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CONTENTS :

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GENERAL :	PAGE
How to Read the Scriptures..... <i>Rev. J. Thompson, D.D.</i>	117
A Morning Reverie	<i>A. E. M.</i> 134
A Sabbath Day in Edinburgh..... <i>Rev. Alex. MacMillan</i>	136
Looking from Pew to Pulpit..... <i>J. A. Paterson, M.A.</i>	148
The Kind of Preaching we Need—A Laymen's Symposium.....	150
MISSIONARY :	
Mission Work in the New Hebrides... .. <i>Rev. J. H. Laurie, D.D.</i>	163
OUR COLLEGE.....	168
LITERATURE.....	171
The Institutes of the Christian Religion—The Missionary Review of the World.	

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MILTON, AUGUST—SEPTEMBER, 1895.

GENERAL.

HOW TO READ THE SCRIPTURES.*

AS Sir Walter Scott lay on his lounge one day looking out on the fair Tweed that flowed swiftly by, and thinking of the ebbing away of his own life, and that in a brief space his lamp would be quenched forever, he said to Lockhart, his son-in-law, "Read to me." And as Lockhart looked round on those 20,000 volumes—the great voices from the past—he asked, "What book shall I read from?" Sir Walter replied: "Need you ask me?" *There is only one* for a man in my condition." And so Lockhart, taking up the Bible, read from that one book—"Let not your heart be troubled," &c. Thus he who had delighted and charmed thousands was himself instructed and comforted by Jesus of

* This paper was given as an address at a C. E. Convention. This will sufficiently account for its didactic structure. I have not had time to recast it into a better literary form. But this may be the less regretted if it be taken now as an address to all our young people in the church on a most important subject. I only ask my readers to remember its origin.—J. T.

Nazareth. In a great library, where the world's wisdom is brought to a focus, there is many a priceless volume into which some noble spirit has poured its richest gifts, and rendered to the world its most efficient service. And yet at the supreme moments of life, with the solemnities of eternity full before us, we feel like the great magician, there is after all but one book that can speak to us in such an hour, and so our hearts yearn to hear it tell us of the love of Christ and of the home he has prepared for us in our Father's House.

But as there is a right and a wrong way of doing everything, so there is a right and a wrong way of reading the Bible. How readest thou? is a question that every one must put to himself. And as he looks into that perfect law of liberty it must ever be with the prayer "Lord open thou mine eyes that I may behold wonderful things out of thy law." If the Bible be a revelation of God's will to man on the great subjects of his duty and destiny it must be an all important matter that every man should know its meaning, and be familiar with those truths which alone make us wise unto salvation. Ignorance of the word of God was the great danger which Christ warned the people against. "Ye do err not knowing the Scriptures." And what evils afflict us, and into how many fatal errors men fall from lack of knowing the Scriptures which are profitable for doctrine, for reproof, for correction and instruction in righteousness. Yet, there is no book so unfairly dealt with as the Bible. It would not be far from the truth to say that it is the most read, and the least understood of all books. And still it is a plain book, and comes on a plain mission. It was not written to puzzle but penned with the most blessed design by men who said what they meant, and who meant what they said.

There are hid treasures here where men must dig. Treasures hid, not in the sense as if God were reluctant that men should find them, but that the riches lie deeper than the surface, so that the superficial reader does not find them. How few read their Bibles with the same attention and sustained interest with which they read some text book or a newspaper. There are many men interested in literature, in poetry, history, &c., and who can spend many successive

hours on these subjects, reading with interest their favorite passages, who have no appreciation of the beauties of the Bible, which even as a mere composition furnishes the highest specimens of poetry, history and biography.

How often we hear it said, "I wish I could read my Bible with greater interest." And it must be confessed that it is a dull book to many who are more interested in a projected journey, the gaities of the season, their shop and merchandise, their financial schemes, their hobbies, the fashion of a bonnet or the make of a bicycle, than they are in the great truths of revelation. How is this? For any book that gives a true description of a country we are interested in; where dear friends reside; where perhaps a father, a mother, or some loved one has long since gone, and where we expect ere long to take up our abode too, such a book would naturally be an interesting volume to us, and one we would frequently study. How is it then that so many regard the reading of the word as at best but an irksome duty and that the book which tells of the better country, the incorruptible inheritance, our permanent home, should be so seldom pondered? Why are we not more interested both in the book itself and in that Saviour whom it discloses? This may in part be due to our wrong methods, for we read our Bibles as we read no other book.

WRONG METHODS.*

1. *Homeopathic readers*, who are always taking little bits and morsels of divine truth as a tonic to their moral nature. So many only nibble round the edges and take little sips of the river of the water of life, and no wonder they become spiritually dyspeptic. They have their pet chapters and proof-texts and detached clauses, and on all occasions, under the broad variety of human experience, like other conjurers, they charm the heart with these few sayings. Now it is both right and necessary that we should have our favorite verses and chapters—holy places where the weary heart loves to come—where the soul feasts amid the delights of the garden of spices. But never to study the book as a whole, to confine our study to our favorite portions though they may be of the richest, and never to see truths in their

* See Dr. Pentecost.

broad relations is to miss much the Bible was meant to tell us and to leave rich sections virtually a *terra incognita*. But we take up a novel, a history, a biography or a book of travels and read it through from the title page to the index, while we take up God's book at uncertain and far distant intervals and skim over a passage here and there. Who ever thinks of reading a gospel or an epistle through, or finding out the main central truth of a book, or discover the wide scope of its teaching ?

2. *The spasmodic reader*, who goes about his work by fits and starts. Under some impulse he begins the reading of the Bible. Something has occurred, some solemn event, a severe illness, a death—there has been a religious awakening and a sort of earnestness is in the air, and so he begins with much zeal the reading of a gospel or an epistle, as an ignorant papist would begin to count his beads or a pagan would prostrate himself before an idol. All this however continues for a short time and then gradually dies out as a fire that has no fuel supplied to it, and once more the Bible becomes a neglected book, till something else occurs to drive him back to it again, but always with lessening zeal. On our birthday or at the beginning of the year we resolve to start at Genesis or Matthew and read the Bible or the New Testament through, and for a month or two we keep bravely on at our task, but it is a task, and at last becomes irksome, as every work does that has no heart in it, and so it all ends when our resolution ends that has had nothing to keep it up. Thus God's voice to conscience and the Saviour's words that bring balm and healing to the heart are resorted to as charms, or as a piece of penance to heal a wounded conscience.

3. *The dray-horse reader*. Such an one is a slave to routine; he has no spiritual hunger, and no expectation from the Lord, but from custom or family tradition he has long been in the habit of reading a chapter at worship, and probably two or three chapters on the Sabbath day. Some morning he is hurrying away to business without the usual lesson. His wife asks, "My dear, are we not to have worship this morning?" He turns hastily back, snatches the bible, hunts up a Psalm—the shortest to be found—feeling the preciousness of the Psalms because they can be found of

all lengths. He gallops through the reading and the prayers and then off to business, feeling he has done something religious. But ask him an hour after what he had read, and he could not tell you where it was, or what it was, to save his life. If merchants read the market reports in the morning in the same careless way they would not be able to tell whether merchandise or stocks were *up* or *down*. But merchants take up the papers for a purpose, and they keep this purpose steadily before them as they read. So must every reader of the Bible take the book with an earnest purpose in his heart—"Show me Thy way, O Lord; teach me Thy law." *Then*, as at no other time must we *do this one thing*.

4. *The tread-mill reader*, who goes to the Scriptures as a man goes to saw and split a large pile of wood, and their performances have about the same spiritual interest. There is no dew of grace upon the Word, but they must read so much and get so far through by a certain time. At the beginning of their task they feel like the horse with a heavy load beginning a journey—a long, weary way lies before them. They pull along their weary road with the yoke galling them, having as much interest in the Book of Chronicles as in the Gospel of John. The tender words of our Lord—laden with His unsearchable riches—and the words of some of the wicked kings have to them about the same spiritual significance. Indeed some readers, going through the composite parts of Scripture, seldom know whether it is God, man, or the devil that is speaking. This mechanical treatment of the Bible can do us no good whatever.

You have just received a letter from a dear friend brimful of interest to you, giving information on points you have been most anxious to hear about. How would you read that letter—a few lines a day? Let your eyes go over it merely to say you have read it? Would you wearily count the pages, and then mechanically go through it wishing you were at the end? What would your wife think, or your lover, from whom you have just heard, if you treated their letters, into which they have poured the fulness of their soul, in that cold, indifferent way? Would they not feel hurt, and justly? And what heart would they have to write again if they knew you had carried their letter in your pocket for days before you had even opened it. So this is a

letter from our Father, from Christ our divine friend and brother. It comes laden with good news from home. How will you read it? Will you treat it with indifference and let it lie for months unopened, or as good news from a far country, that its disclosures of grace and truth may be to your hearts as cold water to a thirsty soul.

5. Many read their Bible with an *absent mind* and a *heart shut*, or worse still with both mind and heart filled with prejudice, so that they cannot find anything but their preconceived notions. Instead of coming to the divine oracles to form their creed and guide their life, they come to twist and bend and read into the Scriptures a meaning that will cause them to agree with both creed and life.

TRUE METHODS.

These faults that we have pointed out are indicative of the way in which the Bible ought to be read and to this we now turn our attention.

1. Get a good copy of the Scriptures—a Bible well bound and well printed on good paper.* Get one that will last you a lifetime though you may have to pay a little more for it. There is much in having a Bible that you know is your own to be made your life-long companion. By constant use of the same book you become familiar with its pages, and soon learn to know the placing of its chapters, where certain important verses begin on the page. And if you have been in the habit of marking references on its margin, expository thoughts and meditations, it will become doubly dear to you as furnishing an index to our spiritual growth and containing much precious material and help for study.

It is a most impressive fact that our Lord never had a Bible of his own. The price of such a work put this beyond his reach. Some fragments may have been in Mary's house, but the inmates were largely dependent on the readings in the synagogue, and what access could be obtained in this way. We can procure a copy now for a trifle, but never let the cheapness reduce its priceless value, that it may never be less to us than what it is—God's word of life—the very sword of the Spirit.†

* Dr. Hamilton. † Stalker.

2. Keep your mind and heart always under the manifold proofs of the divine authority of the Bible, that it is in the fullest sense God's word, viz., its unity amid its outward diversity, the majesty of its truths; the holiness of its laws; the spiritual power of its doctrines; its adaptation to the universal wants of man's moral nature; the peace it gives to the penitent; and the hope it inspires in life's darkest hour. Such considerations as these give steadiness and sobriety to our judgment and make us feel that the place whereon we stand is holy ground.

3. Be careful to note the evolution of Scripture,* the progress of doctrine, and more especially the connection between the Old and New Testaments, how the earlier unfolds and blossoms out into the latter. The tendency at present is to undervalue the Old Testament Scriptures as an antiquated book that has been superseded and in a great measure rendered useless in the clearer light of the New as no one heeds the moon when the sun has risen. In the judgment of some its chief value is historical as a record of God's past dealings with his people. Quite recently a body, which prides itself on its intelligence agreed that the Old Testament was to be no longer used as a text book in their Sabbath schools. While at a convention, not long since, a prominent minister of that church was reported as saying "The Old Testament is out of date, give me a few of the Psalms and a chapter or two out of Isaiah and I have no further use for it."

But while admitting that some parts of Scripture are more more important than others—for no one affirms that a chapter of dry names from Nehemiah or Chronicles is as important as John 3: 14, Rom. 8, &c.—yet the Bible is one book with all its parts mutually related, each having its own place and serving its own purpose. The Old Testament was the book out of which Jesus Himself was taught, and the only book which He in after life continually used. Often in His childhood and earlier life He pondered these sacred pages and fed upon the truths therein contained. He drew His own weapons from this armoury, and reprov'd His disciples because they failed to understand these very Scriptures. Moses, the prophets, the Psalms—He has read them all. And as we read the law and prophets, the thought

* See preceding article.

ought to stimulate us that the eyes and heart of the blessed Lord have passed over these very same chapters and that He was familiar with Abraham, Jacob, Isaac, Moses, Isaiah, Solomon, Noah, as personal friends. And He can still make the hearts of the disciples burn within them as He talks to them by the way out of Moses and the prophets.

