second modification of pure despotism, and these as drawing much closer together, though starting from opposite extremes, will be of much greater interest. Only a small, though, at times, unpleasantly active, minority belong to the classes we have already enumerated, as nihilism and anarchism, on the individualistic side, and despotism and communism, on the other. The second modification of pure individualism begins by insisting upon the central thought of individualism, that each person should mind his own business; but, unlike nihilism and anarchism, it says it is not the business of one individual to settle what another's business should be, or to see that he keeps to this sphere. Here there is need for government to settle the limits, and to keep each one strictly within his limits. Whenever government steps beyond this to undertake anything for the proposed good of individuals, it is overstepping its own province, and is interfering on its part with the rights of individuals, whose rights it was its duty to guard from all invasion. This view commends itself very much to a large class of people. It is most frequently appealed to as if it were an almost self-evident statement of the true relation of the individual to the government. The government is needed, indeed; but it is a necessary evil, and the less of it the better for all.

We have a famous exponent of this view in Mr. Herbert Spencer, and perhaps the plausibility of his presentation has done a great deal towards the wide acceptance of this theory.

Spencer says that we may note three stages in the history of the race. Originally, there is the military period, where there is an excessive amount of government and a great deal of control. Then came the industrial period, peace reigning, and government greatly curtailed. With the advancing evolution and improvement of the race, government will be gradually eliminated, both in the sphere of politics and morality. Eventually, government will altogether vanish, and then both moral and political obligation will cease.

Over against Spencer's modified individualism we need to set that form of modified paternalism that is most properly called

"socialism," if that term is used with any degree of accuracy, and still more suitably termed "collectivism," for this helps to describe its chief characteristic.

Spencer allowed a place for the government as a necessary evil, to be gradually eliminated. Collectivism starts with the emphasis upon the need of extending the work of government, and limiting what it regards as evils from too great power in the hands of irresponsible individuals.

As Spencer's position is a great advance upon anarchism, so collectivism is a great advance on communism. It gives a much greater place to the individual than communism did. It believes that everything should be under the complete control of the government. It wishes to replace the present mode of industrial action, based on individualistic competition, by a form of co-operation, owned and controlled by the government. They do not propose, however, to give to each one an equal share in the accumulated product, but desire to apportion to each according to his worth and earnestness. It desires to leave room for choice in the selection of a career, and, with this in view, it insists that the state should see that all its citizens are educated and trained until they are eighteen years of age in such a way as to fit each to enter upon any industrial, literary, or artistic career, for which he or she was most fitted. The more disagreeable forms of work now despised are to be regarded as the most honorable.

Like Spencer, they also speak of three stages.

The first was when government was most lax and inadequate, where private individuals owned slaves, and carried on industrial operations by this slave labor, subject to the caprice of the slave-owner, unchecked by government. Feudalism would be regarded as a slightly modified form of slavery.

Then came a second stage, where government control increased, and removed feudalism and slave ownership. This marked a great advance to wage labor and freedom of contract.

But the collectivists claim that this is only an appearance of freedom, not real freedom to the great majority. That the system of competition, especially since the rise of combinations, trusts, and joint-stock companies, has enabled a number of the stronger to combine, like the old feudal barons, to injure and oppress the remainder. The freedom of contract is merely nominal, while the contracting parties do not stand on an equal foot-

•

ing. The stronger dictate terms to the weaker, which they must accept. It is a form of industrial warfare said to be fair play; but one is fighting in armor and in companies, the rest unarmed and singly.

The collectivists wish for a truce, and they look to the further extension of governmental control to remedy this evil, as it did with the earlier feudalism. It hopes for government to grow strong enough and extensive enough to substitute organized and legally controlled universal co-operation, or at least national co-operation, instead of the present competitive system. The three stages, then, would be slave labor, wage labor, and national co-operative labor. The collectivists point to the success of such national enterprises as the post-offices, the system of national public education. They also bring examples to show that, where fairly tried, municipalities have succeeded in managing their own water and gas supply; sanitary matters now have to be regulated by the municipalities; and they argue that gas supply and street railways should be managed by the municipalities, and railroads by the state. They go further, and conclude that it would be wise for the state to own and manage all the materials of production, and that the citizens should each and all become civil servants in the employ of the state. It is difficult, in a very brief outline, to do justice to any theory, yet I trust that this is not only a concise, but also a perfectly fair account of the leading principles underlying Spencer's position, and that of the collectivists.

Perhaps I may be allowed now a few words of estimation of these two positions, in neither of which, I believe, is to be found the full and correct statement of the problem to be solved, nor a satisfactory solution of the real difficulty before our civilization.

First, with reference to Spencer's account, which is the one that is accepted by the majority of English-speaking people as the most reasonable; a kind of sensible compromise between two fanatical extremes. But Spencer's theory does not reconcile these extremes, nor solve the difficulty. Instead of the extreme of pure individualism, or the extreme of pure despotism, we have both of them on our hands, merely juxtaposed; not reconciled, but set up to fight it out about the limits. Each is absolute within its own sphere, and the spheres are mutually exclusive, and the problem, or the battle, is to keep them mutually exclusive.

They must fight it out. For Spencer, it is not wise to interfere in any fight. Evolution advances by the survival of the fittest, the fight is necessary to determine which is the fittest, and Spencer has a good deal to say against the meddling philanthropists who interfere with what he regards as the beneficent and healthy working of this law. Let all forces fight away; hence, let there be unrestricted competition. The collectivists call this industrial warfare; very well, says Spencer, that is just what is wanted. It is said that the Anglo-Saxon people like a fight, that our early barbarism still clings to us, and this is sometimes said to explain the interest that is taken in such brutal exhibitions as prize-fights. But, along with this, there is another element associated with the fight or competition—the element of uncertainty that lends occasion to the gratification of the low gambling instinct. The latter is one of the menaces of our time. Both of these instincts are in favor of letting matters be fought out and take the chances. How often the booty from gambling is not discriminated from genuine earnings I may illustrate by an editorial in one of our foremost papers, where it tried to account for the wide interest in prize-fights, and said of the winner in a late set-to that there were not many people who could, as he did, make \$20,000 in nine minutes with his own hands. Make! Earn! What preposterous nonsense!

Spencer's plausible account of government as gradually disappearing only takes account of one aspect of government, namely, a part of its attitude towards criminals and those opposed to good government. The restrictive and external force and might is all that he has in view. But government has another side in dealing with good citizens, and even in dealing with criminals it should not be merely restrictive, but also remedial. Though starting with the assertion of individualism, Spencer measures all advance by the limitation of the government. Thus he neither sees the true place of government nor the true, positive meaning of the individual. He does not give the individual his proper place because he does not see how he may express himself in participating in government; and, again, he does not give him his true place because he regards improvement as coming about by a necessary law of evolution, which obscures the truth that improvement at each stage is dependent upon the freely chosen moral conduct of responsible individuals.

We neither become better by some vague "natural law," nor as a result of state regulation alone. Moral advance depends upon the willing co-operation of responsible moral agents—their free adoption of those lines of conduct that tend to their highest interests and truest well-being.

Natural conditions and state regulations may, indeed, assist, but only on the supposition that they build upon and call into exercise the selective action of moral agents, favoring and encouraging the selection of the higher, retarding and discouraging the selection of the lower.

Both Spencer and the collectivists measure advance by the limitation or the extension of government, but this is not the real question at all—not is government much or little, great or small, limited or unlimited, but what is its character? It is not a question of quantity, but of quality. And the measure of improvement or advance proposed by both is erroneous—Spencer measuring by tendency to produce pleasure, the collectivists by the tendency to increase material possessions, while the real measure is deeper, viz., the tendency to develop the highest type of moral character. Hence we must take a wider view of government than Spencer does, a deeper view of the individual than either Spencer or the collectivist.

First, government must be wider than Spencer allows. He does not notice, in his account, that a new side to government begins to come in, slight in the war period, much more prominent in the industrial period, and continually increasing; the side where government is not external, restrictive, and opposed to the subject, but is adopted, chosen, and approved, and is thus an expression of the wishes of the governed themselves. Such government might be termed organized self-government. In it the subjects are not being ruled by an external power, but are regulating themselves. Such government will not appear as a restriction to the good citizen, and, if we should ever arrive at a stage when there would be no need of restriction, there could be the most complete organic self-regulation, and government as the expression of the wishes of this community might be most extensive.

There is no restriction to a good man to be commanded to do what he intends to do and should do; it is only to those who wish to do what is wrong that a good law appears as a restriction

of their liberty; and a man's liberty to do wrong and injury needs to be restricted even on Spencer's own account.

This is not collectivism, however, which is inclined to measure every advance by the extension of government in such a way as to control most completely the production of wealth. As Spencer has too little place for government owing to a narrow view of the government and the individual, so the collectivist has too much trust in mere amount of government. It trusts too much to external applications in reforming; it belittles individual spontaneity. It is a reaction against the extreme of pure or negative individualism. It sees that each, to mind his own business, leaves everything to the arbitrary guidance of irresponsible and capricious individuals. It wishes order and rule. But may we not fall into the hands of an arbitrary, capricious, and irresponsible government, whose actions may be more uniform, but may also be more uniformly tyrannical, being able to enforce their whims upon the governed? We must see to the character of our government, and before we can have more government control we must have more control of government.

And even though government were fully under control, the faithful servant of the public, there is a fallacy involved in the reasoning by which the collectivists conclude that it would be well to have complete nationalization of all industries. They reason from a certain class of enterprises that are often termed "natural monopolies." These are of such a character that it is a tremendous loss to duplicate them. One can be carried on more economically than more than one. For instance, it would be manifestly bad management to have two or several street railways on our streets. Such enterprises naturally tend to fall into the hands of one company, and are then monopolies. Now, it might be conceded that, with a properly controlled government and efficient management, such enterprises might be collectively owned and managed; that is, nationalized, or municipalized, successfully.

This is the grain of truth. But it does not at all follow that what might succeed with this peculiar class of enterprises would be suitable to entirely different classes of industry. In other cases the cost of supervision would be so great as to lead, in all probability, to a heavy loss, besides other disadvantages.

But, while differing from Spencer and the collectivists, I desire to be perfectly fair to each.

Now, it is not only manifestly unfair, but the height of absurdity or ignorance, to class the collectivists with the nihilists and anarchists. The latter desire the utter extirpation of all government. They desire to raze the structure of society to its foundations. The collectivists, or socialists, on the contrary, are excessive in their devotion to government, and every form of constituted authority. They desire to make such constituted authority all-embracing.

The socialists, instead of being identical with the anarchists, have been more earnest and zealous than any other part of the community in opposing and counteracting the ignorant and misguided fanaticism that is leagued together in nihilism and anarchism. The nihilist or the anarchist is not to be regarded as an ordinary assassin; he is much more dangerous, because he acts, not from passion, but from a false principle. He is a misguided fanatic, who needs instruction and enlightenment to change his ignorant and false views of society. Nihilism and anarchism is a moral pestilence, resulting upon the neglect of a portion of the community by the more enlightened and cultivated portion, thus allowing a barbarism to grow up in their very midst.

I cannot, however, worship government to the extent the socialists or collectivists do. On the other hand, pure individualism, negative individualism, is evidently the *bellum omnium contra omnes* of Hobbes. And when negative self-included individualism speaks of the rights of the individual, it is contradicting itself. Right, in its very nature, can never be something special and anti-social. It must be the same for all. Hence to speak of a right to do as I please is a contradiction in terms. A man has the right to do as he pleases only so long as he pleases to do the right which does not depend on his whim.

The value of the individualistic protest is to enforce that the individual does not exist for government, but government for the individual. But if government is for the individual, then the individual must be more than a law of repulsion. He has a *positive* meaning, and is capable of entering into positive interrelations with his fellow-beings. Indeed, only in such positive concrete relations does his life find content and meaning. We start from the individual, if he is properly conceived, as the positive individual who finds his realization in society. Government—and by government we mean any organized social action—is

for this positive, concrete individual, and it should be the faithful expression of the wishes and aspirations of the individuals governed. Such a government may properly undertake anything that is agreed upon as for the highest good of all, and the test of the propriety of the government will be, Does it establish and conserve relations that are fitted to favor and conduce to the highest development of noblest character in the governed ?

The government is the means ; its end is to aid in the progress and development of the highest type of individuals. Carefully distinguish these.

(1) What do we wish to bring about ?

(2) What methods must be employed to bring it about ?

We want the most perfect and responsible government in order to bring in the highest type of manhood and womanhood.

The improvement of government is a necessary thing, and we must strive for the continual reformation of government, not as the goal of all effort, but as a means to reach our goal.

Government, or our organized social action, is to be improved that organized society may do its duty to the members of society.

But it is evident that the improvement of society that would tend to the benefit of the individuals is itself dependent upon the advancement of those who create and constitute the government. It is a case of reciprocal action: the people act on the government, and the government reacts on the people.

If improvement is to take place, one or the other must advance, and we see that, from the nature of the case, the advance must start from the side of the individuals.