Nay, more, we must study the New Testament in the light of the Old. The former can be understood only as the latter prepares us to receive and understand it. We could not know the meaning of John 1:29 if ignorant of the history of the Sacrificial Lamb. To tear the Old from the New would be to tear the heart out of the body. All Scripture is profitable and the Spirit that inspired the book uses the whole of it for our growth in grace. As the stem, branches, blossoms and fruit all grow from the root and spring out of it, so all the after revelations came from the earlier, and the New Testament is the completed result and ripened fruit from the Old. Not only are there more than a thousand quotations made from the former record, but it is everywhere made the Court of Appeal, and we cannot understand many of the most solemn and touching incidents of the New Testament unless by the light thrown upon them from the Old.

“Some may have watched with interest the little rosebud on a chilly spring morning. Tightly folded up in its rough leafy covering, it gives no indication of hidden treasure, except in its swollen sides, and in the tinge of delicate coloring upon its tip. But the sun rose. He ascended to meridian glory. He shed down his warm, life-giving beams upon the rosebud. It expanded like a thing of life. Its rough covering was forced slowly back, and at length before your admiring eyes the bud was transformed into a full-blown, blushing, beauteous flower. The law is like the rosebud. In olden times it wrapped tightly up in the rough leaves of ordinances the precious treasure of salvation, only showing to the eye of faith some dim yet cheering visions of truth within. At length the sun of righteousness arose. He shed light and warmth and life full upon the law, until, before the wondering and admiring gaze of the disciples, the Church, and the world, the law expanded into the perfection and splendor of the Gospel.”—Porter. To neglect the Old

Testament is to attempt to climb without a ladder, or to build without a foundation.

4. *Study it as a book and read your Bible widely.* Avoid what is so common, that scrappy, fragmentary reading of single verses or clauses, detached from their connections. Never be satisfied with homeopathic doses but take a good meal, for the table is bountifully spread and a hearty invitation given. "Eat O friends, drink abundantly O beloved," Song 5 : 1. "Let your soul be filled as with marrow and fatness." True, we must have our favorite portions, for there are parts that we feel to be central and vital, and these will always take the firmest hold on our affections. During the last two or three days of his life John Foster loved to have the Psalms read to him, and John Knox, when on his death-bed made his attendants read to him every day Is. 53 and John 17 along with other portions. Many, like Mrs. Graham of New York, have collected into a little manual their favorite portions, passages and hymns, which she called "provision for my last journey through the wilderness, and passage over Jordan;" for a little carefully considered and pondered is of more value than a great deal gone carelessly over. For lack of the very thing on which we are insisting very few read their Bible so as to make the most of it. Read the Old as well as the New with fondness, for this, if for no other reason, it was Christ's favorite book, Christ's only book, the one He always read, and always quoted from, the subject of His meditations and as far as we know the only writings that He loved, and that furnished Him comfort in the hour of His sufferings on the cross.

And instead of living on crumbs, make a feast of fat things of it, that it may be to you all that your Father intended. Not a mouthful here and there, but range through the green pastures and delight in the abundance on every side. We know many humble, devout people whose faith and Christian life have been nourished by little fragments of the word. They have found all that their minds can grasp and their hearts hold in their favorite texts and special passages. They have picked up these gems that are scattered in such profusion. To feel the impulse of a verse, or a chapter, is good, but it is better to feel the impulse of a gospel, an epistle, or the teaching of the Book. And there

is an ever increasing number who want to study and know their Bibles *as a book*, who are not content with separate texts, but who are Bible-readers in the truest sense. They want to note the progress of doctrine, and follow along the grand lines of truth from Genesis to Revelation, and see them all converging to a focus, and shining on the face of Jesus Christ. You want to know a certain doctrine or truth, and you go to a proof text, and say, "Here it is proved." This is one way. But a far better, is to note that truth or doctrine as it is disclosed and taught through the whole line of Scripture and then you feel yourself borne onward by a strong and steady current till a firm conviction is reached which nothing can change. We read a novel, a biography, a history or a book of travels through from beginning to end. But who takes up a gospel, an epistle, or a prophet, and reads it through at a sitting, and in this way takes great draughts of the water of life. Not only *read* but *learn* the Scriptures, and learn it not in its fragments and detached portions, but in its grand and consecutive lines of teaching. Learn to run along its main currents and see the river broadening and deepening which gathers into itself all tributaries, and fasten on its grand theme. "We are too easily satisfied with enjoying isolated texts. The shock and stimulus which a text can give is very valuable but a whole book of Scripture can give a far more powerful shock, if we read it from beginning to end, and try to grasp its meaning as a whole. From this we may advance to groups of books. Sometimes we may take a single subject and go through the whole Bible to find out what is taught on it. And why should we not at least make the attempt to grasp all that the Bible has to teach, for faith on the one hand, and for conduct on the other."—*Stalker*.

5. *Read the Bible consecutively*, and compare Scripture with Scripture, for the best commentary on the Word of God is itself, and one passage or book throws light on another. Not only do Genesis and Revelation meet—the one returning into the other, and holding all the contents between in unity, but *Leviticus* cannot be understood without *Hebrews*, and *Hebrews* must be read in the light of *Leviticus*. The Old Testament is the foundation of the New, and the New the completion and fulfilment of the Old, and the one

throws light on the other. The *Passover* forshadows the *Lord's Supper* and the *Lord's Supper* points back to the *Passover*. Daniel and Revelation fit into one another as ball and socket. The law is interpreted by the Gospel, Isaiah renders necessary the evangelical records. The ten words demand the Sermon on the Mount as their completion and interpretation. Prophets prepare the way for apostles. The types of the Old Testament are prophecies of the New. Isaac, Jacob and Joseph find a counterpart in Jesus, the Psalms and spiritual utterances find embodiment in the gospels and epistles. The Old Testament holds the New in germ, and the New is the expansion, development, and completion of the Old. It is in short one throughout in its doctrine, law, and ethics, while Christ is the burden of it all. "The whole stream or drift of the Old Testament moves straight to the cross of Christ. The whole of the New Testament is nothing but a portrait of Christ."

6. *Read your Bibles regularly*, as you take your food. A surfeit to-day and a famine to-morrow may give religious dyspepsia. Gather manna daily and bring new lessons to new duties. Many excuse themselves from lack of time, and yet they can give ample time to the daily papers. They *read* their papers and *glance* at the Bible. But it would be much better to reverse this, viz., read your Bible and glance at your paper. Don't take to reading it through so many chapters each day merely for the sake of being able to say how many times you have read it. To such readers *Chronicles* and the Gospel of John are of equal value. It is not the Bible they are reading but merely chapters. Some religious people imagine that to read a chapter of the Bible, whether they understand it or not, is to perform a religious duty, and that therefore a blessing will come upon them. They do it as sort of penance. They have read in this way for a life time and still it never becomes any richer to them.

7. Read each book in the light of its historical setting, for each book has its own *message* or *burden*, noting always the chronological connection of the books, e. g., how much richer the prophets Haggai and Zechariah become when read side by side and compared with Ezra and Nehemiah. The Jews have returned from captivity reduced in number, wealth and influence, greatly dispirited they begin, however,

the rebuilding of the temple, but thinking they are unfit for such a task it is given over. Bye and bye prosperity comes and great increase of wealth, but there is no attempt at rebuilding till the prophets Haggai and Zechariah arise to wake them up and call them to duty. "Is it fit that you should be living in your ceiled houses and the house of the Lord lying waste?" "Go up to the mountain, bring wood and build the house," etc. How vivid it all becomes in this light. The Bible is not a book of abstract propositions, for unlike any other religious book it is founded on history and is the historical development of a people. The facts of the Bible and the facts of history stand face to face and reflect each other. Its staple is historic fact and not doctrine and therefore it must be studied in its historical relations and not as a quarry for proof-texts.

We must look at truth on all sides, and in all its relations, for we can never know the whole of anything from our observation of one side of any more than we can see all round an apple while looking only on one side of it. No inquiry could suggest more in the study of a particular book, than the question what is its historical setting and main design in its particular place.

8. *Read it topically*, and trace themes and truths from Genesis to Revelation and note the progress of doctrine and see how doctrines are developed and come out more and more fully under inspired hands. The division into chapters and verses is helpful in some respects. For reference we could not well do without them, and yet they have proved a hindrance, and done much to make our reading fragmentary. It is good occasionally to read without reference to these divisions, and then we get the relation of part to part, and the design of the whole. We then come to know truths in their larger and grander movements, broadening and deepening like great rivers.

In reading any book either in the Old or New Testament read it always in the light of its history and purpose. When was it written? By whom? and with what design? Read Haggai and Zechariah in the light of the facts given by Ezra and Nehemiah and the pages become luminous. When we know that Judaizing teachers came to the Galatian Churches

from Jerusalem, who denied that Paul was an Apostle, and who sought to make binding on the converts the law of Moses, who said "unless ye be circumcised and observe the law of Moses ye cannot be saved," we at once get the key to Paul's epistle to the Galatians—Paul an Apostle, etc., 1: 13. I marvel that ye are so soon removed, etc. O foolish Galatians who hath bewitched you? etc. Consider what design Paul had in writing his Epistle to *Philemon*. Go back to the days of the prophets and imagine the circumstances surrounding them, the moral condition of the people and many a dark page will become illuminated.

9. The Bible is a book of many voices. It contains the word of God, the teaching of His inspired servants, the correct opinions of good men, and the mistaken judgments and sentiments of bad, and even the words of the devil, as well as of the Lord Jesus Christ. So that every reader must ask Who is speaking here—God or man? If the latter is he speaking officially as an inspired servant, or is it simply a human opinion?

We study it doctrinally to ascertain its truth; we study it historically to get at its facts, and we must study it practically to learn its precepts. And we must seek the mind of the Spirit in each passage. It was all written with a blessed design, and is all profitable. Every chapter and verse has a meaning, there is no waste, nothing put in to puzzle, all has a blessed purpose. Seek earnestly that purpose, for Christ regarded ignorance of the Scriptures as a great evil. Let every reader put Philip's question to himself—"Understandest thou what thou readest?" And as we come upon passage after passage it is inspiring to feel that from this very fountain which is now quenching our thirst Christ drew water for His own blessed lips.

10. The point of sight must be ever held in view. The point of sight in a picture is where the eye must rest in order to see it in its proper relations. So in Scripture the eye must rest on the point of sight also. It was here where the disciples failed in their reading of the Old Testament. "Slow of heart to believe all that the prophets have spoken. Moses wrote of me," etc. Jesus is the point of sight on which all the lines of light converge and meet, and as we advance along the line of testimony the more are we assured that He

is about to come to His place. Gradually as the morning breaks, so did the light of the world dawn, more and more unto the perfect day. In the Old Testament the great burden of all its deliverances is *a Saviour to come*, while in the New Testament it is *a Saviour already come*, but the Son of Man is lifted up in both and everything leads up to the bleeding Lamb and is focused on Him who was slain from the foundation of the world. As all roads lead to Rome, so to every corner of the divine enclosure lines of light radiate from Him. Its history, its types, its doctrines, all point to, and are realized in the Son of Man, who, at the beginning was promised as *the seed of the woman*, and who, in the fulness of the times came to take away sin by the sacrifice of Himself. The harmony swells till it reaches its grand climax in the announcement—"Unto us a child is born, unto us a Son is given," culminating in that grand burst of angelic exultation—"Glory to God in the highest, on earth peace, good will to men." Jesus, the substance of all its shadows, the fulfilment of all its prophecies, the morning star for whose rising faith hath long waited.

11. Note the progress and development of doctrine, and *how* revelation leads on from one stage to a higher.* There is a wonderful progress in revelation, the streaks herald the dawn and the dawn the day. From the living seed the tree of life grows, spreading her foliage and yielding her fruit for the healing of nations. The course of revelation runs on in an ever increasing volume. The germs planted in the early times bud and blossom out into the life and character of Jesus Christ. God who at first taught Israel by object lessons, symbols, rites, restrictions, judgments, leads the Church on from twilight to noonday, and so by a growth as natural as infancy through childhood to manhood we grow into the more spiritual truths of the new dispensation. Nonage comes before maturity, so we need not expect the full developed truths of the New Testament without the gradual preparation of the Old. The latter are the seed truths from which the others grew. Thus all Scripture, from Genesis to Revelation, unfolds the same purpose, and points to one Saviour. The Bible is at one with itself throughout, the beginning holds the end in view, and the

* See preceding article.

end returns into the beginning. All the lines of its history, of its moral teaching and of its spiritual purpose blend in one. The history foretells of the coming of Christ, and reaches up till it is fulfilled in Him. Its moral truths are developed, till its progress meets and blends with Him who is the truth, while its supernatural purpose goes on unhindered till the world shall be redeemed back to God and Christ be all in all. Thus revelation is the growth and development of living germs.

12. Get the true perspective and stand at the focal point and look down the long avenues of truth. Christ Jesus is that perspective, and what a glory covers the inspired page when all is read in the light of Calvary. What an explanation of type and figure he furnishes. At first the dim light of prophecy rests on His head, and He is announced as the seed of the woman. But as a revelation is developed He comes out more and more into the foreground and becomes the increasing burden of every new message. What a wonderful testimony to him from Paradise lost to Paradise regained, from man driven out from the garden and from the tree of life till he has a right to its blessed fruit once more, from the curse pronounced till the time when there will be no more curse, from the sorrow and sweat of the face till sorrow and sighing are fled away. And through all these announcements Jesus is the Alpha and Omega. Thus the close is carried round to the beginning and the first and last pages of the Bible fit into each other, while all that lie between form the circle of living doctrine whose burden is the Lord Jesus Christ. At first he is disclosed as the *Suffering Lamb*. But at the end of the ages as *the Lamb on the throne*, the light and glory of the City of our God at whose feet all crowns are cast.

We must read it as an ever new and living book. It is *the book*: not one of many, but the kingly sheaf to which all others do homage and obeisance. Though old, it is a fresh book, radiant and sparkling with the dew of heaven, as if it were but newly spoken, as if the ink were not yet dry upon the page. Whatever else it is the Bible is a living word in which is found a living Christ, a word as pregnant with meaning *to-day* as when it was first given by the Spirit,

13. Read it as God's message to you. What fondness David expressed for the Scriptures even when he had only the Old Testament—"Oh how love I Thy law, it is my study all the day. How sweet are Thy words to my taste, yea sweeter than honey to my mouth. More to be desired than gold, yea than much fine gold." Let us not be less attached to our completed word which is the ripe fruit of these early blossoms. We often repress feeling and many a warm heart throbs beneath an exterior of seeming indifference. But this wrongs and dwarfs the life. Even the Master's family had its outward tokens of *love* as well as of *life*. The beloved disciple leaned on his bosom. And the traitor could not have had a sign for his treachery had there not been a daily kiss at meeting and parting with His children. So never be afraid to show the anxiety with which you search for hidden treasures, and the joy with which you draw water from this well of salvation. But for spiritual profit in this exercise much depends on the state of our own mind and heart, for both may be shut against the truth at the very time we are reading the Word of God.

"Laying aside all malice, all guile and hypocrisies, and envies, and all evil-speaking, as new born babes desire the unadulterated word that we may grow thereby."

14. Read it with receptive, fond heart. There must be the good and honest heart into which the good seed shall fall, for it more than any other book appeals to our candour and honesty. The mind must be free from bias, open, frank and ready to hear what God the Lord will speak. Not only must we rid ourselves of that doubting, carping, mistrusting spirit which kills devotion, but conquer our prejudices lest we handle the Word of God deceitfully. Five minutes of clear vision is worth more than all abstract arguments to convince us that the Bible is God's message of grace to our souls.

15. Ask the author of the book to tell us its meaning. He who inspired the word can apply it with grace to the heart. Ask him to take away the evil from the heart, dispel all shadows, bring you into the clear shining. Pray this prayer, "Open Thou mine eyes that I may behold wonderful things out of Thy law."

Remember whose word it is.—“God who at sundry times and in divers manners spake in time past by the prophets, hath in these last days spoken to us by His Son. Therefore we ought to give the more earnest heed lest at any time we should let them slip. . . . For if the word spoken by angels was steadfast, how shall we escape if we neglect so great salvation?”

Sarnia.

J. THOMPSON.

HYMN OF TRUST.

O love divine, that stooped to share
 Our sharpest pang, our bitterest tear,
 On Thee we cast each earth-born care;
 We smile at pain while Thou art near.

Though long the weary way we tread,
 And sorrow crown each lingering year,
 No pain we shun, no darkness dread,
 Our hearts still whisper, “Thou art near.”

When drooping pleasures turn to grief,
 And trembling faith is changed to fear,
 The murmuring wind, the quivering leaf,
 Shall softly tell us, “Thou art near.”

On Thee we fling our burdening woe,
 O Love Divine, forever dear;
 Content to suffer while we know,
 Living or dying, Thou art near.

—Holmes.

A MORNING REVERIE.

IT is Friday. Sabbath is our communion. The Bible is open before us. Our thoughts are centred on the paradox of life and death contained in the words, "I am crucified with Christ, nevertheless I live." How can a dead man be said to be alive? As we think of Paul dying to the attractions of his former life, as he began to live the higher and truer life in Christ, we are led to ask, how does life unfold itself to us?

While musing on this our thoughts are carried back some fifteen years and we say how different life seems now from what it did then. At that time life consisted mainly in forms, colors, sizes, etc. Now more knowledge has come, and we have discovered that these forms, etc., are merely symbolic of a higher order of things, and we begin to know something of the truth—"Dead to the past while we live the more real life of the present."

As we are carried back in our thoughts to this period, we see the old home, containing father, mother, five boys and three girls—a happy family. For several years our house contained a chamber for the young prophets, for the congregation of which we formed a part had no regular ministry, but was ministered to by the students of Knox College. A distance of some two-and-a-half miles lay between us and the station, and it fell to the lot of the writer to "go for the minister" when it was "our time."

With no little pride we boasted of always being able to tell the student, and were seldom disappointed when we stepped up to the man with a satchel apparently looking for some one, and asked if he were Mr. A.

Whatever the students may have thought, we are satisfied they never knew how much sunshine they brought into that home. As the writer was looking forward to a collegiate course, it is very likely a good many questions were asked

about Toronto University and Knox College; and when it was learned that the student had B.A. or M.A. attached to his name, it did seem as though he must know a great deal, and how we longed to be as far advanced as he. What a conception we had (I speak now of those of us who were younger) of life, as it was manifested in these students and their academic courses! What an unfolding of life there has been since then! How we have died to a great many things, as we have entered into the deeper life ourselves! Yet, who will be able to measure the influence of those students on that home? Did Gibson, Builder, Wm. McKay, Angus Robertson, Bickell, Thomson, now entered upon a still higher life, ever realize that they were dropping seed into young minds that would carry on the work they were compelled so early to give up? Have Turnbull, Baird, Mutch, Henderson, Urquhart, Nixon, and others of their years, forgotten their visits to that farm house in M——? Little did they think they were being used as masters to lead two of the members of that home into the ministry? Yet so it was. We wonder if those of us who formed the class of '89 ever realized the blessed privilege of going to these mission stations through the winter, or did we look upon it as a mere formal thing or mercenary matter? Will those who receive "appointments" from the hands of the Principal on Friday morning seek to realize the grandeur of such a calling and the blessed privilege thus afforded of instilling useful lessons in the minds of the younger ones in the homes of those with whom they may be invited to sojourn for a time. To drop some seed that will unfold in a life consecrated to the Master's service, what a privilege! What an honor!

A. E. M.

A SABBATH DAY IN EDINBURGH.

IT was our privilege, on a bright Sabbath morning in May of this year, to be standing at the top of the hill known as the "Mound." We were in the enviable position of being free to pass a Sabbath day in Edinburgh as we thought fit, and by the "church notice" column in the Saturday "Scotsman" had laid our plans for a spiritual and intellectual treat.

Every element seemed present for the enjoyment of a day of the Son of Man. The first influence which kindled enthusiasm for worship in the Scottish capital was the memory of the sacred past, suggested by what was to be seen in every direction. First of all we looked westward, and followed from summit to base that exquisitely irregular yet proportionate outline of the Castle Rock. There, at the foot, was the site of the ancient Celtic or Culdee Kirk of St. Cuthbert of the eighth or ninth century. It was easy to displace in imagination the spacious recently re-constructed St. Cuthbert's, together with the well kept gardens, and to think instead of the ancient Kirk of wood, lying beside the placid Nor' Loch. The mere sight of this spot, together with the passing of the mind into the past, suggested for us the earliest days of Christianity in Scotland.

We next traced the pencilled outline upward from the base, and there at the summit we could see the little chapel of St. Margaret, the oldest extant ecclesiastical building in Edinburgh. This chapel of the eleventh century represents the next epoch in Scottish worship, the transition from the Celtic or Culdee to the "Roman" Catholic period. This building was the oratory of good Queen Margaret, who brought with her from Saxon England, not for the weal of Scotland, an enthusiasm for the beauties of the Romish service. From the oratory in this her chapel royal she issued to teach to the Scottish people the graces of devotion.

After glancing at the chapel we turned our back upon the view, and in a very few minutes reached the High

Street. Every one knows of that "ridgy back" stretching from the castle to Holyrood, once one of the most spacious, and before the great fire of 1814, one of the most picturesque streets in Edinburgh. Here we were brought almost face to face with the building we may well take as representing a third epoch, the Cathedral Church of St. Giles. If the chapel of St. Margaret may represent the transition from the Celtic to the early Roman Catholic period, St. Giles may well represent the transition from the later Roman Catholic period of grandeur and corruption, to the day of Reformation freedom. Here incense floated, here proud ecclesiastics said mass, and here these gave place to John Knox, who from the pulpit preached the evangel and led the people forth to the light.

Before entering the cathedral for our first service we glanced to the southward along "George IV. Bridge" and noted the entrance to the Greyfriars Kirkyard, sacred to the memory of the Covenanters. It only remained for us to take note of the many church spires which rose in every direction, to be brought face to face with the outward marks of the religion of to-day. It was an aid to devotion thus to see these places in succession; to remember how God had guarded the Church in troublous times, and how He had preserved for us the heritage of evangelical religion.

This worshipful spirit was not weakened when, to the historic interest, the beauty of nature was added. St. Cuthbert's lay placidly under the shelter of the great rock; St. Margaret's was set royally on the summit of that rock; St. Giles' reared its crown shaped spire to the blue sky; the Kirkyard of Greyfriars lay bathed in sunshine.

Over all was the Sabbath calm. The cries of the High Street dealers were not heard, and few vehicles were to be scen. The Scottish capital is never so noble, never so truly herself, never so fully in keeping with the spirit of her past, as in the quiet of the Sabbath day.

Influenced by all these conditions we found ourselves, as we stood at the west door of St. Giles at 9.30, welcomed by the chime of bells from the tower, repeating almost involuntarily "I was glad when they said unto me, let us go into the House of the Lord,"

As we entered the church we were at once impressed with that air of stateliness and solemnity which characterizes the cathedral. There was also an air of comfort, for although floor, pillars, and arched roof were of stone, the stained glass windows with their prevailing blood-red hues gave to the whole interior an aspect of warmth. We could not but notice the many torn, stained banners of Scottish regiments, which had been carried off many a field of battle and which now found a lodgment under the great stone arches ; nor could we fail to notice the tablets of marble or of brass placed on the walls in honor of soldier and citizen. The congregation was in keeping with the surroundings. In the centre, underneath the old flags stood, red-coated and dark-plaided, the second battalion of the Black Watch, the famous 42nd, while beyond them, a goodly number of citizen worshippers combined to form a large congregation. As we entered, the congregation was singing, led by the regimental band, the soldier hymn,—

“Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through His eternal Son.”

After prayer (in which soldiers and sailors were not forgotten) the officiating minister gave a brief, manly, practical address on God's commendation of David because of his desire to build the temple.

“Thou didst well that it was in thine heart.” The subject treated was the worth of good intentions.

Immediately after the close of the service we took up a position at the mouth of the “entry” on the High Street, and watched the regiment as in splendid order it marched up the Castle hill. We were greatly impressed by one feature ; the men carried no arms, but, in place of the bayonet rifle, each man carried in his right hand a Bible. It was striking to see those brave fellows holding in their hands as they marched that greater Sword, “the Sword of the Spirit which is the Word of God”—“quick and powerful, and sharper than any two-edged sword.” As we walked down the Mound we felt that the “military service” had its precious use—it had certainly a good influence upon the men, and

besides, it was the occasion of bringing soldiers and citizens together in the kindly union of common worship.