There must be a certain advance before a law or regulation can be made. Such law expresses the higher view of the majority of the most enlightened; it thus becomes a means of educating or bringing up the rear portion of the army to the standard of the advance part. If advance goes much beyond the law, it may have the opposite effect of deteriorating in its influence; it then requires to be advanced.

But individuals may advance in apprehension without doing anything to advance the social organization. They have higher conceptions of what ought to be, but do nothing to make this act upon the social organization. They become indolent and self-righteous; they abandon society to its fate, and enjoy their phari-

saical self-complacency. But there must be a different line of action if the world is to grow better.

We need the best individuals to react upon the organization of society, to purify it, remodel it, make it a true expression of what they see it ought to be. Instead, then, of standing apart from the regulation of society, instead of aping the mediæval retreat from the world and its prosaic duties, to enjoy contemplations, there is need that every good man and true come out of his hermit cell and manfully perform the noble duties of citizenship.

Some very good people, though they might be much better, say, "Government is so bad, we wash our hands of such a dirty business." But if the government, if the social arrangements, if the constitution of our society is bad and vile, it is to a certain extent the man's fault who has not done everything in his power to make it better. There will come a time when those who boast of how little they do for the government of the country in which they live will see that they should be ashamed of themselves. They have left undone what they ought to have done.

How does this apply to you, ministers of the gospel, leaders in good works, as well as guides in good thought?

Perhaps I should commend you for your excellent plan for post-graduate study; but it is perhaps better that I should rather praise you to others, and, while talking to you, endeavor to leave you dissatisfied with present attainments, desirous of greater achievement.

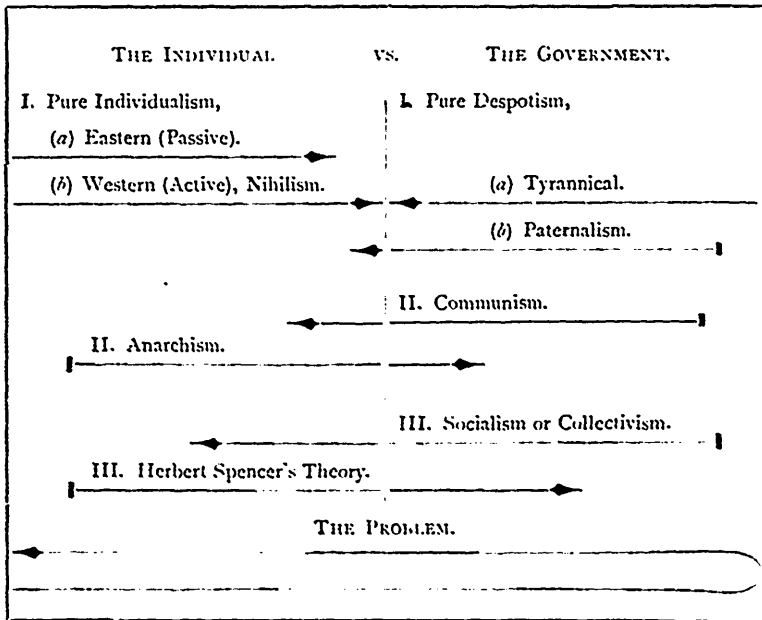
Are you doing your duty in this matter, if you are only with difficulty stirred up to act as citizens when something like the Sunday street car question arises? Has mediævalism still got its clutches upon any of you? Do not suppose that, because dealing with such high themes, you are made a different order of beings, exempted from and incapacitated for the grand duty and privilege of citizenship. Standing apart, you leave unsupported the hands of those who are striving to bring in and carry out nobler policies.

We need a deeper view of the duties of the individual. We need to see that he realizes his nature in relation to his fellow-men. That it is his duty not to regard himself as an independent atom, but to seek to become a real and helpful member of society—in the home life, in the family, in the church organizations, in the State.

We need those of the highest character to permeate and transform all forms of social organization:—the family, the church, and that wider organization which so powerfully reacts upon and moulds the family and church—the State.

We need sanctified common sense. We need a purified political atmosphere. We need a deeper conviction of duty to our fellow-man. We need a citizenship of active working Christians. In short, instead of withdrawing our Christianity from contact with the world, making it a Sunday matter, and a mere sentiment of contemplation and rest, it must be brought out and used every day, every hour, through all business, through all society, in every institution, in all organization, so that, through the life and activity of Christians as citizens in this world, it may be completely transformed, and become a living, acting, organized, Christianized society.

TABLE.



JAMES GIBSON HUME.

Toronto.

THE DIVINE AND HUMAN IN CHRIST.

THE SON OF MARY: THE SON OF THE HIGHEST.

WHAT think ye of Christ? Whose Son is he?" Peter gave the true answer to these questions: "Thou art the Christ; the Son of the living God." And no proof of this is clearer than the light of His own character. It is their most difficult task for writers of fiction to make their characters speak and act consistently throughout. How difficult, then, to portray the character of a holy man—one who, in all his utterances and deeds, will stand perfect and complete in all the will of God! But how utterly impossible, as a mere effort of genius, to imagine and piece together the character of the God-man; one who at every point, and throughout His life, will stand disclosed as true God and true man! Had it been put as an effort of genius to conceive of such a life, and portray it as imagination pictured it, how different the ideal would have been from the real—the life which Jesus lived in the flesh! But the evangelists made no attempt to portray a character; they simply recorded what they saw and knew, and thus the Jesus of the gospels is the result. All men agree that the life of Jesus was a holy, tender, blessed life, full of the love and grace of heaven. Even infidelity itself would feel bereft of its ideal of human perfection, the world would lose its sweetest picture, and man his divinest inspiration, if the moral life of our Lord were taken away.

Throughout the Gospels, Jesus our Saviour is declared to be the Son of God. "And the Word was made flesh, and dwelt among us"; and every proof that shows His humanity and brotherhood we receive and rejoice in, for they are all proofs that He was the Son of man, bone of our bone, and flesh of our flesh, and not ashamed to call us brethren. That He was in all points made like unto His brethren is a truth for which scripture gives us line upon line, and precept upon precept. Yet through the veil of His humanity we are continually getting gleams of His divine glory, and the eternal power of His Godhead. When, in the beginning of his gospel, John tells us, "We beheld his

glory," he does not refer to such exhibitions of it as were seen in His transfiguration, His resurrection and ascension; nor yet to the glory of some of His miracles, as the raising of the dead, the stilling of the tempest, etc.; but the reference is rather to His everyday life, His ordinary actions and intercourse among men. Even when the Son of man stooped lowest He carried with Him a divine dignity that was all His own. After one of His miracles, the disciples wondered at what they had just witnessed, and put the question to one another, "What manner of man is this? Even the winds and the waves obey him!" That He was a man they never for one moment doubted, for he had been a brother to them in many an hour of lowly, loving, familiar intercourse, and they knew Him well. But the more they saw of that wonderful life, the evidences multiplied that He was something more than a mere man; that humanity did not measure Him. For a time He was a mystery they could not solve; they felt Him to be at once so near them, and at the same time so far away and above them. After many bright days of fond friendship, they had grown familiar with Him, and in loving converse seemed to get so near Him. Then the disciples began to imagine He was just one of themselves, and so to take liberties with Him, as with one on their own level; but a question, a look, the tone of His voice, a word coming from out the depths of eternity humbled them, and at once they realized the sacredness of His presence, and knew that He stood far apart, with no earthly companion. No other proof beside the light is needed to show that the sun shines; so the life and character of Christ show that He came from God.

He was made like unto His brethren in all points, and yet none of His acts were exactly like those of other men. The judgment of the Master of the feast must be the judgment of us all. He expressed it in regard to one particular act, but we include all His acts. The Master said, "Every man does so and so"; that is one way; the way of the world; the way of humanity; the well-known way of all the earth. "But Thou, everything Thou doest is different. Thine are the acts of One who is alone, and not mixed up with the ways of other men. Thy deeds are the deeds of One who came down from heaven, and who art Thyself the Son of God." It needed only deeper insight, clearer vision, to behold in every act and word of Christ some

traces of divinity and the glory of His Father, and that, though a man, He was something far more; and as the sympathetic heart ponders the significancy of His words and deeds recorded in the gospel, it is constrained to say, "So this is our God; we have waited for Him, and He will save us."

(1) His birth was unlike that of any other. Amid all the generations of men, there has been only one such child born—"A virgin shall conceive." He was conceived by the Holy Ghost; He is called "that holy thing, the child of the Highest." He came into the world as an infant, and was born as the children are born; but He came in a way no other person ever came before. Not only born of a virgin, but born as the "Ancient of days." Having existed from all eternity, He now comes into the sphere of time and sense to unite Himself with human life; to pass through all the endearing changes of childhood, youth, and manhood. But there has been only one such child, one such youth, one such man. He grew in favor with God and man; both earth and heaven smiled upon Him. As we look into the life of Jesus Christ, it is as if we were looking on the unfolding of some sacred flower, whose fragrance comes to us from another world. The child who stands in the temple hearing and asking questions is not a forward, but a simple, loving, natural child, and yet at His wisdom and answers the learned doctors are amazed. No problem had ever so puzzled them before. For in that child-voice they heard the deep echoes of eternity, and even at this early age was the keynote of His life struck, and He was conscious of that purpose He came to accomplish. The will of His Father lay mirrored in His infant heart, and so He must be about His Father's business, and finish the work He had given Him to do. His own mother, who had fondly watched Him those twelve years, had much to ponder over in her heart, and many a time she must have wondered at the holy secret committed to her keeping. Read the gospel story in which that life lies mirrored in heavenly beauty and tenderness, and compare it with the turgid, unnatural, unmeaning stories of the so-called gospel of the infancy, and what a proof the contrast furnishes: that inspiration alone could have given those rich, simple, tender touches, and made that life to bloom in fragrance forever, as a plant which our heavenly Father alone could plant, and none but the Spirit of truth could portray.

(2) He realized His life-work in a way that no other man ever did. The purpose of His life lay mirrored in His childhood. He came into the world to complete a plan laid out for Him from of old, and a plan which He never afterwards changed or improved. He came to do His Father's will, and therefore He moved in loving obedience to the old lines of prophecy which foreshadowed His work. His purpose did not dawn upon Him as it dawns upon ordinary men, but even the child could say what the man afterwards said, "I came to do the will of him that sent me."

Other men are often surprised by the sudden turn of events, and are compelled to change their tactics to meet some unforeseen outcome. But with Jesus all unfolded as He knew it would, and every event of His life was a part of the grand filling up of the whole. Though His life had many incidents and seeming surprises, it was all of one piece—a grand unity woven without seam throughout. The most wonderful and the most ordinary events blend in His life so as always to seem natural from Him. He works a miracle, He eats a meal; He speaks a matchless parable, He takes rest in sleep; He calms the sea, He is weary and hungry; He heals the sick, He enjoys an evening's rest at a friend's house; He raises the dead to life, and swells the joy at a marriage festival; He is transfigured, and yet lives on quietly from day to day; and all His sayings, His deeds, His life, are one completed whole—the life which He lived in the flesh.

Even death, which to other men closes their career, was to Him the very thing He came into this world to do. He came to die rather than to live; He came to put away sin by the sacrifice of Himself, and hence a large proportion of the first three gospels is occupied with an account of the death of Christ, while nearly the half of the fourth dwells on what constituted the main purpose of His mission. Death takes us by surprise, and blights our hopes; but it was the hour of the triumph of the Son of God. This was the price He was to pay for the redemption of His church, and through His blood the door of heaven was opened to all believers. He came to drink this cup of His Father, and all culminated in this when He bruised Satan's head. The cross was the symbol of His victory, and through His death He brought life and immortality to light. When the multitudes saw His lifeless form hanging on the tree, Jew and Gentile, friend

and foe, regarded the tragedy as ended, and all hope of deliverance from Him gone. The sarcasm of the Pharisee found vent in jeers: "He saved others, himself he cannot save." But His death was the divine magnet that is to draw all men to Him. "And I, if I be lifted up, will draw all men to me."

Most men's lives are full of contradictions, and there are notes that sound harshly and out of tune, and who among the children of men does not work at cross purposes with himself? But what a harmony there is in the life of the Lord Jesus Christ! What a sweet accord between His thoughts, His words, His purposes and life! In the sweet music of that life there was no discord, not one jarring or harsh note; all swelled into one mighty anthem of praise, and what He was at one time and place, He was everywhere and always. As has been remarked, "Break the Gospel into a thousand pieces, and every little fragment will give back the same reflection, 'Rabbi, Thou art the Son of God, Thou art the King of Israel.'"