We passed down the Mound from the old to the new town, for we had made up our minds to hear the famous blind scholar and orator, Dr. George Matheson, of the Parish Church of St. Bernard. It was pleasant, as we walked down hill towards the sea, to hear the air vibrating with the sound of bells. These mingled together in quite harmonious invitation to service, the sweet chimes of St. Giles', the strong bells of St. Cuthbert's and St. Andrew's, the fine peal from the belfry of the Scottish Episcopal Cathedral of St. Mary at the West End, together with single bells, large and small, deep toned and shrill, from many a church spire.

We reached St. Bernard's in good time, and were shown to a seat, the organ sounding softly as the congregation entered. Subdued organ music before service has different effects upon different temperaments—to us it was an aid to devotion. The church interior befitted the sacred service. There was sufficient light, yet not too much; the colors were quiet, yet strong and harmonious; the organ was not obtrusively perched before everybody, nor was its sound obtrusively loud. There was nothing to disturb the eye, yet there was nothing calculated to attract the attention and thus distract the mind from meditation. In the church, which was full, we were at once struck with the intellectual alertness of many of the faces, and with the large proportion of educated young men. These latter Dr. Matheson draws around him wherever he goes.

As the preacher entered his pulpit we felt at first ready to pity, but we saw that his bearing was that of one brave and exuberantly cheerful, not asking, not needing pity. In his voice there was, as in his bearing, a manly ring. He gave out the Psalm right vigorously, "God is our refuge and our strength." We relished the good old Scottish fashion of beginning the service with a Psalm. As the combined force and grace of the verses impressed us, we could not but remember the words of Dr. John Ker, "we shall grow up a feeblener race than our fathers when we cease to sing their Psalms, and when we forget the order of worship the Psalmist has given, 'Strength and beauty are in His sanctuary.'"

It was interesting to note how deeply the preacher entered into the earlier portion of the service. The beautiful prayer, such as we always expect from Dr. Matheson, was built upon the last verse sung—"A river is whose streams do glad." But the words of the service which seemed to the observer to touch most deeply the spirit of the preacher, were two verses of a hymn of Adelaide Procter, sung by the congregation immediately before the sermon. The verses were these:—

"I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load.

I do not ask my cross to understand
My way to see;
Better in darkness just to feel Thy hand
And follow Thee."

The minister joined fervently in the singing, and seemed in the whole being of him satisfied. Knowing his attitude towards his blindness, we could understand his appropriation of these words and his satisfaction in using them.

Dr. Matheson feels most keenly the loss of sight. He knows what it is to see, for the eyesight gradually failed in his earlier student days. He had a keen perception of the beauty of nature; his descriptions of natural beauty are not to be forgotten. We remember vividly his own picture of a traveller at night fall under the stars finding the city gates, and his description of the beggar at the gate Beautiful. Can we wonder that he should say as we once heard him say "the loss of the eyesight is an awful thorn in the flesh." Yet, by the grace of God he has risen triumphantly over it, and in his book of devotion, "Moments on the Mount," says that he has never yet thanked God sufficiently for his thorn in the flesh. For him the outer glory has faded, but he has carried the memory of it with him, and now the inner glory of the reflective spiritual life has had free exercise. We cannot wonder that he should respond to the second of these verses, and yet what spiritual growth his doing so implies!

But now the text was announced and the sermon entered upon. We were delighted to find that the annual sermon

to the Young Men's Guild of the congregation was to be preached. We knew Dr. Matheson to be strong in speaking to Christian young men. We knew also that, no matter what the theme might be, he would be distinctly original, philosophical, leaning somewhat towards the mystical, not at all strictly exegetical, full to the brim of cultured humour, eminently suggestive. We knew also that whatever he said would be clothed in language of rare beauty.

The text announced was Rev. 21 : 16—"The length and the breadth and the height of it are equal." The preacher stated that in the words of the text there was taught the *proportionateness of the spiritual kingdom of God*. He had no intention of giving an exposition of the words textually, but simply took this declaration of the proportionateness of the Holy City as an illustration of what ought to be *the proportionateness of another structure*. "Some are disproportionate through *isolated height*. Such an one was, at first, the Apostle John. He saw a city in the air, and gazed into heaven. There are many such who dreamily meditate upon the glories of heaven. Such are often the very ones who would pass the beggar child on the street. They do not notice the tear-dimmed eyes and the anguish of the suffering face ; for they are hurrying home to read, perchance to weep over thoughts that are beautiful. The height and the length and the breadth are not equal.

Others are disproportionate through *isolated length*. These are the exclusively practical people. They see the plain matter of fact way of duty before them, and they walk bravely along it, yet they have never caught a glimpse of the lights in the streets of the City of God. The length and the height and the breadth are not equal.

Others still are disproportionate through *isolated breadth*. Such are broad for the sake of being broad, and there is no beauty in such. They delight in making a parade of their breadth ; they enjoy the look of surprise and pain on the face of some saint of God. They imagine themselves to be liberal, but their knowledge is scant. In them is no height of contemplation ; they have never dreamed a dream of the Holy City, nor have seen the Lamb in the midst of the Throne. In them is no length of practical usefulness ; they have not visited the widow and fatherless in their affliction.

Even the breadth which they have is the laxity of ignorance and waywardness, and that is all they have. The breadth and the height and the length are not equal."

Having exhibited these three thoughts (which we note down in bare outline) in language and by imagery most beautiful, the preacher proceeded one stage further in the upbuilding of this sermon structure.

"Some naturally incline towards the heights of spiritual meditation, to gaze on the glories of the Holy City, others towards the plain pathway of the practical, others still towards the breadth by which they hear other voices expressing other thoughts of God's universe. Others again pass through the various stages in succession; while still others possess these three qualities in different degrees.

It is the purpose of God, by His grace to make these qualities in the youthful soul proportionate and harmonious, to make the height, the length and the breadth equal. Some day a scholar will write a book in which he will tell how God sought to accomplish this in one and another of the disciples. The book will be one of rare suggestiveness. John, the beloved, had the height and the breadth—to him came the command to cast out devils. Paul scaled the heights of contemplation when he meditated upon 'the exceeding riches of His grace,' and he passed far along the way of duty when he answered the call 'come over and help us.' But he needed the breadth, and this he must gain by the sympathy of a common suffering. Therefore came the thorn in the flesh; and thus he saw in the breadth of sympathy at once the sorrows of others and the sorrow of the Son of Man.

In the souls of young Christians the height and length and breadth will meet together in the clear and harmonious colors of a rainbow of our God. The Christian religion, and it only, extirpates or represses no noble instinct; it welcomes height and length and breadth and all that is included in them, and gives to each its proper place.

But we need an ideal to be before us. We look on the noblest sons of men one by one and find them marred by reason of irregularity. Where shall we find this ideal? Within the magic circle of the person of the man Christ Jesus all these three are presented in absolute fulness and

exquisite harmony! We stand in awe of *the heights of heavenly contemplation* of which glimpses are given to us. When He departed into a solitary place, when He lifted up His eyes to heaven in communion with His Father, He drew aside the veil and shewed to us the glories of heavenly contemplation.

Then, to think of *the practical aspect* of His active life. How He toiled to realise the Messianic plan by training the Twelve, by announcing the laws of the kingdom, by healing every sickness and every disease among the people. Then in Him was *breadth* bounded only by the universe, broad as the love of God. It was a breadth which led Him to hear voices of sheep not of this fold who would yet enter to find pasture, that there might be one fold and one shepherd.

It is the priceless privilege of every young Christian who has yielded himself to God through Christ, to seek to attain by His grace towards the measure of the stature of the fulness of Christ; for in Him and in Him alone the height and the length and the breadth are equal."

After praise, the service concluded with a brief prayer, in which the young men of the guild were commended to God, that this ideal might, in a measure, be realized in them.

We, for our part, forgot the preacher and the surroundings. Like the other worshippers, we left the church chastened in spirit; humbled to reflect how meagrely this ideal had been realized in our lives, yet encouraged, in the strength of God, to attain towards the measure of the stature of the fulness of Christ.

We noticed, even after an absence of but three years, that the once universal "afternoon service" had rapidly given place to service in the evening. So much was this the case, that the notable men of the city were for the most part announced to preach in the evening. In the evening therefore we walked once more down the Mound. We again glanced at those places of sacred memory already mentioned, and enjoyed to the full that matchless westward view of castle, gardens, spires and hills, all glorified in the golden light of the declining sun. When the west end of Prince street was reached we felt a strong temptation to enter St. Cuthbert's to hear Dr. Macgregor. We passed on however

still westward and joined the throng of worshippers pouring into "Free St. George's."

In the silence before service every one seemed quietly expectant; many of them were reading the Bible. A glance at the great congregation shewed that here were all sorts and conditions of men. We noticed many of Edinburgh's noted medical men, judges, lawyers and ministers. We particularly noticed the great proportion of young men, students and mechanics evidently. Many a tradesman was there, sitting side by side with some "west end" worshipper. Like Dr. Guthrie, who drew people of all types, from John Ruskin to the eager laddie, Dr. Whyte draws to the evening service the high and low, the learned and the unlearned. The one element, perhaps, hardly represented, was that below the "the respectable working class."

When Dr. Alexander Whyte entered the pulpit he glanced over the congregation and appeared to be at once inspired by the sight of the great throng of expectant people, and weighed down by the sense of responsibility the opportunity brought.

The verses were read and the prayers offered with an entire absence of effort after an effect. The minister was on the mount with God. Everything was done decently and in order, and withal most impressively.

It was worthy of note that the choir was seated in the very centre of the church. When the congregation rose to sing, the sound, strong and clear, arose from the very centre of the church, was caught up by worshippers in all parts of the building, beneath and above, till all appeared to be singing. One verse of an evening hymn for the young seemed to us to be made a prayer by the congregation. We remember still how the great congregation sang it :—

" O give me Samuel's heart,
A lowly heart, that waits
Where in Thy house Thou art.
Or watches at Thy gates,—
By day and night, a heart that still
Moves at the breathing of Thy will."

All of us waited in expectation while the preacher announced "Miriam" as the subject of the "character sketch." In the power to reach and to exhibit character Dr. Whyte

stands peerless in the Scottish pulpit. He sets a character before his people with almost the vividness of Dante, the poet of his admiration. He holds it up, dissects it, presents it for admiration and warning. He leaves the deep impression that that life and our's are brought face to face, and we see our own as in a mirror. We here subjoin (thanks to British Weekly) a practically verbatim report of portions of the lecture :

" Yes, Miriam, watch well, and never let thine eyes off that ark of bulrushes. Watch that little ark with all thy wit, for no other maiden shall ever have such another watch till the fulness of time, when another Miriam shall watch over another child still more fair to God. Of those born of women only One shall ever be greater than thy little brother away down there among the flags by the river's brink. Watch well the brink of the river, and that ark among its waters, and thou shalt not want thy wages. For far greater riches are hidden in that little ark than all the treasures of Egypt. The civilization and the sanctification of the whole earth is in thy keeping; the law and the prophets to come; the very Lion of the tribe of Judah Himself and all His kingdom, are under thine eye to-day. O highly favored Miriam, the sister of Moses.

By the next time we see Miriam, Moses and Aaron and Miriam are at the head of the children of Israel. All Israel under their leadership have escaped out of the land of Egypt, and are standing on the shore of the Red Sea singing the praises of the Lord like the sound of many waters. By this time Miriam herself is a prophetess, and is able to take the foremost place in the women's sacred songs and sacred dances. . . . And we have the promise that if we flee from Egypt, and do not turn to it, we ourselves also shall one day join Moses and Aaron and Miriam on the sea of glass, where, with the harps of God in our hands we shall all sing together the song of Moses and the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

But for her brother's marriage, Miriam would have been the sovereign woman in all Israel for all her days. But Moses' marriage was more than Miriam could bear. Miriam had been Moses' sister, and his mother, and his closest companion, and his most confidential friend for forty years. Miriam had sat at the council table with Moses and Aaron and the assembled elders of Israel. . . . And but for Moses' marriage Miriam would have shone beside Moses till her eye also was not dim, nor her natural strength abated. But Moses' marriage made Miriam as weak and as evil and as wicked as any weak and evil and wicked woman in all the camp. . . . What a life of torment did Miriam live in those days because of Moses' marriage! Her heart was full of hell-fire at Moses' innocent wife and innocent children, and even at her meek and innocent brother himself. Till her wild jealousy kindled her wild pride, and her wild pride her wild, insane, and impious envy, and then her insane and impious nature soon led her into her fatal trespass against Moses and against God.

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam—Come out, ye three, unto the tabernacle of the congregation. And

they three came out. Look at them. Pity them. Pray for them. Moses the leader and lawgiver of Israel, and Aaron the high priest, and Miriam the prophetess, and all Israel looking after them in terror, and the anger of the Lord kindling round about them. . . . And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow. And Aaron looked upon Miriam, and, behold, she was leprous. And for seven days and seven nights Miriam was shut out of the camp of Israel, and the people journeyed not till Miriam was brought in again.

Look at Miriam, all you envious and evil-spoken women. Look back at Miriam's beginning. Look at her watching the ark of bulrushes. Look at her nursing her little brother in the house of her godly mother. Look at her in her rapture, like one out of the body with the joy of the Lord, at the Red Sea. And now see to what her wicked heart and her wicked tongue have brought her. Look at her with her hand upon her throat, and with a linen cloth upon her lip, and with her hoarse, sepulchral, noisome voice wandering far from the camp, and compelled to cry Unclean! Unclean! when anyone came in sight. Look at all men fleeing from her. Look at her hiding her shame and her pollution all day behind the sand-hills of the wilderness, and coming out at night to look at the lights in Moses' tent and in Aaron's tabernacle. Look, O envy-filled men and women, look at your mother with her flesh half consumed upon her as if she had been seven days dead. Go out and walk all night with her. Go out and hide all day with her. Go out and cry her cry, all you who cannot endure to see or to hear the honours, and the successes and the services, and the calling, and the glory of God in your brother. Go out; your true place is not here. Your true place is outside the gates of all good and honest men. Your heart is hard and dry, and like a leper's dead body. Your voice is hoarse as with the asthma of hell.

What a week that was in the camp of Israel!

How many thoughts of how many hearts were revealed that week. Miriam's thoughts of her heart were that week revealed. For seven days and seven nights she dwelt alone among the multitude of her own miserable, remorseful, despairing thoughts. What all her thoughts were that week let him tell us who is the chief of sinners, and whose sin has found him out to public exposure and public outcasting. What Aaron's thoughts were as he exercised his office on his sister, and pronounced it leprosy, and passed sentence upon her, and hurried her out of the camp, and shut the gate upon her - what Aaron's thoughts all that week were let him tell us who has had to bear witness against, and to sentence, and to execute judgment on someone in whose sin he himself had been a partaker. I tell you the lepers in Israel had extra tender treatment at Aaron's hands ever after that awful week. I would like much to know what Moses' wife's thoughts were all that week. Her thoughts, I mean, about her banished sister-in-law. If I knew her thoughts that week on that subject, I would know then to a certainty whether Moses had married well or no. I would know then whether Miriam had any good reason and justification for resisting her brother's marriage. I would know then whether the Lord God had made that Ethiopian woman an helpmeet for Moses. I would know then whether she was black, but comely, and whether she was a good minister's wife or no. Was she glad in

her heart when she heard of Miriam's leprosy? Did she laugh behind her door like Sarah? Did she say, Let her rot in the wilderness, for she deserves it. Was she sad all the eighth day and night after Miriam had been healed? Or did she go up to the court of the Ethiopians, and there importune her brother Aaron to importune his God on behalf of his sister? Did she look out at the gate many times every day all that week, but could never see or hear Miriam for weeping? Did she buy the two birds for the cleansing of a leper with her own money, and did she have them all ready with her own hands for days before Aaron could as yet take Miriam back? I do not know. I do not read. Only, I know that the thoughts of no woman's heart in all Israel were more revealed all that week than the thoughts of that Ethiopian woman, Moses' much-injured wife. I can well believe that was the best week for the whole house of Israel till that week came when a greater than Moses and Aaron and Miriam all put together suffered without the gate for their envy and for all their other trespasses. I can believe that that week's halt did more to secure and to hasten their subsequent march through the wilderness than a month of their best roads and their best weather. I can well believe that we have many psalms and the seed of many psalms out of that fruitful week. . . .

Miriam did not live long after that week. It was not her age. It was not the dregs of the leprosy. Neither was it any plague, or stroke, or any manner of sickness that could have been cured. Miriam died of a broken heart. . . . If you would ever see or hear Miriam now you must venture to go out of the gate to where the lepers sit solitary, and where they follow the camp afar off. That is Miriam the prophetess, the sister of Moses and Aaron, who is taking out meat and medicine and linen for the lips of the lepers. She is sitting down with them. She is talking with them. She is telling them all about herself. She is pledging herself to speak to Aaron her brother for them. She will buy the two birds on her way home after dark. No. It was not years. And it was not sickness. But Miriam soon died. And Miriam sleeps at Kadesh in the wilderness of Zin till they shall awaken her with the song of Moses and the Lamb, saying, and she answering them with a timbrel, Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy.

As we left the church we felt profoundly grateful for the experiences of the day. The truth of God had been presented to us through two minds very different in type, yet the one in many respects a complement of the other. The stars shone over the now black castle rock, and a distant bugle from the battlements sounded a retreat. As we passed again St. Cuthbert's, St. Giles', and the Greyfriars' kirkyard our satisfaction found a silent expression in such words as these:—"My soul shall be satisfied as with marrow and fatness" . . . "Eat ye that which is good, and let your soul delight itself in fatness."

Mimico, Ont.

ALEX. MACMILLAN.

LOOKING FROM PEW TO PULPIT.*

DEMOSTHENES once told the people of the city of the Violet Crown, when declaiming against Philip of Macedon, that it was a wise rule, in order to engage public attention, that he should commence his oration by laying down some incontrovertible proposition; and so, therefore, that I may be within the classic canon, I will lay down this incontrovertible proposition: firstly, "that we are all here"; and so that there may be no mistake as to my strictly following the Athenian model, I would add, secondly, "a little while hence we will not be here"; and therefore why are we here, and how are we expected to spend our time while we remain?

To-night we are assembled to bid farewell, in a sense, to a number of young men that have been equipped in College Halls for valorous work of tongue and pen and heart in the bustling world of life around us; men who have the priceless gift of youth and heart and head "in whom high God had breathed a secret thing." This night these Knights of the Round Table of 1895, acolytes with high resolve, go forth each on his holy quest. The bond that clasped them as college students is now unsoldered and they go forth yet as students, ever students in a larger and deeper sense. Under such circumstances, the honor and privilege has been placed upon my unworthy self to say as fittingly as my powers will permit some words that may be helpful. I am glad I have been furnished with no definite subject, and, indeed, what could I have done if I had been so furnished. I want not to be cumbered with Saul's armour, but free and untrammelled, in true Davidic style, I venture into the plain of this night's discussion. "Fools rush in where angels fear to tread," and therefore it behooves a man to go softly lest by tumultuous-

* Address delivered to graduating class of Knox College, at Old St. Andrew's Church, on April 4th, 1895.

ness of movement he may be identified as belonging to that great assemblage who are not angels.

I know no precedent for a layman taking part on such an occasion as this, but I know many precedents of humble laymen taking part in moulding the form and shaping the destinies of the Presbyterian Church. For that is the distinctive glory of our Presbyterian Church, the church of John Knox "who never feared the face of man"; a glorious Church, for she fertilized Scotland with such a tilth of good men that it bloomed like a garden; she raised a semi-civilized people to an equality with the most cultured nations of the earth; she diffused beneath hut of peasant and dome of castle Bible knowledge and kirk-love; always stood mightily for church discipline, for the rights of the laity, and always for the sole dominancy of the great King and Head of the Church, beyond the lustre of whose crown no earthly diadem can shine. Learning was the cradle of the Calvinistic Church. She has never quailed before books or men or schools. Bound by the everlasting law of honor, she has examined every philosophy, has weighed every theory. Her men destined for the pulpit, have sailed away to other lands, and from English or German Gamaliels have drunk in fresh streams of learning and assimilated only what was fresh and undefiled. The greater the learning the greater the Calvinism. Our Church stands high for learning, and Knox College is second to no college in the Church for its scholarship and its insistence upon a high standing of its alumni. That is a statement that I can make with far better grace than any professor or graduate of the college, and as everything else I say could be better said by most of them, I am much cheered by having a monopoly of even one thing, but which is a very great and very important thing. But let not the graduates depend altogether on high standing in class lists. It takes a great deal of learning to make things plain, and some men have a God-given faculty of making some things plain to a congregation without much learning when they had not the common faculty of making things plain to the examiners in Systematic Theology or Apologetics. To be too heavily weighted with a panoply of learning is a terrible fate for man. Learning and piety must keep pace. Phillips Brooks says, "In many respects an ignorant clergy,

however pious it may be, is worse than none at all. The more the empty head glows and burns the more hollow and thin and dry it grows." "The knowledge of the priest," says Francis de Sales, "is the eighth sacrament of the Church." If he had said "third sacrament" however he would have been nearer the truth.

We all know men in the ministry who with little or no scholarship have become popular preachers of great spiritual power—that is in spite of their want of learning, and in consequence of their striking the proper level of their hearers. Aristotle says, "We ought to think like great men and speak like common people." But I must not dogmatize. I believe that expression has an academic ring about it quite familiar to at least one lecture room.

A humble voice from the pew this night propounds this query—"Why does not the average young man of the day go to church?" A writer in the January number of the "Cosmopolitan" writes an article on this subject which echoes the cry of the day. I know not whether he be a member of the Christian Church or not; I know he is not a minister. But the pulpit is here to preach to those who are not Christians, and to make them Christians, and the question from an outsider is a useful one, and the answer, if we can get it, whether from inside or outside, would be a valuable one. The writer there complains that he has heard many sermons specially prepared for and preached to "Young Men" and a very large number of them took for their text the Prodigal Son. The respectable young man of to-day is neither a liar nor a swearer nor a drunkard nor an adulterer, and he does not need to be told what he must not do. Nor is it necessary that a sermon specially adapted to young men should deal with athletics. The chances are that the preacher, unless a rusher in a college football team, cannot tell him anything new about that, and he does not come to church to be cozened with the gymnasium sugared over with the Sermon on the Mount, or cajoled with the manly sports, holding a weak solution of spirituality, or generally to be made a fool of. The young man of Ontario is not made up of the same material as the young man of the parish of Thrums where the "Little Minister" held sway. Barrie has there given us a picture of an idolatry to the minister

which sheds a wonderful light on Scottish life, but which has no counterpart in our democratic land, where the young man swings a freer foot, oscillates a freer tongue, and pulsates with a freer brain. He seeks for bread, give him no stone. Things of the present are uppermost in men's minds. When he goes to church he expects, and has a right to expect, that he will find the pulpit up to the times—or, to use one of his own pet phrases, “up to date.” The conclusion of the writer I have referred to is, Let the minister show that he is a man of the day, that he realizes he belongs to the nineteenth century, that he knows what is going on around him, that his young manhood is not so far behind him but that he can recall it, and the problem of the young man and the Church will be solved. There is, to my mind, a strong chain of common sense holding this up. Let the preacher do as the Lord did as recorded in Luke 6th Chap. “He came down unto them and stood in the plain.” Let him teach the young man, first, “Know thyself,” and second, “Know God,” and that is the whole of it.