(3) What a wonderful combination of attributes in the person and character of Him who was the Son of Mary, and the Son of the Highest! When He seems most human, and encompassed about with infirmities, He seems also most Godlike. When He stands revealed as our Brother, and shown to be the Man of Sorrows by the things which He suffered, He is, at the same time, proved to be the Son of God with power. The flame of His divine glory always bursts through the veil of His humiliation, and we are continually getting glimpses of His eternal power and Godhead amid the lowliest scenes of His life among men. At the very time when He seems to have laid aside the robes of His divine glory to perform the lowliest offices of a servant, we have exhibited some of the fullest proofs that this servant was the Lord from heaven. After one of His long days of work, He is worn out, His physical frame completely exhausted, and, as they are crossing the lake, the cool evening breeze is very refreshing after the great heat, and so He lies down to sleep in the little boat, with His head resting on a block of wood for His pillow. It is the calm, unconscious, sweet slumber of a weary man, completely worn out with His day's labor. But from His lowly place He speaks to the winds and the waves, and they obey Him, and in a moment the raging tempest is hushed. He was very poor, without a home, and had nothing to pay His tribute money with. But He

who had not where to lay His head was omniscient, and so He gives directions how to obtain it from the mouth of a fish in the deep, dark sea. When He laid aside His garment, and girded Himself with a towel, and washed His disciples' feet, he performed even that act of lowly service as the King of Glory, and did what none other could do. He was taken down from the cross, His pierced and bleeding body dressed in its grave-clothes, and laid in a borrowed tomb. But, on the third day, He bursts the bars of death and comes forth a conqueror. Though He seemed the most forsaken of all men, yet He impressed the multitudes with the fact that no man could take His life from Him, but that when the time came He laid it down of Himself, and became the conqueror of death by dying. His cross is the grand answer given to the questions of unbelief, and to the world's cry for deliverance. Even where His life seemed to dip lowest in the wave of trouble, and the shadows of unutterable anguish fell the heaviest across His path, we get some of the clearest manifestations of His Godlike power and infinite efficiency, though strangely blended with human conditions. The darkest cloud that ever drifted over His earthly life had around it the fringe and edging of a heavenly brightness that told of the golden shining on the other side where the glory of God rested. In the life of the God-man we have constant proofs of His Godhead and manhood, not mechanically, but vitally, united in one personality: and the tender incidents of the life He lived stand out in the gospel story as the clearly-cut edges of Mount Blanc against the pure azure sky.

(4) His teaching, though natural and simple, and full of human elements, was also quite different from all other teaching. "Not as the scribes: not like the pharisees," was the common judgment. And we might add, "It was not like the teaching of any other man." In His methods and lessons His divine glory was as clearly seen as in anything He ever did, and the two threads—the human and the divine—are united and run throughout. No man ever taught as this man. From no other teacher are to be found such rich, poetic fancy, such tender images of beauty, such wealth of illustration, such sublime conceptions, and such majestic representations of God and nature. "He gazed across the centuries, and grasped the mighty movements of the ages, and saw the whole future of the world's history

mirrored in the mind of God." When under the spell of this Teacher you come in contact with a new range of ideas, and get into a new moral world. He utters the great thoughts of God on the most momentous of all subjects, and brings the glory of heaven down to the earth. How transcendent in the grandeur of His utterances, in the sublimity of His conceptions, in the majesty of His doctrines, in the comprehensiveness of His precepts, in the spirituality of His laws, and in that aroma which, like the dew of heaven, gathers over all His lessons! And He never needed to study what to say, or meditate on what answer He should give; but all comes spontaneous, fresh, full, and welling forth from the fountain of His divine wisdom, and every word was filled with the deep things of God. Even in His simplest sayings there were depths below depths which no plummet could fathom. And as the crystal fountains that mirror the overarching heavens, so His sayings were the abysses of divine truth, and held the infinitude of God's eternal things.

(5) Even in His prayers His glory appears. That the Son of man, in the days of His flesh, should long for intercourse with His Father, and often seek silence and retirement to secure this, is very obvious. But that in His humiliation our Lord should have need of prayer for grace and strength is a mystery. That the human body of Jesus should grow weary, and the worn frame assert its rights when hungry, thirsty, and exhausted, surprises no one. But that the soul of the Lord Jesus Christ became faint, and sympathized with His body, may well astonish us. Prayer, with Christ, was not merely communion with His Father; it arose from a sense of need, and was the expression of a want; it was sometimes the cry of distress, an earnest supplication for guidance, and the pouring out of His soul in trouble. His prayers showed His dependence on His Father, and that He sought comfort from Him, and this proves that in His human nature He had neither strength nor power independent of the Father; and whenever He felt the horror of great darkness overshadowing His soul, He cried out in His distress to God to save Him. At no time does the Son of man come nearer to us, or resemble more closely His weak and dependent brethren, than when He offers His petitions with strong crying and tears, calling upon His Father for help. And yet Jesus prayed as no other man had prayed before, and as no one has ever prayed since.

Though He pleaded with the tear in His eye, and in great agony of heart, He confesses no sin, asks no pardon, acknowledges no fault, pleads guilty of no wrong. Even when forsaken by His Father, and the shadows come over His soul, He knows the cause was not in Him. All other men have had to acknowledge their transgressions, and the holier they became the sense of their own unworthiness grew the deeper. The nearer they came to the Sun of Righteousness, and caught the glory of His beams, the stains upon their own heart became the more clearly seen and felt. But when Jesus prayed He proclaimed His righteousness. "I do always the things that please thee; I have glorified thee on the earth; I have finished the work thou gavest me to do; it is eternal life to know thee, and Jesus Christ, whom thou hast sent."

Our prayers must be made up largely of confessions and pleas for forgiveness. Our religious life must begin in repentance and sorrow for sin. Our very songs of praise must be largely mixed up with our *misericordes*. But no sign of penitence or confession ever came from His lips, nor does He ever prune away any extravagances as He passes from youth to manhood, as all other men are compelled to do. Again, though He often prayed *for* other men, He never once prayed *with* them as one among many, but always as one who lived apart and alone; nor did He ever in His deepest straits ask the prayers of others. He was in a sanctuary where none might enter but Himself alone with God. His challenge, "Which of you convinceth me of sin?" is still unanswered to this day. "Father, glorify thy Son, that thy Son also may glorify thee."

(6) His claims are such as no mere man could make, but only one who was Jehovah's fellow. He claimed to be equal with God. "I and my Father are one." He was God's Son in a sense peculiar to Himself, and He claimed the power to forgive sins and to work with His Father in upholding the world. "My Father worketh hitherto, and I work." He claimed to have lived long before Abraham, and to be the Son of God who had come down from heaven, and that He was soon going back to share the glory which He had before. To Moses, one day, He opened the door, and came out and said, "I am. I am that I am." But when He came down to the earth in the fullness of the times to make things plainer, He filled up the seeming blank. "I am

the light of the world ; I am the life of men ; I am the way ; I am the door ; I am the vine ; I am the true bread ; I am the living water ; I am the good shepherd ; I am the resurrection and the life. In short, I am one in whom all the fullness of the Godhead dwells bodily." He faces the burdens, the woes, and cries of all the coming generations, and professes to have a remedy for them. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is claimed that His blood will wash away all sin, and that He can and will destroy the works of the devil. He accepts homage and worship which must be given to none but God. The rich men cast into the treasury of their abundance ; the poor woman gave all she had ; Mary can exhaust the whole box of precious ointment on Him, but He never says, "It is too much for me." He deserves riches, and to Him every knee must bow and tongue confess. He does not make requests, but gives commands, and His words are laws. The tenderest ties of friendship must be broken if they in any way interfere with loyalty to Him. "Whosoever loveth father or mother more than me is not worthy of me ; if thy right hand offend thee, cut it off ; or pluck out a right eye, but let nothing come between the soul and me." He never raised nor lowered his claim to secure the popularity or applause of men, but calmly waited God's time, and looked on to the grand consummation when the kingdoms of this world would be the kingdoms of our Lord and of His Christ. When He stooped to wash His disciples' feet He is not afraid of being belittled, for His eyes watched the infinite, and looked on far fairer scenes than those of earth. Even with the towel in His hand, He saw the eternal weight of glory lying around the Throne, and the Lamb the light of it all ; and when travelling along the dusty road with Galilean peasants, He felt as one who was living amid the glory of heaven—"The Son of man, who is in heaven."

(7) What a light is thrown on His quiet years at Nazareth by His mother's simple remark at the marriage feast ! On that occasion they had run short of wine, and Jesus tells the servants to fill the waterpots with water ; and as they were wondering at the command, and, as it would seem, half hesitating about obeying it, His mother says to them, aside, "Whatsoever he says to you, do it." Who knew His life better than Mary, who had watched Him through all those tender years as only a mother

can? His life at Nazareth had not been full of wonders, for we are expressly told that this was the beginning of His miracles. Yet that life had been so pure, so heavenly, so bright and blessed, and withal so distinctively His own, that the impression left on Mary's mind was that His every word must be implicitly obeyed. "He has remained subject to us, and yet, in truth, He has commanded us both. He has been the strength, the joy, the life, and glory of our humble home, and we have had many a proof that He is the Son of the Highest; therefore, whatsoever He saith to you, do it." We have been with Jesus in His ordinary life, and have seen the divine majesty with which He was clothed. But when we come to such exhibitions of it as His transfiguration, His resurrection, His ascension, or even His miracles of power, we see a glory that excelleth. Around such scenes we have flashed down upon us the noontide brilliancy of the light of another world—a glory that has come down from God out of heaven. No one doubts, as he reads the gospel narrative, that Jesus was a true man; a partaker of the joys and sorrows of human life. Those who shared His friendship never had any doubt as to this; His life for them was so full of brotherliness and loving familiarity. But it was just as evident He was something more and other than man, for they beheld His glory as surely as they did His humility. He was so like other men, and at the same time so far above and beyond all men, living a life all alone with the Father in sweet seclusion, even while the multitudes crowded and pressed upon Him.

In the first gospels He is represented as a man, and the Father's servant, but in the last as the Father's equal: "I and my Father are one." First, the lowly scenes of earth, and then the glory of heaven. And is not His life, in this respect, like our own? And we must follow along the same way. To-day we suffer with Him, but on that great day we shall be glorified together. Now, we walk through this valley of humiliation, poor pilgrims, weary and footsore, often halting, and sometimes all but lost. But, when all the shadows have fled away, we shall then walk in the streets of the heavenly city, and become dwellers in Immanuel's land. This is the day of conflict, of tears; the day of weakness, of anxiety, and of sins, when the heart suffers many a sad eclipse, and when, at best, we live only on manna, or on crumbs from our Father's table. But Jesus is coming to make up His jewels, and our promotion draweth nigh, and we shall follow our Lord to glory.

Sarnia, Ont.

J. THOMPSON.

PUBLIC PRAISE.

THE General Assembly of the Presbyterian Church in Canada is engaged in a task of the utmost importance at the present time. The question of what shall be sung by our congregations in the sanctuary is one which should claim the best thought of the church in answering it correctly. Sacred song bears a large share in moulding the spiritual natures of the worshippers. The large committee which has in hand the work of preparing the new hymnal for the church should have the hearty co-operation of every member, so that the book may be comprehensive enough to meet the need of the church for years to come. To this end, presbyteries should send definite reports to the convener. If the published reports of presbytery proceedings regarding action on the new hymnal are adequate statements of the work done in presbytery to perfect the hymnal, we fear the Assembly's committee will not in many cases receive much aid from them. To make a book of praise reasonably perfect will require much time, thought, and wide reading on the part of some who must go into the work *con amore*.

One does not need a very extensive acquaintance with the church—Presbyterian or any other—to know that the service of praise in the sanctuary in many places is most seriously neglected. One might almost say that the neglect is sin lying at the door of the congregation—that the very praise rendered is sin. Their insolence in this matter is certainly sinful. What is the object in view in the musical part of the service? Can there be more than one object in view? If we take the Book of Psalms for our guide, we shall find that they are used for many different purposes. It would seem from them that anything suitable for prayer may be used in praise. In fact, we may say that praise is only prayer presented with musical accompaniment.

Evidently David recognized his psalms as prayers, for at the close of the second book we read, "The prayers of David, the son of Jesse, are ended." Some are mainly expressions of adoration and thanksgiving; others are throughout plaintive wails of confession, humiliation, and supplication.

The first recorded song of praise is that for national deliverance from the hosts of Pharaoh. Moses and the children of Israel sang the song, while Miriam and her maidens, with instruments of music, sang the chorus.

Many of the psalms, however, are the pouring forth of personal complaints, the utterance of personal experiences which are largely foreign to the majority of a general congregation. The thirty-eighth is an example among others. Others, again, like the fiftieth, are God's directions to the people by the mouth of His prophet, and it is all but impossible to make a selection, suitable for a whole congregation to sing, as a song of praise to God.

The forty-ninth and seventy-eighth are addresses by the leader to the people. They are poems of religious instruction addressed to the people in song, not in any sense songs of praise presented by the people to God. Again, in the one hundred and thirty-sixth, we have the leader calling out the themes of praise, and the people responding, "For his mercy endureth for ever."

Hence, taking the psalms as our guide, we have very varied objects recognized in them, such as praise to God by the whole congregation, addresses in song to the congregation by a leader, a leader announcing the theme of praise as a solo singer, and the congregation as a chorus responding; and in the first song recorded the men sing the song of deliverance, while the women answer in chorus.