But let there be no stage tricks and no religious entertainments set forth on the baseless ground of attracting some to church and thus seizing the opportunity of preaching the gospel to them. The children of light may learn much from the children of the world. Harken to the immortal bard putting into Hamlet's speech to the Players this weighty advice—“And let those that play speak no more than is set down for them, for there be of them that will themselves laugh to set on some quantity of barren spectators to laugh too, though in the meantime some necessary question of the play be then to be considered: that's villainous and shews a most pitiful ambition in the fool that uses it. I pray you avoid it.” Bring this down to modern times, and Shakspeare would say to a graduating theological class “Let those that preach speak no more than is right for them, for there be some that will themselves say eccentric things and set on some quantity of barren members of their congregations to laugh too, though in the meantime some necessary question of the sermon involving repentance, death, hell, or heaven be then to be considered: that's villainous and shews a most pitiful ambition in the fool that uses it. I pray you avoid it.” But

a pointed sprightliness has its own part in oratory. Rev. H. Christmas cites in illustration of this an introduction to one of Whitfield's sermons. Whitfield knew that there were two lawyers in his congregation who had come to hear him merely to ridicule his discourse. His text was from the passage in which "a certain lawyer" is mentioned as coming to Christ, and he began thus: "It happens that certain lawyers—no, I am wrong—a certain lawyer—It was wonderful enough that one should come to Christ, it would have been perfectly incredible if there had been more." That was no doubt a stroke of the hammer that shattered the casque of some one that day. But a Whitfield might so speak and not be a fool, while another man who imitated him might exemplify Esop's fable and although draped in leonine costume might after all reveal himself by a raucous asinine bray. A less happy eccentricity was related to me by Dr. Alex. Oliver, of Glasgow, a delegate to the Pan-Presbyterian Council here in 1893. A second hearing in a vacancy had been asked of a preacher, and he, trusting to make a deep impression, chose for his text Acts 10: 29, "Therefore came I unto you without gainsaying as soon as I was sent for; I ask, therefore, for what intent you have sent for me?" The want of good taste which was not obvious to the preacher was so obvious to his hearers that he was not sent for again. Neither is there occasion to be dull and spiritless and fly to the Antipodes and land the congregation among the Lotophagi—"A land in which it seemed always afternoon. All round the coast the languid air did swoon, Breathing like one that hath a weary dream." For then, indeed, the congregation may hie their homeward path, and each may say, like Tennyson's Northern Farmer, "I eard un a bun-min' away loike a buzzard-clock ower my ead, And I never knawed what a meant, but I thowt a ad summat to say, And I thowt a said what a owt to a said and I coomed away."

The average young man of the day grows restless under strictly doctrinal preaching. Doctrine, of course, must be given him, but let it not be in a crystallized form as in the Confession of Faith; rather let it be in solution as sugar in tea, and let not the tea be weak, nor yet too strong in other qualities to antidote the saccharine of its theology. The young man seeks for the practical side of the gospel

truths—he wants a working theology. He will understand that he is a free responsible agent in accepting the Gospel while God's sovereignty and grace gives it saving power, and he becomes a practical Calvinist before he knows it.

In this connection let me quote from Principal Moule's life of Rev. Charles Simeon. His description of the celebrated interview with John Wesley is as follows:—"Sir," said Simeon, "you are called an Arminian and I a Calvinist, and therefore I suppose we are to draw daggers; but before I consent to begin the combat with your permission I will ask a few questions—Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God if God had not first put it into your heart?" "Yes," said the veteran, "I do indeed." "And do you utterly despair of reconciling yourself to God by anything you can do, and look for salvation solely through the blood and righteousness of Christ?" "Yes, solely through Christ." "But, sir, supposing you were at first saved by Christ, are you not somehow to save yourself afterwards by your own works?" "No, I must be saved by Christ from first to last." "Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?" "No." "What, then, are you to be upheld every hour and every moment by God as an infant in its mother's arms?" "Yes, altogether." "And is all your hope in the grace and mercy of God to preserve you unto His heavenly kingdom?" "Yes, I have no hope but in Him." Then, sir, with your leave, I will put up my dagger again, for this is all my Calvinism, this is all my election, my justification by faith, my final perseverance; it is, in substance, all that I hold, and as I hold it, and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in these things wherein we agree." And this is about the "*working theology*" of the young man and the young woman of 1895.

I would venture to submit, also, that the learning of the minister might fitly attract the young man to the church by its being used to illustrate the Word from the World of Science. All the world is a garment of the Word. St. Mark records the exclamation, "Who touched my

garment?" or, as Canon Wilberforce will have it, "Who touched me through my garments?" What are the garments of the Eternal through which the aspiring soul may reach forth a finger and dimly touch his Father and his God? Is there not a sense, true and beautiful, in which the whole universe of matter is a woven garment of the living God? There is a profound truth which Goethe puts into the mouth of the Earth Spirit in Faust, "Here at the roaring loom of Time I ply, and weave for God the garments that thou see'st Him by." Earth and sky and sea and air, and all their varied garbs and hues, the flowers that tessellate the floor of Nature's Temple, the golden flash of the butterfly's wing, the ever burning stars "that clip us round about far, far beyond the lazy pacing clouds," the multitudinous throbbings of the sea shell, all these are but vestments of the uttered Divinity, the expressed Divinity clothing Himself in creation. All these present a revelation as true and as uplifting as the revelation of the Word itself. And let not the research in the store house of scientific illustration frighten any man with the dreadful death's-head and scare-word "Evolution." There is here no necessary hostility to faith. Let scientists deal with the facts of the case, the Christian apologist may claim a right to interpret the facts and to interest the young man in showing him how to interpret the facts. Kingsley divides it thus: "Physical Students, it is your duty to find out the 'How' of things; Natural Theologians, it is our duty to find out the 'Why.'" Remember, evolution simply describes a process; it does not account for it. Evolution is no modern ghost to haunt and terrify us. It dates back long before Darwin and Wallace. The Bible makes no scientific error; it cannot, because it is inspired in both teaching and illustration. The shepherd lad who reigned in Jerusalem went to no man-fashioned university; he was taught by the thrill of God's Holy Spirit, and he has told us of a long preparatory process such as the evolution theory implies. "My substance," he says in the 139th Psalm, "was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect, and in Thy Book all my members were written which in continuance were fashioned when as yet there was

none of them." Man by nature will gravitate downwards ; by divinely-bestowed impulses will levitate upwards. There is a deep and deadly under tow in nature forcing humanity down into a lower abyss, and all evolution, all progress is the result of some external power working internally and raising upwards into the perfect day. Of many things we may say "Ignoramus," but let us not like cravens write across them the despairing cry of "Ignorabimus," always remembering that there be mysteries past human ken and finite power, and then let us solemnly and humbly say "Credendum est." Astronomers take a thin thread from a spider's web and stretch it across their object glasses to measure stellar magnitudes. Just as is the spider's line in comparison with the whole shining surface of the sun, so is what we have already attained to the boundless might and glory of that to which we may come. The mountain tops even now commence to brighten with the glow of coming triumphs. Drummond says "Darwin's evolution is nothing more than what Galileo taught ; the world moves. The Italian prophet says it moves from west to east, and the English philosopher says it moves from low to high." And after all, the object of Christianity is the evolving of men, the making of higher and better men in a higher and better world. We have all our ideals to be evolved ; ideal preacher, ideal teacher, ideal presbyter, ideal church member, ideal college. It is well to keep something lofty before us to set our faces upwards, and if we do not reach it, never mind, "nil desperandum."

I wonder if ever a song was sung,
 But the singer's heart sung sweeter ;
 I wonder if ever a rhyme was rung
 But the thoughts surpassed the metre ;
 I wonder if ever a sculptor wrought
 Till the cold stone echoed his ardent thought ;
 Or if ever a painter with light and shade,
 The dream of his inmost soul portrayed.

We always wish to be better than we are ; we always ask for more than we have ; we always look higher than our level ; we always seek, and we only find gradually and never all we want.

Toronto.

J. A. PATERSON.

THE KIND OF PREACHING WE NEED—
A LAYMEN'S SYMPOSIUM.

IV.

WHAT we want is not always what we need. A man may want to be rich and to have everything to prosper in his hands, while he may need to be poor and have many reverses, so that he may be kept humble and dependent on a higher power.

Some men want philosophical essays, with the sentences well polished, something pleasing to the cultivated mind. Others want preaching that will touch the emotional nature. But the preaching we need is something that will awaken the careless, warn those who are in danger, comfort the sorrowing, help the weak, and edify believers; in short, something that will make bad people good and good people better. To this end we need strong, practical instruction about our every day duties, trials and temptations. We need the truth so presented that we can carry it with us to our homes and to every nook and corner of every day life. Generalities may be all right for those who have the mental capacity for making their own applications, but the masses need personal, specific, practical applications of the truth.

We need instruction in regard to the style, structure and design of the different books of the Bible so that we may be able to read them with greater interest and intelligence, while difficulties are noticed and explained, and all is made to bear on heart and life.

We need plain, simple, gospel sermons, made easy to grasp by Scripture illustrations, emblems, comparisons, etc. We are so constituted as to love resemblance, the thing signified is retained and remembered through its visible sign when otherwise it might be forgotten. It is not by reasoning and abstract doctrine, however sound and scriptural, that truth is best communicated to the mind. An apt example or resemblance conveys at once to the mind what

all reasoning may fail to convey. This was the manner of the "Great Teacher" himself who, when He would instruct in brotherly love, tells of "the man who went down from Jerusalem to Jericho," and who, not content with one comparison, adds comparison to comparison in adaptation to the variety of character and circumstances of those He addressed.

We need to have unfolded and made plain the great way of justification through the merits of the Lord Jesus Christ, originating in the councils of everlasting wisdom and love. We need all the great doctrines of the Bible made as plain as possible, so that those of us who are unlearned can get a grip of them.

And above all we need Christ on the cross so presented that the love there exhibited may melt hard hearts. We need the minister to preach right at us, personal truths, individual responsibility, and all that; it is all right to preach about goodness, and Christian character, but we need to have the details emphasized, every day actions, tempers, dispositions, and so on. Some ministers are afraid of giving offence, but the minister who endears himself to his people by kneeling with them in their homes in times of trouble and bereavement, by words of cheer in times of reverses, by recognizing the poor and the children, will bind himself to them so that they will not easily take offence.

We do not need to be told of the "errors" of the Bible. It is painful to listen to men whose minds (in their own estimation) soar far above the minds of ordinary ministers, telling us of "errors" (accent on the last syllable) of history, errors of science, the direct conflict between Genesis and geology, recent discoveries in Babylonia, overthrowing the very foundation of Bible history, and so on. Such preaching, however pleasing it may be to some, can have only one of two results, it will either destroy the faith of the hearers in the Word of God or it will cause them to lose respect for and confidence in the minister.

Campbellville.

JAMES MENZIES.

v.

We need preaching that is easily understood—that is educational and suited to the capacities of the hearers.

Talking over people's heads does little good. The use of scientific or technical terms and language, without explanation, before a congregation of perhaps fair intelligence but little learning, often nullifies the effect of an otherwise good sermon, while the most abstruse subjects can frequently be made interesting and clear of comprehension with a little attention to definition and mode of expression and treatment. The preacher is the better of knowing something of the methods of the teacher, and for this reason the college professor is easier to follow than the recent graduate, and we often get more from the "children's sermons" than from more ambitious efforts. We need preaching that we can carry away from the church and remember and think over during the week. People like and profit by *meaty* sermons and care little for mental gymnastics or metaphysical subtleties. Every church-goer has heard sermons, often of good literary form and faultless in delivery, which he could tell little or nothing about an hour after, while many an unpretentious discourse, full of helpful thoughts, lingers in the memory for years. But enough is as good as a feast in this connection, and a sermon often fails of the best results because it contains too much. A preacher should not attempt to tell all he knows in one sermon. It is no use trying to fill people up with more than they can hold, for most people's minds are nearly as much troubled with a plethora as with a paucity of ideas.

The length of the sermon is not the most important consideration, but it is a matter worthy of some attention. A sermon may last an hour and hold the attention and be to the edification of the hearers, or only half an hour and the same hearers be wearied and unimpressed, but a sermon of half an hour is the best, other things being equal, from the standpoint of the pew. And a reasonable brevity should be cultivated, except in those rare cases where it involves a sacrifice of the individuality of the preacher.

We need preaching that is full of earnestness and animation. The preacher that moves the people is the one who speaks as if he believes in his heart of hearts every word he utters and feels in his very soul the importance of the message he is commissioned to deliver. No mere simulation of earnestness will do. The people easily distinguish the

spurious from the genuine, but if the preacher feels and speaks in dead earnest the people will listen in dead earnest too. This quality often makes the man with little scholarship and no special training more useful and successful than the college-bred divine whose perfunctory performances are often barren of spiritual results. Earnestness is the magnetism that places the speaker in sympathetic relation with his hearers and gives his words a power and effect that would otherwise be wanting. When there is real earnestness there will usually be animation in the best sense, but a lack of both is fatal to success. When a strong and healthy man crawls up the pulpit steps with the appearance of unconquerable laziness and speaks as if he had not life enough to articulate with force and clearness, but drones away in a monotonous drawl "like the humming of many bees," he is at a discount before he begins to preach, is often heard with ill-concealed impatience, and is the worst kind of a failure beyond redemption.