Evidently from this the song of the sanctuary may have, and ought to have, a wider range than the whole congregation singing the praise of God.

Taking the Psalms of David as our guide, it is quite legitimate in the public service of God's house for a Sankey, or other of kindred Christian spirit, to sing to the congregation a song freighted with gospel truth and winged with music, which will find its way into heart and mind. It is quite as legitimate to sing the gospel as to speak it; yea, more legitimate, if the sung gospel enters the heart, while the spoken gospel fails to carry so far.

It is also evident that it is right for a choir of right-minded, right-living people to sing the gospel to the congregation, or for any good man whom God has endowed with a sweet, persuasive

voice to invite men in song; yea, to plead with them to come to the Saviour.

It is not legitimate, however, as the manner of some is, for a man to sing to a congregation on the Lord's day, "Come to Jesus," whose life all the week says "Come to the devil."

Nor is it legitimate for a choir to make the song a mere exhibition of musical skill, where there is no possibility of spiritual impression, because of the words or fragments of words not being intelligible. It is fraud and shame to say, because a text of scripture is torn to shreds, and the *disjecta membra* scattered over the notes of a piece of music, and the choir repeats words and fragments of words without meaning, that that is sacred, merely because the unrent, un mutilated verse is taken from scripture. Vain repetition in praise is found in Christian congregations, and is no better than the vain repetition in the prayers of the heathen. Much singing in that sense is no better than the much speaking in the other.

When a choir is permitted to address its song to the congregation, or when an individual is permitted to do so, care must be taken that the life points in the direction of the song. If song and life are at strife, the spirit of praise in the sanctuary is destroyed, and God and His house are dishonored.

What should the subject-matter of praise be? The position has been taken by many in the Presbyterian Church that the psalms are the only legitimate songs of praise in the sanctuary. They tell us that we have there an inspired book, which the Holy Spirit has prepared, and which ought to be sufficient for the church for all time. This argument proves too much. If it implies that nothing but inspired songs should be sung, then either the church for the first three thousand years of its history sang uninspired songs, or the revelation in song of that period has been lost. None of these songs, except perhaps two or three, have come down to us. If the ages before David could sing praises acceptably to God in words which do not form a part of the volume of inspiration, why cannot the people in the centuries after Christ sing praises acceptably, even though their songs do not form a part of the inspired volume? We do not believe that so large a part of the volume of revelation has been lost as such an argument implies.

The Psalms of David do not exhaust the subject-matter

which the church may use in the praise of God. Few will admit, surely, that the only form of psalm suitable for use is the monotonous common metre version which our church has persistently, yea, almost stubbornly, used for the past two hundred and thirty years. That monotonous version has kept the music of the church at low-water mark, if not stranded hopelessly, in many places for generations. The metre to be chosen should certainly be in keeping with the spirit of the psalm. The whole sentiment of the poem may be changed by putting it in shackles of unsuitable verse. Some of those noble, heroic psalms chained in such metre are like Samson shorn of his strength, blinded, and sent to grind in the prison-house of his enemies. The twenty-fourth, the twenty-ninth, and the forty-seventh are illustrations of the unsuitableness of common metre to express the spirit of the psalm.

The book of praise for a congregation should have a wide range of subjects. If the service is to have unity in it, then there must be songs of sufficient variety to cover the themes of scripture teaching, and also the religious experience of the people. A magazine article is not the place to specify the topics which should be embraced.

The songs of general praise and thanksgiving should be many and varied, as should also be those of Christian experience, setting forth confession and supplication in wide variety.

Few days pass in which songs of comfort in sorrow and bereavement are not required. In our larger congregations "never morning wears to evening but some heart does break." and so hymns of comfort are largely needed if the service is to be a help and a blessing to such.

One element in which the hymnal now in use is seriously deficient is that of songs calling forth Christian activity. There are many psalms which make a special appeal to the Jew, as a Jew, and rouse him to the pitch of enthusiasm. Here come in most appropriately songs with a chorus. The first song of praise on record, as we have seen, is one with an enthusiastic chorus. Men's voices sang, and women's answered. We have various examples of chorus songs in the psalms, and also where one part of the people answered another in the rendering of them. In the Book of Revelation we have a most beautiful example of

song with a chorus. Chapters iv. and v. take us into the upper sanctuary among the "harpers harping with their harps."

In the fourth chapter, the four living creatures sing the song of creation, and the four and twenty elders, representing the redeemed, sing the chorus.

In the fifth chapter, the redeemed sing the new song of redemption, and all the angels, having no part in that redemption song, make heaven re-echo with their chorus, and then all together join in one grand hallelujah chorus, which must fill the whole heaven with melody.

It is very evident that chorus songs are appropriate to the church on earth, and that one part of the congregation may answer another in the rendering of them. The whole range of Christian life should be expressed in song.

It is almost too late in the world's history to enquire whether the human voice may be accompanied with an instrument in rendering the praises of God.

We have seen that the first song of praise on record had instrumental accompaniment. That song was sung before the Mosaic economy was introduced, so that it follows that instrumental music was not introduced with the ceremonial law—to pass away with it. It has even been urged by some that it was one of David's sins that he introduced the elaborate arrangements of music for the temple choir. The men who urge that, however, forget that in II. Chron. xxix. 25 we read that Hezekiah set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the Lord by His prophets.

As there is nothing typical in instrumental music, there is nothing in it to pass away with the ceremonial law. It is not like the altar, and sacrifice and priestly vestments, which have their fulfilment in Christ, and so pass away.

There are always dangers accompanying the introduction of instrumental music, but there are also serious dangers in not introducing it. If congregations will not give time and attention to preparation for the praise service, then there is no hope of worthy congregational singing. In fact, it is the only part of the service of the sanctuary in which Presbyterian people are at liberty to open their lips. One may reasonably

enquire why cannot people praise by proxy as well as pray by proxy. Are not prayer and praise twin sisters? If it meets all the requirements of prayer for one to lead audibly, and the congregation follow the prayer in spirit, and thus make it their own, why should it not meet all the requirements of praise for one, to whom God has given a sweet voice and the gift of expression, to lead in the song, and the congregation to follow the praise in spirit, and thus make it their own? The essence of praise, as of prayer, is in the spirit rather than in the audible voice, whether speaking or singing. Why should people lament so sorely that congregational singing is dying out of the Presbyterian Church when they have not a word of lamentation for the fact that audible congregational praying has died out long ago?

In fact, one can find far more argument for praise by proxy than for prayer by proxy. Most men are gifted with speech, while very few are gifted with song. Why should we not let the good man, whom God has endowed with voice, and power of musical and spiritual expression, be the procenter as well as the precenter for the congregation? It is coming to this, if congregations are too indolent or too indifferent to give time to learning music. While that may be argued as an abstract question, our hearts will not be convinced. Even though we may not have musical voices, yet the heart will utter its praises in the sanctuary even in an unmusical way. But why in an unmusical way? Surely there is zeal enough among God's people to give both time and thought to the cultivation of music for the seemly conduct of public worship.

All men have not musical culture. The Canadian school system is radically deficient in this respect. The good Presbyterian at the head of it would do a wise thing were he to make music a compulsory subject in all town and village schools, and make it incumbent on boards of trustees to provide a suitable, qualified teacher. Then we would have better readers in our schools, and, certainly, we would have better singing in all our churches.

In the meantime, while musical culture is not general, it will be the duty of our church, in preparing its hymnal, to provide a wide range of easily learned tunes with harmonies not too difficult. Then the compass of voice required in rendering such tunes must not be too great. Tunes should be distinctly sep-

arate from each other. One of the most vexatious things in congregational music is to find a tune in two or even three different forms. Several of the tunes in our psalter and hymnal have these slight vexatious variations.

Every well-known hymn should have joined with it an easily learned tune. The old hymns which had the tune born with them, and have lived together, should not be divorced without cause. Divorce is too easily obtained in these days. Some of our hymns are being strangled with the dead corpse of a tune tied about their neck, and they cry to the committee for deliverance. Hymns are being weeded out; let there be a weeding out of tunes also. By all means let us have the more elaborate music also, for we must have a book which will educate and elevate the taste of our people. But, doubtless, of some of the tunes in our hymnal, the best that can be said is that they are "faultily faultless, icily regular, splendidly null." Hence, some simple-minded folk in the church, anxious to get rid of proxy singing, believe that it would be well-spent money to get out a first edition of the new book of praise, with the music, on cheap paper, and send it down to presbyteries before its final adoption by the church. Possibly many would take very little interest in the matter, and the committee might not receive very much help in perfecting the book by this method, yet it would take away all cause of complaint as to the unsuitableness of either the words or the music. The committee has a noble work on hand, and one which will make a deep and permanent impression on the spiritual life of the church, and they should be upheld by the prayers and sympathy of our people, and every member of presbytery should conscientiously assist in making our hymnal the very best possible.

JOHN SOMERVILLE.

Owen Sound, Ont.

THE HOME MISSION CRISIS.*

I CAN assure you, ladies and gentlemen, I appreciate to-night what Dr. Hanson, of Chicago, said at the Christian Endeavor convention in Montreal last July. "I would be delighted with the privilege of addressing this large and cultured audience—if I were not so scared." Had I consulted my own feelings I would not be here, for, naturally, I shrink from occasions of this kind. But I yielded to the importunity of your committee. They little knew the responsibility they were assuming.

However, I am delighted with this opportunity of bearing testimony to the excellent work done by this society; not only in awakening a truer missionary spirit among its members, evidenced by the number who yearly offer themselves for the work at home and abroad, but by the enthusiasm with which they take up the work in their respective fields of labor, and the excellent character of the work done; to congratulate you on the substantial progress the society has made in recent years, and to express the hope that the society has not dreamed that it has reached anything like the limit of possible growth.

I wish thus publicly to state what a stimulus the society has been to my young people in having one of its members as "our own missionary" in one of the home fields. It has been like placing the wire in touch with the battery. We have received messages of cheer and help. The result has been a large increase in finances, a deeper interest in missions at home and abroad, and a quickening in spiritual life. Knowing what the experiment has actually done for my young people, I cannot but express the hope that more of our congregations will be induced to give—over and above what is regularly contributed—the fifty dollars required to secure for themselves a missionary in one of the home fields.

You are so accustomed to hear of foreign missions, and have the claims of the foreign field pressed upon you, that I may be pardoned to-night for directing your attention more particularly

* Address delivered at the public meeting of the Students' Missionary Society.

to the home field under the somewhat startling subject, "The Home Mission Crisis." It is a growing interest in the great need of the heathen world, and an earnest desire to do greater things for them—

"To send the blessed tidings
All the world around"—

that we are specially anxious about the state of the home field. "What the source is to the supply, what the motor is to the machine, the home church is to the foreign field. The vigor of the heart's beat determines the pulse beat at the extremities." If, therefore, we would widen the circle of our influence in the "regions beyond," largely increase our missionary staff, and give them such financial aid as would not only enable them to work properly fields already occupied, but enter others "white unto the harvest." The missionary spirit in the home church must be kept healthy; the responsibilities of the work lying nearest here must be honestly discharged. The farmer—however much in need neighbor Jones may be, and however great his desire to help—is not justified in leaving part of his own farm uncultivated to run wild with the natural products of the soil. He must, while not selfishly refusing aid to his neighbor, see that his own farm is well tilled. A little more attention to the present needs of his farm will enable him to render more efficient aid to his neighbor in the near future. So, while not withholding men or means which it is in our power to send abroad, we must not forget to cultivate to the utmost the splendid field for missionary effort which God has opened right at our door, and which it is our first duty to look after. Even such an enthusiast in foreign missions as Dr. Pierson says: "It is of first importance that, at home, work for missions abroad be continuous and constant, healthy in tone, and spiritual in type."

I have no sympathy with the miserable excuses sometimes made for withholding support from the foreign field, such as "Charity begins at home," "We have heathen at our door," "Save Canada first, then look abroad." It will be found in every instance that such are only excuses to put off the collector and save a dollar, which they who make them are very careful is not given to "charity at home," to reach the "heathen at the door," or "save Canada." It is the stock-in-trade of minimum Christians, whose rule is the least possible. Such merit the

rebuke given one of them by Dr. Lorimer. He was boasting of his recent conversion to the truth, when the doctor asked him if he was a member of the church. "Well, no," was the reply; "the dying thief never joined the church, and he went to heaven." "But," said the doctor, "you support the cause of missions?" "No," was the reply; "the dying thief never contributed to missions, and he went to heaven." "Yes," said the witty doctor, "but he was a dying thief, and you are a living one."

No less interest in the "regions beyond," no less contributed to give them the gospel, and withal a humble cliency unto the Lord for the true missionary spirit which will send us out in prayer, and sympathy, and gifts, throbbing with His love for the millions who perish in darkness.

There is no reason why one field should be neglected in the interests of the other. They are mutually related. They are to each other what the tributaries are to the broad stream on which floats the commerce of nations. Yet I am not sure that this mutual relationship of the two fields is always fully realized. If it was, there would be a clearer knowledge of the extent and need of the home field, a more equal distribution of the funds of the church, and an enthusiasm equal to that we now find in connection with foreign work. For proof of the fact that there is lack of definite knowledge of the field, and want of enthusiasm, I refer you to the average congregation; and for proof of the unequal distribution of funds, to the annual financial returns.

After a somewhat careful survey of the field, and a close perusal of what has been written by those whom I know would not falsely picture the situation, I am persuaded that the "holding our own" policy must be changed for one more worthy of the trust God has committed to our church. The time has come when a more intelligent grasp of the actual state and requirements of the home field must be taken, and a more vigorous policy pursued. Failure now to seize the opportunities which the splendid field opened out at our door affords will result in loss which years of effort and thousands of treasury will not redeem. A few more men sent at once to needy fields, and a few more thousands of dollars judiciously spent, will result in the speedy development of a strong cause, self-supporting and missionary in spirit and gifts. The withholding of this adequate support will

cripple our energies and seriously hinder us in reaching our ideal as a church. If our object be to save to the church those of her sons and daughters who go to the new settlements of the country—if it be to win a fair share of the foreign population who seek a home in this land—if we are to do what the Christian church naturally expects of Presbyterianism in Canada, and what there is opportunity of doing, then there will have to be a decided change in the church's attitude toward the home field. There will have to be some means adopted of imparting much needed information, awakening interest, and touching the liberality of our people, in a work which has first claim on the life and energies and gifts of the church, if ever we expect to accomplish our purpose.

Do our people know of the vast field for missionary effort which in Quebec, Ontario, Manitoba, the Territories and British Columbia, God has opened right at our door? Do they know of the treasures of prairie, forest, and mine, lying right at hand, the stores of which in a few years—if the church's energies are properly directed—will be poured into the church's lap? Do they know that there is opportunity for doing foreign work right at hand in those interesting colonies which dot the West? I quote from the Home Mission Report for 1893 :

The groups of foreigners found scattered over the West present a problem for solution. In southern Manitoba, west and east of the Red River, are large colonies of Mennonites. Their spiritual state is not high, and it does not seem to be rising. At two points colonies of Jews are found, and nothing is done to bring them to a knowledge of the Messiah. Germans, Scandinavians, Icelanders, and other nationalities, are getting established in the country, but their religious well-being is often neglected. A colony of 700 Mormons has got established north of the American boundary near the Rocky Mountains. They are thrifty and industrious, and are fast acquiring land. They gave pledges of compliance with our laws, in the matter of marriage, but observing men who have visited the colony have their doubts. If the West is dotted over with colonies whose religious welfare is neglected, the whole religious tone must be lowered. Can we afford this? Have we, as Presbyterians and as patriots, no mission to these people? If the object of missions is to save souls,

where could mission money be better invested than in giving the gospel to those strangers?

Do our people know that families of our church can be counted by the hundred, that whole settlements can be pointed out, yet without gospel ordinances? that many of the fields already occupied by the missionary are not worked to anything like what they are capable of—not for want of zeal and effort on the part of the missionary, but because of the extent of territory he is expected to cover, and that at many points instead of gaining are actually loosing ground? Do they know the struggles of the heroic band of missionaries who do the church service in the home mission field, many of them shut away from the advantages of civilization, unknown to fame? No newspapers to tell the story of the dangers they brave, the temptations they overcome, the herculean labors they perform, yet with a devotion begotten of love to Christ and zeal for His cause, they do and dare for Him. Pages from the story of the life and labors of some of these men would reveal courage, and heroism, and self-denial—a devotion to the cause of truth rarely excelled in the history of missionary effort. The church's promise of remuneration to these faithful servants is small, the fulfilment of the promise is often smaller still, and the missionary who has depended on the church to make good her promise finds it impossible to meet his engagements, and he feels that more keenly than he does the edge of the western atmosphere. It is not fair on the part of the church to place its Home Mission Committee in such a position as forces it to break faith with these men, and give less than is actually promised.

Do our people know these things? Are they acquainted with these facts? Then why is not definite shape given to the knowledge, so that not only the actual needs of the hour may be met, but a more aggressive policy pursued in our home work?

Three considerations call for this:

(1) Love of country demands it of us.

Piety and Patriotism are twin sisters. He in whom the Spirit of God is will ever be found true to the best interests of his country. Close to the fervent breathing of the pious heart, "I love the Lord," comes the other sentiment, "If I forget thee, O Jerusalem, let my right hand forget her cunning." That love of country which was such a striking feature of the character of

him who said, "Let my tongue cleave to the roof of my mouth, if I forget thee, O Jerusalem," was largely shared by the greater than David, who is the Great Example of the race. A true spirit of patriotism breathes through His discourses, so profusely illustrated with images of natural beauty gathered from the fields of Galilee, showing that He looked upon these landscapes with a loving eye. It rings from such utterances as "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wing." And as one has pointed out, "The feeling survived even the transformation of the grave, for, in giving instruction after He was risen to His disciples, about the evangelization of the world, He said, 'Begin at Jerusalem.'"

In this love of country He is our example as well as in everything else. Our love of country should be pure, and deep, and strong, leading us to do our best and dare our noblest in her interest. There is in Canada, in the extent of her domains, the great wealth of her forests, and mines, and agricultural lands, the rich variety and beauty of scenery, and rare excellence of climate, in everything that goes to make a great country, that which is calculated to awaken a strong national feeling. Every Canadian should be able to sing, as Burns did of Scotland:

" I mind it weel, in early date
When I was beardless, young, and blate,
And first could thresh the barn.
* * * * *
Ev'n then a wish (I mind its power),
A wish that to my latest hour
Shall strongly heave my breast;
That I, for poor auld Scotland's sake,
Some usefu' plan or beuk could make,
Or sing a sang at least."

Let the Irishman tell of the shamrock, and the Englishman boast of the rose, and the Scotchman take pride in his thistle, but we will sing "The Maple Leaf Forever." This is "our own, our native land." This spirit of patriotism cannot manifest itself in any nobler way than in spreading Messiah's name. The church that had so much to do in moulding Scottish character, and in making that race the strong, loyal people they are, has much to do in forming a true national life in Canada. Let her be true to the history of the past, in her love of liberty, freedom

of thought and speech, and fidelity to truth, and prove herself the undying enemy of all party narrowness, sectional strifes, and religious intolerances, and she will, indeed, be the nation's benefactor.

(2) Loyalty to the church demands it of us. It may be the result of early training, or the influence of the atmosphere I breathed while in Knox College, or a natural dullness that lacks sympathy with the spirit of the times; but, whatever the cause, I confess inability to work myself up to anything like enthusiasm over the kind of church union which bulks so largely in the theology of some to-day, and does such splendid service—at church openings and tea meetings. The theory that holds that the different Christian denominations shall soon all be united in one large body—the old prejudices all gone, differences forgotten, peculiarities lost, and such a spirit of unity pervading as will awaken energies undreamed of in the divided church, and make it irresistible in the presence of an evil world—that theory has not presented itself to my mind with sufficient force to lead me to lessen my efforts along distinctly Presbyterian lines. My love for the church of my choice is only my love for Christ manifesting itself in that particular form. The union in which we should be most interested at present is that which would win the world “for Christ and the church.” He who excels in this work in his particular church does most for the cause of Christ generally.

We have not lost faith in our church. I do not believe the rank and file of our church were ever more loyal to her standards and work than at the present hour. Why should we lose faith in her? The purity of her doctrine, and the scriptural character of her polity is not excelled by any branch of the Christian church. And her history, with its martyrs and heroes, their courage and bravery, its scholars and philanthropists, and the splendid heritage they have given the world! The uphill fight for liberty, and the unflinching fidelity to truth, is such as makes our blood tingle with pride.

To us in Canada has been given the sacred trust of following the sons and daughters of the church who venture into the new settlements of the country with these doctrines and truths, so that they may not be forced, through any neglect or indifference of ours, to leave the church of their fathers. And although the Presbyterian Church in Canada has a history of which she may

justly be proud, if we remain true to those peculiarities which have given her strength and stability in the past, and rise, in the strength of our divine help, to seize the splendid opportunities the present opens out before us, the historian of the future will have yet nobler things to say of her.

(3) Devotion to Christ demands it of us.

This is the climax of motives for all missionary effort: "For Christ's sake." His command is the strongest plea that can be urged why we should not withhold thought, effort, or means which it is in our power to give. Loyalty to Him should awaken in us a deeper and truer missionary spirit. The closer we live to Him, the more of His Spirit will we share. When our simple "following Him" is changed for an "abiding in Him," we shall be under the spell of that master-passion for souls of which He was possessed. There is in Him that which is calculated to kindle the noblest feelings, awaken the highest enthusiasm, and call out the best our natures are capable of. We have His command for home work as truly as for foreign. He who said, "Go ye into all the world," said, also, "Begin at Jerusalem." Let us cleave close to Him who has given the command, and then this work, as Dr. Pierson says, will become "no longer the cold necessity of duty, but the most inspiring, enrapturing privilege." Given this living union, there will no more be heard of needy fields without the Gospel, broken pledges, depleted treasuries; but

" From ocean unto ocean
Our land shall own Thee, Lord,
And, filled with true devotion,
Obey Thy sovereign word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains,
To Thee shall tribute yield."

J. S. HENDERSON.

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

II. GARETH AND LYNETTE.

IN my introductory paper, I spoke of the fact that the "Idylls" are parabolic." They "shadow sense at war with soul." They set before us, the never-ending contest between the spiritual in man and the barren element that rises up in his own life and attacks him from the world without. In human lives, the victory sometimes lies on the side of the soul, sometimes on the side of sense. And so it is portrayed in the "Idylls."

In the story of Gareth we have a case where the spirit triumphs. This is not so much a lesson of warning as one of example and encouragement. I commend the poem to any preacher looking for an illustrative story for a sermon to young men. Let us watch how Gareth meets his spiritual adversaries and overcomes them.

First, look at his home surroundings, as they are portrayed in the opening of the poem. He is his mother's youngest son, the only one left at home, and she is all but a widow. His decrepit, doting father is King of Orkney, and his son has the realm at his command. There are broad lands over which to roam, and the forests are full of game. The mother urges that her darling stay at home and hunt the deer. She will find for him a fair bride, and so, in the joys of wedded life and the excitement of the chase, his growing manhood will pleasantly pass.

A subtle temptation, this! The path of ease and flowery dalliance opens before him, and it is his mother's voice that bids him enter. When Sense calls Filial Duty to its aid, how can it be resisted? And yet it must be. There come times in the lives of men when father and mother must be forsaken for the sake of the King. Gareth saw that this time had come for him. There was no need for his presence at home, and the king had need of men, true-hearted and strong, to aid him in his task of cleansing and renovating his realm, and establishing justice throughout its bounds. Hear Gareth's answer to his mother's persuasions:

“ O mother,
 How can you keep me tethered to you?
 Shame!
 Man am I grown, a man's work must I do.
 Follow the deer? Follow the Christ, the King;
 Live pure, speak true, right wrong, follow the King—
 Else, wherefore born?”

And yet he is very loath to go without his mother's good will. Her permission is given at length, but in such a form that the temptation is renewed; for she attaches such conditions to it as she thinks will surely scare him from his purpose. She will permit him to go, on the condition that before he tells the king who he is, and before he asks to be made a knight, he shall serve a year's apprenticeship in the king's kitchen, among the scullions and the kitchen knaves. Will the high-spirited Gareth stand such a test as this? We are all ready to follow duty when it beckons along the path of our own inclinations, but when duty's crown lies at the end of a road hard to travel, and distasteful to us, we are very apt to turn back. Not so Gareth:

“ Silent awhile was Gareth, then replied,
 ‘ The thrall in person may be free in soul,
 And I shall see the jousts . . .
 I therefore yield me freely to thy will.’”

Thus far we see Gareth, not to be turned aside from the noble purpose on which his heart was set, clear-sighted to distinguish real from apparent duty, firm to resist the allurements of a life of ease, courageous to undertake a toilsome and repellent service, if only it may bring him to his goal. But will not that life of servitude, with its low associations, its menial tasks, its separation from the companionship of the cultured and the noble, wear down the high spirit of the youth, and degrade him in soul as in estate? Will not the Sense have potent weapons here wherewith to wage its war against the soul? Let us see.

“ Gareth bowed himself
 With all obedience to the king, and wrought
 All kind of service with a noble ease
 That graced the lowliest act in doing it.
 And when the thralls had talk among themselves,
 And one would praise the love that linkt the king
 And Lancelot—how the king had saved his life
 In battle twice, and Lancelot once the king's,
 Gareth was glad. But if their talk were foul,
 Then would he whistle rapid as any lark,
 Or carol some old roundelay, and so loud,
 That first they mock'd, but, after, reverenced him.”

Their reverence was all the more increased when they found that in their sports, in any trial of mastery, Gareth was always counted best.

So Gareth bore himself when all outward circumstances were arrayed on the side of Sense, and the victory still was for the Soul.