We need preaching that has some regard to orderly arrangement. If the sermon be otherwise good, much of it will doubtless be appropriated; but if a natural and logical order be observed it will be listened to with interest and attention and certainly with less effort, will be better assimilated and more likely to bring forth good fruit. The mind takes a better grasp of thoughts that are well arranged, and where they are placed in what we may call proper perspective, the earnest attention of the hearer will be more fully rewarded.

The preaching that we need is scholarly without being pedantic, instructs in the duties of good citizenship without being politically partizan, deals sufficiently with doctrine and creeds to make well-instructed Christians, and meets the attacks of unbelief when the occasion requires it rather than when the minister finds in them a convenient subject of discourse.

We need preaching that shows a sympathetic appreciation of the people's spiritual necessities, is dictated by the gospel of love, consecrated by prayer, accompanied by the power of the Holy Spirit and recommended by the preacher's Godly life. The best preaching follows most closely that of the Master himself. The constant theme is Christ and Him

crucified, and its chief aim to bring men to Christ and build them up in knowledge and faith and true holiness.

Brampton, Ont.

CHAS. Y. MOORE.

VI.

By this, I take it, is meant the kind of preaching that the pulpit ought to supply.

On this question there will no doubt be great diversity of opinion, and it will be necessary, therefore, in order to its correct solution, to look at the real object aimed at. And this, I think, is beyond question the salvation of souls and winning them to Christ. Our Saviour's parting words to the disciples were clear as to their duty: "Go ye into all the world and preach the Gospel." Make known far and wide the good news of salvation from the curse of sin by faith in Christ and acceptance of Him. St. Paul declared that he gloried in the cross—that he "determined to know nothing save Christ and Him crucified"—that "he was not ashamed of the Gospel of Christ," and Christ *he* always preached.

So, then, the minister of God, following the example of his Master and of the apostles, should preach the "Gospel" first, last and always. To do this effectively I think the minister should be first of all—in addition to true Christian character—a man of training and education, and as far as possible should be familiar with the trend of the scientific and philosophical thought of the day, as far as it affects at all events moral and theological questions. He should also be abreast of the times in the latest reliable learning respecting biblical questions and interpretation, for it is a misfortune when men sitting in the pews are obliged to listen to homilies on antiquated theological notions and to sermons of half educated men, delivered in faulty English, which, instead of edifying, disgust and repel the intelligent hearer.

Then the minister should be thoroughly in earnest, speaking to his congregation as if it were the last time he might be privileged to deliver to them the Gospel message; and especially should he be reverent.

Almost the first thing Christ taught His disciples about our Heavenly Father was "Hallowed be Thy name." And the custom of some of speaking of God and divine things in a grossly familiar and flippant tone—like Sam Jones, for

instance—or as one would call up another over a telephone, is surely contrary to Christ's teaching and shocking to all devout minds and cannot be too strongly condemned. What wonder that on the street and the lacrosse and baseball grounds one hears constantly God's name taken in vain when in the pulpit the flippant use of it is made a too palpable means of amusing the audience or the light minded crowd that is attracted by such stuff, and who are only too ready to applaud the smart sayings of the would-be popular preacher, with the inevitable result that they too soon come to think lightly of divine and sacred things.

Popular preaching to catch the crowd finds no support in the example and teaching of our Saviour and the apostles. Some of His greatest and most precious sermons were preached to a few hearers—in several instances only one—so that mere numbers is no index of the quality or effect of the preacher's message, but let the minister be faithful in his work and the good seed sown in faith and without ostentation will in due season bring forth fruit. A man sowing glittering trifles in a field would no doubt attract a great crowd of curious people, but what fruit could be expected from such a proceeding—simply none. God has promised that His word will not return unto Him void. Faithfully sow the seed, and better a thousand times that two or three should be fed with the true Gospel message than that hundreds should be tickled and God's house profaned with some sensational discourse on any secular question in which the name of Christ may not be once mentioned or in any way referred to. Such preaching as this can furnish no help for the needs of the world.

The theme of preaching, then, should be the Gospel of Christ. It should be preached systematically, and, in my opinion, it is well to take up certain books or subjects and deliver as it were a whole series of discourses on them; and if the minister is a man of fair ability and education and one who keeps himself abreast of the times, coming every day to his pulpit with some fresh phase of the old, old story to present to his hearers, his work will beyond doubt be blessed. At the same time, this method will have a wonderful influence in making his congregation better acquainted with God's Word and will accustom them to the habit of

reading their Bibles in a more systematic and intelligent way.

Doctrine should have a place also. It is to be regretted that the good old custom of teaching the Shorter Catechism is falling into disuse in the home and in the Sunday School, and to supply this lack it will be useful that the doctrines or creed of the church should be dealt with and explained as circumstances will allow, but this should occupy, I think with deference, a subordinate place.

Again, the truth of God should not be misstated and the Gospel should be preached in all its fulness. There should be no fads and no particular virtue should be exalted and all the rest neglected or treated as of little consequence. Total abstinence from strong drink is not the only requisite of a Christian, though the preaching of some would lead us to believe they thought so. Lying, dishonesty, evil passions—in a word, all vices are to be equally denounced. The true follower of Christ needs take no pledge against any particular sin and trust in that, but by constantly striving to overcome these evils, growing in grace daily as he should, trying to serve and follow his Master, will become more and more like Him and in the end will prove more than conqueror.

To sum up, then, What kind of preaching do we need? What shall we say to the preacher? Surely this: Preach the Gospel—preach it with knowledge—preach it earnestly and reverently—preach it fearlessly and in its fulness—preach it by your life—preach it in faith and as the power of God unto salvation—and such an one doing this God will in due season honor by giving him souls for his hire and at last the welcome to His Heavenly Home.

Milton, Ont.

J. W. E.

Not once or twice in our fair island-story,
The path of duty was the way to glory:
He, that ever following her commands,
On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun.

—Tennyson.

MISSIONARY.

MISSIONARY WORK IN THE NEW HEBRIDES.*

THE Presbyterian churches in Canada, Scotland, Australia, and New Zealand made themselves responsible for a very difficult task when they undertook to evangelize the New Hebrides group.

From north to south the thirty islands extend over a sea space of about 350 miles, and, instead of having one common language, as in Eastern Polynesia, there are at least twenty languages spoken by the New Hebridean natives—truly a "Babel" of tongues. Even in that limited area the idolatrous and heathen customs are distinctly different on the northern and southern ends of the group. In the north, hundreds of hideous carved idols, standing from four to ten feet high, are to be seen, while in the south the superstitious savages are content with rude water-worn stones of all shapes and sizes.

The real beginning of this great work was the settlement on Aneityum of native teachers from Samoa; but to the Rev. John Geddie, the Nova Scotian missionary, belongs the credit of having first reduced the language of Aneityum to a written form, the Gospel according to St. Mark, which he translated, being the first complete book published in any language in the western Pacific. The missionaries have all along endeavored to utilize the services of their most intelligent converts as teachers of their brethren. As soon as the back of heathenism was broken on Aneityum Dr. Geddie took charge of the printing-press, while Dr. Inglis established an institution for the training of native teachers.

Many of these Aneityum helpers sacrificed their lives while assisting to carry the gospel of peace to their heathen brethren on their own and other islands. Now, from many islands in the centre of the group, which were in the densest heathen darkness twenty years ago, numbers of Christian

* From the *Missionary Review of the World.*

teachers have gone and are now helping to evangelize the more recently occupied islands farther north. In this aggressive work the reverend Messrs. Milne, Mackenzie, Macdonald, Robertson, and others have done noble service in training converts and following the example set by the founders of the mission, enlisting their sympathies in foreign service, besides keeping up a necessary staff of village teachers on their own respective islands.

The native teachers at present employed number about 180, mostly married men. These are under the superintendence of 18 resident missionaries, who each work from given centres, endeavoring to influence the whole surrounding region by the aid of these willing helpers.

The mission has now reached a stage when *a further development is necessary*. The United Synod last year ('94) decided to establish a native teachers' training institution *for the group*, the students to be drawn from all the islands, and the instruction to be given in English, the ultimate object being to raise an intelligent and educated staff of native pastors and teachers to occupy outlying stations which can be visited periodically by the missionary superintendent.

The Rev. I. Annand, M.A., South Santo (of the Canadian Church), was appointed principal, to be aided by a lay teacher, who will also help in giving the native students an industrial training. This further effort to establish a native Christian church on a firm basis in the New Hebrides is worthy the fullest support of all the Presbyterian churches interested in the mission.

Many remarkable men have been raised up on all the Christianized islands, and interesting details of these could be given by their respective missionaries.

A few notes of one of the most remarkable of our native teachers on Aneityum, who passed away some time ago, may be interesting; it will also give an idea of the kind of fruit that is being gathered in this far-off portion of the great vineyard. Waihit was the first native convert in Western Polynesia, who left his own island to become a foreign teacher; after a few years' training he went to Futuna, where he suffered many privations that he would never have

been called upon to do had he remained at home ; but the first step having once been taken, he never even dreamed of turning back or withdrawing his hand from the plough of Christian service until his loving Master saw fit to call him up higher.

As a savage Waihit was a cruel man, and all the more does the change illustrate the wonderful grace of God. . . .

In conversation one day I asked Waihit what was the first thing that turned him toward God. His reply was that he was one day seen by Dr. Geddie lying on the path drunk with intoxicating liquor that he had got from a white trader. Dr. Geddie met Thetu, Waihit's wife, and told her that her husband was lying on the path like a pig. "That comparison," said he to me, "with an animal that wallows in the mire, was the means of leading me to seek forgiveness from the God whom the missionary had been telling us about." When the change of heart really came, "old things passed away and all thing became new" in a true sense.

The various efforts made to evangelize the island were by this time causing a commotion. The women wore a grass girdle, but the men were content with a bark belt and a few leaves in addition to a *coat* of red ochre and cocoanut oil.

The missionary had said that the natives should get *loin cloths* from the traders in return for their produce and labor, instead of the continual supply of beads, powder and tobacco. When this good advice became know it was construed into an order to stop the tobacco supply, which angered the heathen very much.

A general meeting was called ; hundreds of volatile savages were there ready for anything. Dr. Geddie wished to attend the meeting on their own ground ; but Waihit said, "No ! these men wish to raise a quarrel with you, and evil will come of it. You will stay in the house and pray, while I go and meet them and defend 'the worship.' The four young men whom you have taught to read the catechism will go with me."

Thus that small band of babes in Christ, whom we can count on the fingers of one hand, went fearlessly to face another Amalek and his people.

They carried their banner, which was a small eight-page catechism of Christian doctrine. As soon as this Joshua and his four followers appeared on the scene, the heathen orators began their speeches, and in the usual manner, with violent gesticulations, they charged the missionary with all the evils under the sun, especially the displeasure of the "Natmases," or spirit gods, whom they continually propitiated to avert calamity, disease, and death.

When the orators sat down exhausted, Waihit was asked what he had to say for the missionary. His youthful companions whispered that they could not open their lips to speak before all the old men. "You have got the *Intas Ahothaing*" (literally "The Question Book"), "ask me the questions, and I will give the answers before all the people."

Then these five Christian soldiers stood up and the best reader began :

"How many gods are there ?"

"Waihit answered in a loud voice, "One only."

"Who is the true God ?"

"Jehovah, He is the true God, and beside Him there is none else."

"What is God ?"

"God is a spirit. He has not got a body like us."

"Does God see us or not ?"

"Yes, God sees every one of us."

"Does God hear our words ?"

"Yes, God hears every word we utter."

"Does God know our thoughts ?"

"Yes, God knows all our thoughts."