Then came the time when he told his story to the king (who knew it all the while), and in secret he was knighted, and the king promised that an opportunity should be given him of proving himself worthy of the honor. The opportunity arrived, when Lynette came to court, and asked a champion to do battle for her sister Lyones. We know how the quest was given to Gareth, how Lynette's indignation was kindled at the king for giving her his kitchen knave to be her knight, and how she scorned and railed on poor Gareth as he followed her to do the duty that had been assigned to him. And now the warfare between Sense and Soul enters upon a new phase. The question now is, Will the knightly courtesy of Gareth give way before the petulant temper, the biting words, and the ungrateful conduct of his fair charge; or will his Soul assert such mastery over Sense that he shall keep himself always in control, and with unmoved kindness, dignity, and fortitude fulfil his duty toward the maiden and toward the king? Great interests depend on the answer to the question. If the former shall be the case, then Gareth will continue to be the object of that contempt with which Lynette first regarded him, and will prove himself unworthy of the king's trust; if the latter shall be the case, Gareth will win the deserved commendation of the king, and, with it, the maiden's admiration, and, perchance, if he seek it, her love. Not only so; but the Soul, from the defensive, will turn to the aggressive, and will drive from the heart of Lynette the Sense, which, in the form of False Pride, had established itself there.

We hasten to the issue of the tale. We see Lynette hold her nose between her fingers, and declare that her would-be champion smells most grievously of kitchen grease. We hear her shower Gareth with such epithets as dish-washer, broach-turner, loon, a villain fitter to stick swine than to ride abroad redressing women's wrongs. And we see Gareth meekly, cheerily, and with quiet dignity, bear it all. His courage abates not one jot. Indeed, he says:

“ I hold
 He scarce is knight, yea, but half man, nor meet
 To fight for gentle damsel, he, who lets
 His heart be stirred with any foolish heat
 At any gentle damsel's waywardness.”

Nor does the damsel's waywardness take the courage from his heart, nor the strength from his arm ; but with the six robbers in the forest, with the knight of the morning star, with him of the noonday sun, and with him of the evening star, he shows himself a true and valiant knight. It is not that he does not feel the gibes and reproaches of Lynette. His soul, like any noble one, is sensitive. He tells her :

“ Damsel, whether knave or knight,
 Far lieber had I fight a score of times
 Than hear thee so mis-say me and revile.”

And when the lady at length begins to speak more kindly he declares :

“ Now thy words are fair, methinks
 There rides no knight, not Lancelot, his great self,
 Hath force to quell me.”

Not lack of feeling, but magnanimity of soul made Gareth master of himself. And because his soul was great, it gained the victory in every battle of the spiritual conflict.

He won the reward which he deserved. It is most interesting to trace the steps by which Lynette's anger and contempt are overborne by the calm bravery and invincible courtesy of her companion. She passes from pity to tolerance, from tolerance to admiration, and from admiration (as I believe) to love. The beginnings of love are thrilling in her happy little song ; and when we hear her first beg Lancelot, as Gareth lies asleep, to allow her knight-knave to fight the final battle and so win the “ full flower of the accomplishment,” and then, a little after, pray Gareth to give up his shield and let Lancelot do the fighting, lest he (Gareth) be slain, it is quite evident that her heart is gone.

“ He that told the tale in olden times
 Says that Sir Gareth wedded Lyones,
 But he that told it later says Lynette.”

With all respect to the venerable historian of the olden time, I am firmly convinced that his later brother has told the truth.

R. HADDOW.

Milton, Ont.

THE SHEWBREAD.

THAT it was unleavened is often stated as a fact, regarding which there cannot be the slightest reasonable doubt. I must say that this is really adding to the Word of God. Let us hear what the Lord said to Moses when He commanded it to be made. "Thou shalt set upon the table shewbread before me always," Exodus xxv. 30. Here mention is made merely of shewbread. "Thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake," Leviticus xxiv. 5. Here it is said how many cakes were to be made at a time, of what kind of flour they were to be made, and how much of it was to be put into each. But it is not said whether they were to be unleavened or leavened. In not one of the other passages in which the shewbread is spoken of are we told whether it was the one kind of bread or the other.

I lately read two or three articles in which the writers, without the slightest hesitation, say that the shewbread was unleavened. I wrote to them, asking what authority they had for saying so, but they have not paid the slightest attention to my question. Perhaps they think that if I would read the Bible a little more carefully I would see that they are in the right. I still maintain that the Bible does not say whether the shewbread was unleavened or leavened.

In the passage in Leviticus already quoted, the shewbread is termed "cakes." The original word, there translated "cakes," means something perforated. But this does not settle the question.

The only proof that the shewbread was leavened which is worthy of notice is the fact that leavened bread was most strictly forbidden to be used at the Passover, and in certain other cases which I need not mention. Now, what was the reason of that prohibition? With few exceptions, our premillennial brethren say: "Leaven is material corruption. God, therefore, used it as a figure of moral corruption and false doctrine, and of nothing else. The use of it would, therefore, have been most unbecoming at the Passover, and in the other cases referred to. Hence, it is

utterly unnecessary to say that leavened bread would have been grossly dishonoring to God." On this principle, they interpret the leaven, of which our Lord speaks in one of His parables as representing the spread of deadly error in the visible church.

But the Lord strictly commanded *leavened* bread to be used in two cases—in connection with the sacrifice of peace offerings, and at Pentecost, Leviticus vii. 13; xxiii. 17. He would not have suffered any unholy things to be used in His service. Of course, to have used unleavened bread when God commanded leavened to be used would have been disobeying Him as much as would using leavened when He commanded unleavened to be used.

Leaven is not an unwholesome thing. Bread made with it is quite wholesome. Had leaven been an unwholesome thing, it would, of course, have been always an emblem of moral corruption. God would, therefore, have classed it among unclean things, and forbidden His ancient people to eat bread made with it. But though He forbade them ever to eat certain kinds of living creatures, He forbade them only in certain cases to use leavened bread.

It is said that the action of leaven in bread is checked by the heat in baking; otherwise the bread would become a mass of corruption. But the leavened bread which was forbidden to be used in certain cases was not dough, but bread baked. The unleavened bread also was baked.

That the Lord strictly commanded leavened bread to be, on certain occasions, used in His worship is, as I have already said, a clear proof that leaven was not, invariably, an emblem of sin. As we are not told plainly what kind of bread the shewbread was, there is no absurdity in supposing that it might be leavened.

Owing to the fact just stated, we have good reason to believe that the shewbread was the usual kind—whatever that was. Those who believe that it was another have to prove it. Well, what was the kind of bread commonly used by the Jews? Was it leavened, or unleavened? There is good reason to believe that it was leavened. The following facts favor this opinion:

(1) The children of Israel, after they were out of Egypt, made unleavened bread; for, as they had been thrust out of that land, they had not had time to make leavened. From this, it seems that leavened bread was the kind which they commonly used in Egypt.

(2) We learn from the Book of Hosea that there were public bakers, as with us, and that they made leavened bread (vii. 4).

(3) Jeremiah speaks of a street inhabited by bakers (xxxvii. 21).

(4) Nehemiah speaks of "the tower of the furnaces," which some translate "the tower of the ovens" (iii. 11; xii. 38).

(5) From the manner in which leaven is spoken of in the New Testament, it seems that bread was most commonly made with it. As I have already said, unleavened bread was not forbidden to be used as food in ordinary cases. When bread required to be made quickly, of course, leaven could not be used in it.

To sum up the foregoing reasoning: The shewbread is termed merely bread, as regarded its composition. That it was the common kind is, therefore, a most reasonable supposition. As that seems to have been the leavened, so, also, very likely, was the shewbread. The latter was changed every Sabbath. Then the old, instead of being burned as an offering to the Lord, was given to the priests to be used by them as food. Those, therefore, who maintain that the shewbread was unleavened have to prove that it was.

I think that I have now established my proposition, that we have no warrant for saying that the shewbread was unleavened, but rather that it was leavened.

It may not, however, be out of place for me, before closing, to further review for a moment or two the theory that, in scripture, leaven, as a figure, is always used in a bad sense.

Christ compares Himself to bread. "I am," He says, "the bread of life." As He does not say what kind is an emblem of Him, it is plain that leavened bread as suitably represents Him as does unleavened. Had leaven been invariably a figure of moral corruption, He would certainly have used unleavened bread as a figure of Himself, for leavened would have been a most unsuitable one of Him who knew no sin. But He simply uses the general term, "bread."

Our premillenarian brethren maintain that the world is growing worse every day. Those of them are, therefore, consistent who consider the leaven spoken in one of our Lord's parables as a figure of false doctrine in the church. But some of them are obliged to admit that there it is used in a good sense. To that class belong Fausset and Bishop Ryle. The latter says: "I

believe that the same word may be used in one place as a figure of that which is good, and in another as a figure of that which is evil. In some places leaven certainly means 'false doctrine.' In the passage before us, I believe it means 'grace.'" This is "sound speech which cannot be condemned." Let us take an illustration or two of the truth of it.

Goats are in scripture a figure of wicked men. But a goat is also a figure of the Holy Ark of God. The Israelite could as lawfully keep the Passover with a kid as with a lamb, Exodus xii. 5. The goat which was slain on the great Day of Atonement was a figure of Him who bore our sins in His own body on the tree. If—as is commonly believed—the scapegoat represented Christ taking away our sins, then, of course, a goat is again a figure of the Saviour. Thousands of times, under the Old Testament, goats were offered in sacrifice. In the Epistle to the Hebrews, mention is made several times of "the blood of goats and of calves," of "the blood of bulls and of goats." The dove is an emblem of the Holy Spirit. Yet we have reason to believe that it is used in scripture as also an emblem of Satan. No doubt, to some of my readers this will be a startling statement. But here are my reasons for making it. In the parable of the sower, birds are represented as coming and devouring the seed which fell by the wayside. Of course they were wild birds—fowls of the air—not flesh-eating, but grain-eating ones. Our Lord says that they represent Satan. Hence the greater part of our premillenarian brethren say the very same of the fowls of the air which our Lord represents as lodging in the branches of a mustard tree. But the dove is a grain-eater, and there were great flocks of them in the Holy Land. The eagle is a bird of prey. Under the law, it was unclean. But the Lord compares Himself to an eagle, Deut. xxxii. 11. The lion is a beast of prey. Under the law, it was unclean. But the Lamb of God is also the Lion of the tribe of Judah. The Lord compares Himself to a mighty man that shouteth by reason of wine. Christ says, "The thief cometh not but for to steal, and to kill, and to destroy." Yet He says, "Behold! I come as a thief," thereby describing the suddenness and unexpectedness of His coming.

The self-propagating power of leaven is that property of it on account of which scripture uses it as a figure. The thing of which scripture uses it is progress. The beginnings of food and

of evil can each be very properly termed the "day of small things," and compared to the little cloud like a man's hand which Elijah's servant saw rising out of the sea. As properly can the same use be made of leaven.

The Passover shadowed forth the finished work of Christ. Leaven, which is an emblem of progress, would, therefore, have been unsuitable at it. Unleavened bread reminded the Israelites of the haste in which they left the land of Egypt and the house of bondage.

As I am now on the subject of leaven, I may notice the interpretation which the most of our premillenarian brethren put on the woman's hiding the leaven in the meal, of which our Lord speaks in a parable already referred to. They say that her doing so is a figure of the crafty introduction of false doctrine into the church. This is most amusing. Those who hold that view know more about eating bread than about baking it. She had to "hide" the leaven in the meal in order to raise the bread. She would have acted very foolishly had she merely laid the leaven *on* the meal. We are commanded to cast our bread *on* the waters. But it must be "hidden" in the waters; yea, more, in the earth under the waters, else we shall never find it. The farmer, in order to "hide" it in the earth, harrows the seed which he has sown. Unless he does so, the seed will perish. That which is planted is either wholly, or in part, "hidden" in the earth. We can receive no benefit from either food or medicine unless we "hide" it in our body. The psalmist "hid" the Lord's word in his heart; so, too, did Jeremiah, when he "ate" it.

T. FENWICK.

Woodbridge, Ont.

THE BIBLE IN PRIVATE AND PUBLIC and IN FULL ARMOUR are the titles of two paper-bound booklets by Arthur T. Pierson, D.D. The former is intended primarily for preachers, and contains many valuable points on Bible study and teaching, the public reading of the Word of God, and the laws of expression. It is intended to be corrective and suggestive. He makes frequent use of scripture passages to prove and illustrate his points. Occasionally, he makes reference to personal experience. The latter is a discourse on Eph. vi. 10-17. It is practical, methodical, and brings out of this treasure things new and old. Both partake of the author's well-known characteristics of style, incisiveness, pointedness, and perspicuity.

KEY WORDS OF THE INNER LIFE is a little book, by F. B. Meyer, on the Epistle to the Ephesians, which he describes as "pre-eminently the epistle of the inner life." Taking the oft-recurring words which are at once the keywords of the inner life, and of the great themes with which the epistle deals, he expounds and applies the truth as it is presented in its various parts and phases in the passages which contain the word or phrase under consideration. Nearly all his published works are in the form of expositions of the sacred text, for which he shows great reverence and love, and of which he is a devoted student. Aptness of illustration, conciseness of presentation, and beauty of expression characterize all his works.

PRESBYTERIAN LAW AND USAGE. *By B. F. Bittinger, D.D. Philadelphia: Presbyterian Board of Publication. Toronto: N. T. Wilson. Pp. 170. \$0.75*

This is the second edition of a work which has been before the public for some time. Yet it is not as well known as its intrinsic merit and helpfulness entitle it to be. It is the law and usage of the American Church, and some parts of the book belong exclusively thereto; at the same time the greater part of the book deals with fundamental principles, and is so general in its applicability that it is useful and valuable everywhere. It contains in condensed and handy form "all the subjects which relate to the government, the order and the discipline, of the Presbyterian Church and to the rights and duties of its members." On points of general law the compiler quotes from such recognized authorities as Cushing and Jefferson. On questions purely ecclesiastical he gives his authority for each statement; the references being so complete and precise that they can readily be turned to by those who wish to verify or find a fuller statement of the point. It greatly helps to answer questions which are presenting themselves almost every day, but especially in connection with our church courts.

DARWINIANISM: WORKMEN AND WORK. By J. H. Stirling, F.R.C.S. and LL.D. Edinburgh: T. & T. Clark. Toronto: Fleming H. Revell Co. Pp. 358. \$3.50.

This is an ingenious, able, interesting book. The author's aim is to refute the Darwinian theory, and to accomplish this he builds up a most elaborate argument. Seldom does an author keep more persistently before his mind the purpose with which he is writing; seldom does he so patiently and skilfully prepare the approaches that, when the final blow is struck, it may be dealt from a position of such advantage that to escape or rally from it is impossible; seldom does he succeed in introducing into his book so much that interests and lends variety without digressing.

In the first six chapters he gives an account of the life and labors of Charles Darwin's grandfather, father, and brother. In the six chapters that follow, he gives a very full description of Charles Darwin himself. He speaks of him as a boy at home, in school, and among his companions; as a young man at college, and on board the ship *Beagle*; as a man of character; as a letter writer; and as a collector and observer. But all this is done as a preparation for the grand blow which he expects to strike when he comes into close quarters with "The Struggle for Existence," "The Survival of the Fittest," "Natural Selection," etc. These subjects occupy the remaining portion of the book and are carefully discussed.

His description of the man is composed principally of extracts from his own *Journal* and *Letters*, with comments thereon and inferences therefrom added.

He was an innocent, susceptible, little boy, very much at the bidding and will of his sisters. He was, however, a tricky little urchin at times, seeking to persuade a companion that he could procure variously colored polyanthuses and primroses by watering them with certain colored fluids. His disposition was very affectionate, and he had many friends whom he dearly loved. He was very careful in the selection of friends, and was privileged to be able to number among them many eminent men who did much to mould his character and direct his energies. He was a man of great perseverance. With very little love or aptitude for classics, he worked conscientiously at them; and without any love for books, music, or pictures, he persevered in the study of them until he made progress in them. He got a kind of satisfaction in reading articles he could not understand. He was full of ambition "to take a fair place among scientific men, and could not bear to be beaten, although at times he could only set his teeth and say, 'I will sooner die than give up.'" Whilst naturally gentle, he was at the same time naturally firm. There was in him nothing ignoble; on the contrary, he was the very soul of candor and sincerity. From boyhood's days he manifested a most wonderful passion for collecting and

observing. Later in life he describes himself as "feeling like an old war horse at the sound of the trumpet when I read about the capturing of rare beetles." He might force himself to gulp music, painting, and poetry, but beetles ran in his blood. The voyage of the *Beagle* was, according to his own account, the most important event of his life, training and educating his mind, improving his powers of observation, and so developing him, except in the matter of health, that his father declared on his return, "Why, the shape of his head is quite altered."

The author then proceeds to discuss his powers of reasoning, or rather to prove that he was sadly lacking therein. This he does by quoting his own admissions; e.g., "A paper or book when first read generally excites my admiration, and it is only after considerable reflection that I perceive the weak points"—an admission, adds the author, that significantly tells the whole story. His opinions of men and books, praising the unworthy and speaking slightly of the truly great, it is claimed, proves that he was lacking in judgment, and was an observer and not a reasoner.

In all this it is perfectly evident that Dr. Stirling is paving the way for the proof which is about to follow; and whatever may be thought of his comments and inferences, one cannot but admire his ingenuity and patience.

Coming to *The Origin of Species by Natural Selection*, he endeavors to show that it is a compilation made by one to whom the subject had come to be his very "deity"; that he was so anxious and so determined to prove it true that he received from all quarters, and in all forms, statements as to things that had taken place, and without careful scrutiny gave them a place in his book, provided they made for his theory. He grasped at everything, and accepted without question everything which was favorable to the theory.

But he finds this question staring him in the face and demanding an answer, "What led to the work and the success of it?" The answer which he gives to this question is one of the most interesting parts of the books. He quotes from Darwin's *Journal* and *Letters* to show that while he was preparing the work he was most carefully paving the way for its reception. He was exceedingly solicitous to win Lyell, Gray, Hooker, and Huxley over to his theory. "His praise of them and their works, whilst doubtless sincere, bordered on the fulsome, and would hardly be acceptable if spoken by a less candid man. His letters to them abound in expressions of affection, admiration, gratitude, and respect." As a result, "the most powerful scientific trumpets that, in these islands, could be blown were blown—before the book. The most powerful popular trumpets that, in these islands, could be blown were blown—after the book."

He then proceeds to show that when the book appeared many of those whose expectation had been raised to the very highest point, and who had been led into giving it a commendation prior to its appearance, were sadly disappointed. Some of them confessed afterwards that they had never read the book; others that they had read but a part, and found themselves unable to complete it. Darwin himself confessed that without Lyell's, Hooker's, Huxley's, and Carpenter's aid his book would have been "a mere flash in the pan." And then he exclaims, "I owe much to my friends." Dr. Stirling then claims that "not one of these friends, for all

they said in his support, really understood or believed in his doctrine absolutely. It was not on the strength of natural selection as natural selection, but simply on that of evolution as evolution, that they stood by him."

Space will not permit even a bare outline of his discussion of the radical and characteristic features of Darwin's theory; suffice to say, that it is very full and interesting.

THE CONVERSION OF INDIA. *By George Smith, C.I.E., LL.D. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 258. \$1.25.*

As a missionary biographer or as the historian of missionary work, Dr. George Smith requires no introduction. His lives of Carey, of Henry Martyn, of Duff, etc., are recognized as works of true merit. He is specially qualified to write on the subject of this book, having been for forty years closely identified with and deeply interested in the missionary efforts which have been put forth to secure the conversion of India. The work is, in large part, a historical sketch of the various attempts that have been made to convert India during the past seventeen hundred years, viz., A.D. 193-1893.

In introducing his subject, he speaks of the conversion of India as "the first and greatest mission to which western Christendom is called. The fitful and mistaken attempts of the early church, the long neglect or cruel intolerance that succeeded these up to a century ago, have made Brahmanism with its offspring, and Islam, apparently more powerful enemies of Christ than even the classical paganism of Hellas and Imperial Rome. Hinduism and Islam once fairly grappled with, the millions of China and Japan, of Africa and Oceania, must follow willing captives in the triumphal train of the Christ." Again he says: "The teaching of India is pre-eminently the first and the greatest duty of the English-speaking Aryans, who have been chosen as the servants of Jehovah for this end as truly as the great Cyrus was in the Old Testament, that the Jews might fulfil their preparatory mission to the world, and might, in their turn, bring in the fullness of the nations."

He then proceeds to describe what he calls "attempts" to evangelize India. First comes the Greek attempt. At some time between the years 180 and 190, the Bishop of Alexandria received an appeal from the Christians in India to send them a missionary. This resulted in Pantænus being chosen and sent to preach Christ among the Brahmans. "He was a learned thinker and master of the non-Christian philosophy of his day, and was thus fitted to be the first missionary to the Brahmans and the Buddhists, who at that time had most fully developed their systems. . . . He was the greatest teacher of his age, and exercised a fascination over the

minds of his students. . . . He knew and he loved to expound the Word of God." He then describes his labors and the effects thereof.

Next in order he narrates the Roman attempt. He makes conspicuous the important part which science played in connection therewith. He speaks of it as the first example in history of the union of the Gospel with science, or the use of scientific discovery and ascertained truth by Christianity. The noble Prince of Portugal, Henry the Navigator, who chose as his motto "The desire to do good"; and Christopher Columbus, "the first and greatest missionary in action, as his contemporary, Erasmus, was in writing and in translating the New Testament," rendered most valuable services for the Master. He describes the one dark blot on the purity, nobility, and everlasting memory of Christopher Columbus. "He became, unconsciously, but not the less really, the originator of the slave trade." How this came about, and to what gigantic proportions it grew in later times and in other lands, he gives some hint.

He then portrays the Dutch attempt, the name of Francis Xavier occupying a very prominent place. He gives a most interesting sketch of this man, who possessed so many noble traits of character, was a man of marked ability and individuality, and full of activity and zeal; and yet, sadly failing to secure success, was, in his despondency and despair, led to adopt methods to compel men to become Christians which are an everlasting disgrace to those who resorted to and employed them.

This is followed by an account of the East India Company's work, Great Britain's attempt, and the United States of America's co-operation, a chapter being devoted to each. In connection with the British attempt a most interesting part is that which speaks of the words added with her own hand, on the suggestion of the Prince Consort, by Queen Victoria, in her proclamation to her new subjects in India. The words are these: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion," etc.; and to the concluding part she added, "And may the God of all power grant to us and to those in authority under us strength to carry out these, our wishes, for the good of our people."

Having completed this part of the work, he next takes up and discusses the methods of the evangelical mission to India. In the next chapter he tabulates the results of Christian missions to India. He has here gathered together a mass of facts and figures, which manifest a great deal of patient study, and are far from being dry and uninteresting.

Perhaps the most interesting chapter of all is that which describes the prospects of the conversion of India. He speaks of some of the difficulties which are being encountered, and the dangers which threaten and must be avoided. But "the prospects of the conversion of India are brighter than the faith and the obedience of the church."

Those who are anxiously watching for the dawn of day in that eastern land may well rejoice as they read the report which he gives of the aboriginal and casteless, the down-trodden and the famine-stricken, the serf

and the poor, pressing into the church by families and villages, till the church fails to do its duty to the inquirers, on the one hand, and to the new disciples, on the other; and of the hundred and fifty millions of caste Hindus whose system still presents to Christendom an unbroken front, but which is disintegrating under the combined influence of western civilization and Christian truth. He gives reasons for his opinions, and fortifies his positions by extracts from addresses by converts, admissions made by opponents, and documents of a public character.

The book is a most valuable contribution to missionary literature, and will greatly help to educate and stimulate the Christian church.

FOREIGN MISSIONS AFTER A CENTURY. *By Rev. James S. Dennis, D.D. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 368. \$1.50.*

The first century of modern missions has closed. That the tide which is going to sweep over all lands and carry along with it the gospel is rising higher and higher, and is gaining in strength, no better evidence could be furnished than the largely attended and enthusiastic missionary meetings similar to the one held in Toronto last month. Interest has been awakened, prayers are ascending, and hope is big with anticipation. But we are living in an intensely practical age, which demands that results be tabulated, in so far as this is possible, and that the fullest information be given, that the contributing to the cause of missions may be characterized by intelligence. This is a most hopeful sign of the times, and should be encouraged, and its demands satisfied. Such works as the one before us are opportune, and will, by the blessing of God, do much to develop and give permanency to that which is becoming more and more, with every passing year, the great characteristic of this closing decade of the nineteenth century.

These lectures were delivered in the spring of 1893 before the faculty and students of Princeton Theological Seminary, on the basis of the newly-established Students' Lectureship on Missions, being the first course delivered on that foundation. That such a lectureship should be established augurs well for the future, and is certainly worthy of imitation.

The aim and the scope of the lectures is clearly intimated by the title—*Foreign Missions After a Century.*

When invited to lecture on missions he tells us he asked himself, "If you were yourself a student in a theological seminary, and a lecturer on missions should present himself, what would be the aspect of the theme which you would particularly desire him to bring before you? What would you like to hear about: what would you especially welcome in the line of information, or instruction, or practical contribution to your working capital as a minister? The answer came almost instinctively to my mind, and gave instant shape to the subject as I now propose to bring it before you. I

replied to my own question that I should like to know about the present status of foreign missions ; I should like to have a realistic picture of the actual state of things in our foreign fields ; I should like to know the true inwardness and the unclothed outwardness of the whole subject ; I should like to feel after I had heard such a course of lectures that I had been to the front, and knew from personal observation the top and the bottom facts of the whole situation."

The subject of the first lecture is "The Present Day Message of Foreign Missions to the Church." This message is presented in such a telling form that every earnest believer will be convinced that, when we give, we receive in return far more than we have parted with; and that in the future, if we are faithful, the great argument by means of which infidelity will be driven off the field will be the indisputable facts concerning the conversion and elevation of the most depraved races of men.

In the second lecture he presents and interprets the Macedonian vision, which, accompanied by the cry, "Come over and help us," is coming to us from so many lands. There is special urgency at the present time. The church has the privilege of co-operating with God in a service which is worth the sacrifice of the Son of God. And does it not seem as if our Master was making it a simpler, a more inspiring, and more attractive thing to do? The answer is apparent when we consider the greater knowledge we possess of the religious condition of the people in those lands; the present facilities of travel and access to all parts of the known world; the resources and facilities possessed by the missionary societies; the present international restraint which rests upon hostile governments in their treatment of foreign residents; the enormous wealth of the Christian church, which can guarantee the support of the missionary and his work; and also the rising interest in missionary work, which is a sustaining and cheering incitement to those who labor in distant and obscure localities.

But we are not to suppose that all difficulties have disappeared. There are still many hindrances and conflicts. These are all presented and discussed in the third lecture, in a way which clearly shows that they are far from being imaginary. Whilst we must not close our eyes to these difficulties, we must not suffer them to discourage us, but must all the more resolutely march forward at the command of our Captain.

The fourth lecture brings before us the very practical problems of theory, of finance, of co-operation, of method, and of native development.

In the lecture on the controversies of Christianity with opposing religions, he traces the genesis of false religions, declares their practice to be worse than their theory, describes the conflict into which Christianity must necessarily enter with these, compares the message of Christianity with the teachings of the prominent religions of the East, and proclaims the triumph of Christianity assured, the failure of the ethnic religions having been fully demonstrated.

The last lecture gives a present-day summary of success, and is so brimful of information as to the wonderful things that have been wrought in these distant and dark lands that we may well "thank God, and take courage."

THE TRUTH OF THE CHRISTIAN RELIGION. By Julius Kaftan, D.D.
 Edinburgh: T. & T. Clark. Toronto: Willard Tract Depository.
 2 vols., pp. 802. \$6.00.

This is the translation of a work by Dorner's successor in the University of Berlin. He and Professor Herrmann, of Marburg, are said by Professor Flint, who writes a prefatory note to the book, to be recognized as the two most eminent and interesting representatives of the Ritschilian or Neo-Kantian theology. "This theology has been dominant in Germany during the last fifteen years, and is still gaining adherents and growing in influence; in fact, no other German theological school or movement can at present compare with it in strength and vitality." The noteworthy features of this school are thus concisely stated: "It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgment, into which theoretical reason cannot intrude. It would keep the theology independent of philosophy, free from all contamination of metaphysics. It would rest it entirely on the revelation of God in Christ. It aims to be thoroughly evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the church. It is intensely sincere and alive."

Dr. Kaftan begins by defining the *Christian Religion* as the *Christian Faith*; i.e., the articles of faith distinctive of Christianity. All religious faith is faith in God, and all knowledge derived from faith is knowledge of God. Only that knowledge never applies to God as He is in Himself, but always to God as He reveals Himself; and, then, since the revelation of God must be sought in some way in the world, the world also becomes an object of religious knowledge; further, since the revelation of God always has reference to man in particular, to his weal and woe, man, too, is specially brought within the sphere of this knowledge.

To inquire regarding the truth of that faith means nothing else than to inquire whether the explanation which it gives of this subject is true. The Christian faith asserts that it is the true knowledge of the first cause and of the final purpose of all things. The task, then, is no other than that of proving that the knowledge supplied by *Christianity* as to the first cause and the final purpose of all things is *true*. He then defines truth as the agreement of two things which are compared with one another.

Proceeding, he describes the two methods which may be, and have been, adopted and employed to present this truth. The first is that which has prevailed during the centuries, but which he finds to be not only insufficient and unsatisfactory, but impossible of securing a demonstration. The difficulty of the problem consists in the circumstance that a kind of truth which the mind's freedom is necessarily concerned in apprehending has to be proved scientifically, i.e., objectively, without regard to the will or the judgments of value.

He then endeavors to show that dogma owes its existence to circumstances. When Christian theology arose in the second century on the ground of the civilized world of antiquity, the circumstances of intellectual life were such that an objective knowledge of the facts of the Christian faith seemed possible, and was therefore attempted without hesitation. The difference between the knowledge of faith and objective knowledge was not even brought to the consciousness of any one. It came about quite naturally that the theologians of the early church attempted to ascertain objectively the reality with which faith has to do, and that from these endeavors ecclesiastical dogma arose.

What determined the commencement of Christian theology, had the same significance for the further development of it.

The main portion of the work is divided into two parts. The first division is devoted to a study of ecclesiastical dogma, under the following subdivisions: "The Origin of Dogma"; "The Development of Theology"; "Orthodox Dogmatics"; "The breaking up of Ecclesiastical Dogma"; "The Judgment of History." He strives to keep this study within the narrowest limits, and to keep it from growing into a mere sketch of the history of dogma. He states the object "to become acquainted with and to understand the history of that general basis and vindication of Christian truth which we have in dogma, or which is connected with it." In other words, the object of this part is to vindicate and establish his contention that Christian theology arose, was developed and moulded, by the circumstance of intellectual life amid which it came into existence and grew.

But this prevalent method is not the only one possible. "The proof of the truth of the Christian faith might also be presented in such a way that the character of faith peculiar to Christian knowledge would be preserved in the process." "The proof of the truth of Christianity would form itself into a proof of the reasonableness and the absolute validity of the faith reposed in the Christian revelation." This is the task which he sets for himself in the second part. His divisions are, "Knowledge"; "The Primacy of Practical Religion"; "Criticism of the Traditional Speculative Methods"; "The Proof of Christianity."

Whatever opinions may be entertained as to Dr. Kaftan's views, or as to the success of his undertaking, this, at least, will be conceded, that the school to which he belongs has in him an able exponent of its beliefs, who does justice to its claims, and will do much to promulgate its views. The chain of reason, whatever may be its strength to stand a strain, is composed of well formed and neatly prepared links. Whether the material of which they are composed is strong and durable, or whether there is not some defective links, which necessarily render the chain as a whole no stronger than these weakest parts, is another question. The reasoning is close and is expressed in neatly articulated sentences, scarcely one of which is superfluous, or leaves a gap between it and the next.

It is not a book for the holidays, the easy chair, or the leisure hour. To miss a sentence is to drop a stitch which must be taken up before the reader can intelligently proceed maintaining the proper connection of ideas. It requires closest attention and most concentrated thought, but well repays all that is given to it, even by those who will find much to criticize and with which to disagree.

OUR COLLEGE.

THE Saturday conference on March 10th was addressed by the Rev. Dr. McLaren. The subject of his address was "The Relation of the Symbolism of Baptism and its Mode."

At the annual meeting of the Mission Band the following were elected officers for the ensuing year: President, R. A. Mitchell, B.A.; secretary-treasurer, J. Griffith; corresponding secretary, P. Scott.

THE Glee Club held its annual meeting on the 14th ult. The secretary reported a membership of thirty-eight. The following were elected as officers for 1894-'95: Honorary president, Rev. Prof. Thomson, B.D.; president, A. L. Budge, B.A.; secretary-treasurer, J. C. Smith; committee, J. G. Inkster.

THE following have been elected to manage the affairs of the Football Club for the ensuing year: Honorary president, Prof. McCurdy, Ph.D.; president, A. L. Budge, B.A.; vice-presidents, J. A. Dow, B.A.; captain, R. W. Dickie; secretary-treasurer, H. McCulloch; curator, G. Arnold; committee, W. B. Findlay; captain of second eleven, Barron.

WE are exceedingly sorry that The J. E. Bryant Co., which has managed our publishing for two years, has had to suspend operations. Since our publishing has been done by this firm our business has been energetically, and punctually, attended to in a business-like way, and THE MONTHLY put on a good financial basis.

ON the evening of the 5th ult. Mr. Hamilton Cassels addressed the Mission Band on the qualifications needed in a foreign missionary, and the steps to be taken in applying for and making appointments to the foreign field. The address was much appreciated by the students who heard it.

THE Literary Society held its annual meeting on the 14th of March, and the society closed what has been as successful and eventful a year as any for some years back. The committee reported two innovations which had been successfully made, viz., the mock parliament and intercollegiate debates. The treasurer's report showed a balance on the right side of the books, and the curator reported that the total number of periodicals received by subscription or exchange was forty-six. The election of officers resulted in the following committee for '94-'95: President, E. A.

Henry, B.A.; first vice-president, J. Burnett, B.A.; second vice-president, N. D. McKinnon; critic, J. D. Morrison, B.A.; recording-secretary, W. A. MacLean; corresponding secretary, J. Radford; treasurer, G. B. Wilson; curator, J. C. Smith; councillors, J. A. Moir, J. B. Torrance, W. D. Bell. The following were elected student editors of *THE MONTHLY*: J. H. Borland, B.A.; A. L. Budge, B.A.; E. A. Henry, B.A.; and G. R. Faskin, B.A.

THE Missionary Society annual meeting took place on March 6th. The different bishops reported for the various missions under their care during the winter, and the standing committees reported as to what had been done in their departments during the winter. The treasurer's report was more encouraging, but still about six hundred dollars are needed to put the society in as good a financial position as it should be. The following mission fields for the summer were taken up and missionaries appointed: N.W.T.—Brookdale, J. A. Dow, B.A.; Longlaketon, T. A. Bell, B.A.; Gleichen, R. A. Mitchell; Field, G. R. Faskin, B.A.. Ontario proper—Buxton, S. Whaley, B.A.; Kent Bridge, W. D. Bell; Black River, A. G. Bell, B.A.; Muskoka and Algoma, six months, Bala, R. Martin; Kilworthy, J. E. Smith; Cook's Mills, W. Wallis; Loring, W. H. Farrar; Whitefish, J. Burkholder; South Bay, G. Arnold; for four months, Lake Joseph, H. T. Kerr; Collin's Inlet, Jno. Bailey; French River, P. Scott; Buck Lake, J. Barber; Squaw Island, W. A. Campbell; Bethune, D. M. McKay; Dunchurch, W. G. Richardson; Berriedale, T. Dodds; Chisholm, H. McCulloch; St. Andrew's, Bidwell, W. Burton; Dwight, J. McRae; Commanda, W. J. MacDonald. The election of officers was then proceeded with and resulted as follows: President, J. McNicol, B.A.; first vice-president, J. A. Cranston, B.A.; second vice-president, S. Whaley, B.A.; recording secretary, J. A. Dow, B.A.; corresponding secretary, T. A. Bell, B.A.; treasurer, G. R. Faskin, B.A.; financial secretary, G. Arnold; secretary of committee, D. Johnston. Councillors, P. Scott, H. McCulloch, R. J. Ross, D. L. Campbell.

OTHER COLLEGES.

It has been announced that the Bampton Lecture at Oxford is to be discontinued for three alternate years. This lecture was established more than a century ago by the Rev. John Bampton, who left his lands and estates as an endowment. The present action is due to a debt recently incurred on these lands. About sixty years ago a similar measure had to be adopted.

In the opening lecture of the Baptist Theological Seminary at Louisville, Kentucky, Professor Whitsitt said that "at one time the Arminian Baptists were in the majority, while now they are almost out of existence, only some 120,000 of them remaining, as against over 3,500,000 Calvinistic Baptists in the United States." This would seem to show that Arminianism cannot maintain itself in the same body with Calvinism.

THE *Quarterly Register*, the organ of the Presbyterian Alliance, is to hand. It contains accounts of several synods and general assemblies on the continent. The Reformed churches in the Netherlands rejoice in a union into one body. The General Synod of 1893 completed this much desired union. One by one the Presbyterian churches in different countries are learning the way to unity and union. In most of the continental churches the worship is more liturgical than with us, and the question of liturgy was much discussed in some synods. Especially was this the case with the *Synode Officieux* of the French Reformed churches. More than a day was spent on the place of the creed, whether it should be read immediately after the confession, or toward the close of the service. It was finally agreed that it should not immediately follow the confession. The synod finally adopted the liturgy drafted by a committee appointed at the synod of 1890. By this the French Presbyterian Church becomes wholly liturgical; the only portions of public worship for which the minister will be responsible are the selection of the hymns, one free prayer before his sermon, and the sermon itself. Officers have been also provided for all ministerial services or "functions." We are sorry that the church in France should adopt such a strict liturgical form, for while we do not object to a limited use of a liturgy in public services, yet the minister should always have full liberty in the matter. In France it is optional, only a minister not using it may be regarded as out of harmony with the synod. The Netherlands Reformed Church was exercised over a complaint against a minister for uniting with a socialistic movement, and another against a congregation which had placed an image of the Virgin over their church door. The Waldensian Church rejoices over the extension of its field. It is becoming more and more conformed to the regular Presbyterian model.

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