When they had got thus far, question and answer before the great crowd who had been amazed at *the calm composure* of Waihit and his companions, instead of an excited reply, Tikau, the leading opponent, a fierce-looking man, highly decorated with red paint, shouldered his war club and said to his followers, "Who can answer these words? Let us be going;" and in shorter time than it takes to tell the agile savages were following the leader, every one to his own home. The faintest rays of gospel light had penetrated these five minds. Yet their simple faith was rewarded in a marvellous manner; it had been given them, according to

promise, in that same hour what they should speak—for it was the spirit of their Father who spoke in them.

A favorable impression had been made ; a certain awe had been instilled into their ignorant minds. As soon as suitable converts had been instructed at the mission station they were sent to the out-districts, and then could have been seen daily what would have gladdened the hearts of all supporters of foreign missions—children, parents, and grandparents sitting side by side learning to read portions of the Word of God in a language that for the first time had been reduced to writing.

As Waihit's knowledge of the Bible increased he became an excellent preacher, after having served as a teacher on Futuna for a number of years ; he returned to his own island and was ordained an elder of the Church—the permanent church building having been erected on his own plot of ground, which he gave to the missionary for that purpose. In latter years, although his eyes grew dim, he never failed to take his due share in conducting the Sabbath services. When his turn came one of the younger office bearers would read the chapter while the vigorous old man delivered the address. On communion Sabbaths it was his special delight to sit on the pulpit steps, so as to be as near the feet of the missionary as possible ; and the crown of blessing, had he been spared to see it, is that *his eldest son* was last Sabbath taking my place at the central church while I was preaching at a branch station.

Who can describe all the untold blessings which the teaching of Jesus has brought to women and girls in every land where Christianity prevails ?

Since the advent of the Gospel cannibalism, infanticide, widow strangling, and tribal war has ceased, and a felt sense of peace and security has been brought to many poor heathen natives in the South Sea Islands, who formerly had no hope, neither had they any idea of the loving character of the true God.

Aneityum.

J. H. LAURIE.

OUR COLLEGE.

T. H. Mitchell was in to see us and looks well.

Rev. W. Cooper, of Listowel, paid the college a short visit.

Rev. Mr. Rochester, of Prince Albert, is taking the work in St. James' Square during the absence of the pastor.

Rev. Mr. Drumm, of Avonton, finds the quiet and seclusion of the college a splendid place to spend his summer holidays.

Rev. W. Hamilton, of Kingston, Kent Co., New Brunswick, has been spending a few weeks in our midst. He returns shortly to his work in the East.

Rev. Mr. Hodges, of Tilbury Centre, paid the college his yearly visit and has gone. Mr. Hodges spends part of his vacation here and thinks it ahead of most places for real rest.

Rev. Mr. Anderson, who used to be at Nairn, has returned from California, where he has spent a year or two. He intends remaining in Ontario and thinks there is "no place like home."

Dr. Menzies and R. A. Mitchell, B. A., have been with us for a few days, making preparations for their departure to China. Mr. Mitchell will leave in August and Dr. Menzies in September. We wish them *bon voyage* and all success in the work to which they have given themselves.

Lawn tennis has played an important part in the life of those who have been privileged to stay around Knox these months. It is not necessary to go to Niagara-on-the-Lake to see a good tennis tournament, as we can make a very good showing ourselves. Messrs. McKay and Borland hold at present the championship belt in doubles.

One by one last spring's class is being settled. Already the majority of Knox's largest class has found places wherein to labor. Hall has been settled in Belgrave, Graham in Bayfield, Spence in Hillsdale, Henry in Brandon. A few others are likely to be settled soon, while the rest despairingly take up the carpet bag and go the rounds, all the while grunbling at the lack of appreciation shown by the people; but patience always has its reward and the old adage is still true "the first shall be last and the last first."

The readers of the MONTHLY will learn with sorrow of the death by drowning in Hamilton Bay of Dr. D. W. McGee, lecturer in Oriental languages, Toronto University. His career, though short, was exceptionally brilliant. He had just returned from Germany where he had the degree of Ph.D. conferred upon him, having obtained the highest honors possible, and was looking forward with no small degree of pleasure to enter upon his chosen life's work. His genial manner and kindly sympathy and ready helpfulness endeared him to all who were privileged to come in contact with him.

The all important question now is, "Who will be appointed to the vacant professorships?" Men abreast with the times—in touch with present day thought it is hoped. The permanent appointment has been delayed until the next Assembly. In the meantime J. McD. Duncan and D. M. Ramsay will be with us again for the session '95-'96, lecturing in Apologetics and O. T. Literature, respectively, while Dr. Somerville, of Owen Sound, will lecture in Church History. While these departments were provided for, Elocution was not forgotten, J. Evans being appointed to stand in the breach and fill a position—well, that is rather difficult to fill satisfactorily.

The lamp has at last given place to the gas jet in the rooms. The gas fitters are at work, and in a few days the lamp will be a thing of the past. This is no doubt considered by the Board to be a long step forward; but one jet, or at most two, in a room occupied by three students will be very much like *three in a bed*, and will result in dissatisfaction and inconvenience to some. If we must have gas there

should certainly be a separate jet for each student. But why must we have gas? Why not incandescent lamps? The ventilation of the rooms at present is the very worst conceivable, as every student knows to his cost; and now the gas jet comes to share with the student the insufficiency of pure air. But "everything comes to him who waits" and if the millenium is delayed a few thousand years the incandescent lamp will possibly come to those who then "wait" in the corridors of Knox.

O Love that wilt not let me go,
I rest my weary soul on Thee ;
I give Thee back the life I owe,
That in Thine ocean depths it's flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee ;
My heart restores its borrowed ray,
That in Thy sunshine's blaze it's day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee ;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tear'ess be

O Cross that liftest up my head,
I dare not ask to fly from Thee ;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall end'less be.

Dr. George Matheson, in The British Weekly.

LITERATURE.

THE INSTITUTES OF THE CHRISTIAN RELIGION. *By Emanuel V. Gerhart, D. D., LL. D. New York, London and Toronto: Funk & Wagnalls Company, Vol. II.*

The first volume of this important work was reviewed in these columns by another hand, shortly after its appearance. The second volume, which was received some time ago, completes the author's presentation of Systematic Theology and deserves more than the passing notice which we can now give. As a whole the work displays ability, learning and careful thought. The plan adopted is well followed out in these solid volumes, which give to the reader a well compacted system of doctrine from the author's standpoint. These volumes are of special interest to us from the writer's position as a Professor of Theology in the German Reformed Church in the United States. In their main features these volumes follow the lines of the Reformed Theology, but at times in a some what halting and uncertain fashion.

Dr. Gerhart adopts what he calls the Christo-Centric method of Theology in contrast with the decretive method of the elder Calvinism. The objections to this method were well, though briefly, stated in the notice of the first volume, and we need not enlarge upon them. It is evident to us that this contrast is entirely deceptive. For if we believe in a personal, intelligent God, we cannot suppose Him to act at random, but according to a fixed plan, or decree. And if the plan followed by divine wisdom and love has given Christ the central place in the matter of human salvation and in the ordering of the affairs of the universe, as Calvinism has always held, then the decretive and the Christo-Centric methods should coincide. We must, moreover, confess that we fail entirely to see wherein the the method followed (in these volumes assigns to Christ a more central position than that given to him in the theology of John Calvin, Francis Turretin, or Charles Hodge. Christo-Centric has a pleasant sound, but we surmise the chief commendation of this method, to some writers, is that it seems to render it less necessary for them to come into close quarters with the Scripture evidence bearing on the *reality and contents* of the divine decrees.

The second volume deals with a wide and important field. It embraces doctrine on the Adamic race; Jesus Christ; the Holy Spirit; Personal Salvation; and the Last Things. Many of the discussions are able and satisfactory; but the author uses, at times, a terminology which does not conduce to clearness. Those also who regard the Scriptures as the only rule of faith and practice must regard it as a defect in these institutes that there is not a more evident attempt to ground the doctrine laid down and expounded on the teachings of the Word of God. A system of theology which is not based on a fair exegesis of Scripture can scarcely command the confidence of Christians. In

some matters Dr. Gerhart appeals freely to Scripture, but frequently important positions are laid down for which the student desiderates biblical proof and finds none. The author accepts the tripartite nature of man and dwells upon it, but we are left to surmise the evidence on which he bases the doctrine. He is wise enough, however, to admit that it is not essential to the doctrine of man. (P. 39-40.) Another feature of these volumes is their failure, in many instances, to distinguish sufficiently between doctrines taught in Scripture and opinions which appear probable, or highly reasonable. Unfortunately this tendency is, in our day, not confined to any one school of theology. The discussion on the Adamic race contains much that is excellent, but some things to which exception must be taken.

The reality and the universality of the fall is clearly taught, but the only explanation indicated of the universal prevalence of sin is the natural connection between Adam and his posterity. "The same organic law," he says, "is operative in Adam's apostasy. His fall was the fall of an individual, but no less really the fall of his nature, the generic constitution in which the individual person stood, of the nature in the personality: for the nature was personal, and the person was one with the nature. Adamic humanity fell, when the individual Adam fell." (P. 79-80.) The imputation of Adam's first sin to which Paul refers so distinctly in Rom. 5, finds no place in his explanation of the spread of sin over the Adamic race.

As might be expected, the author's account of justification is rather hazy and unsatisfactory, but so far as we can discover it does not involve the imputation of Christ's righteousness in any such sense as that was held by Reformation divines. He quotes the Heidelberg Catechism, but in a sense very different from what its compilers clearly meant. Faith, he regards as justifying, because it is the most complete form of submission to the authority of God. Christ is God manifest in the flesh. "Being the most real presence of God, He is the final form of authority."

"It does not suffice to say," he informs us, "that God for Christ's sake treats the believer as if he were standing in right relation to moral law, implying that in reality he does not. A correct conception of the function of faith requires us to hold that God is at peace with the believer because in truth he stands in the right judicial relation to moral law. God approves the believer, inasmuch as the self-surrender of personality by faith in Christ is obedience to the authority and command of God." (P. 790.) This is justification by the moral excellence which is inherent in the act of faith. What Dr. Gerhart rejects is what Luther and the Reformed divines taught, and what he teaches is what they carefully avoided. They clearly perceived that if we are justified by any virtue inherent in our works, our character, or our faith, we are not justified in any proper sense by grace. It may be said by our author that faith itself is of grace, but we shall see that according to his view divine grace is not effectual except when man's free will spontaneously co-operates. But even Romish divines, whose views were always rejected by the Reformers, admitted that the first justification was of grace, by which they meant that divine grace is for Christ's sake infused, and we are thereby regenerated and justified. But the fatal defect in the Romish theory of justification, first and second, is that it

makes our justification depend on what we are and on what we do; and neither our character nor our works are what they ought to be. They supply no ground on which a God of truth can pronounce a sinner just. Dr. Gerhart's method of justification, if we have understood him, is open to the same fatal objection. It is strange that he did not himself perceive that if faith justifies us because it is the most complete form of submission to the will of God or the most perfect self-surrender of the personality to God, it lays no adequate basis for pronouncing us righteous. The faith of the believer is in this life always imperfect, and the self-surrender is ever defective. To declare a believer righteous on the ground of a defective faith is to pronounce a falsehood true. But if by a divine constitution, we are, when we believe on Christ, so united to Him that His righteousness can be legitimately counted and treated as ours, then a God of truth can rightly pronounce righteous the sinner who believes in Jesus, and God can be just and the justifier of the ungodly who believe in the divine surety.

The discussion on election presents us with another important point on which our author deviates from the Reformed doctrine. At the outset he promises well. He assures us that a Scriptural doctrine of election unto life has to be consistent on the one hand with the sovereignty of God and on the other hand with the autonomy of man. (P. 699.) This is a safe position; for both divine sovereignty and human freedom are taught in Scripture and implicated in the exercises of personal religion among all Christians. But our author does not, as it seems to us, he should, make an induction of the evidence supplied by Scripture of the sovereignty of God as displayed in the personal election of the saved, and then of the evidence which recognizes man as a free and responsible agent. If he had done so he would have discovered that the Scriptures teach an unconditional personal election of sinners to salvation, and side by side with that recognize man as a responsible free agent. Had he followed this method he might have seen and acknowledged that the Scriptures teach an unconditional election of sinners to salvation, and human freedom and responsibility; and consequently that however many perplexing questions may be suggested by the intellect as to their harmony with each other, they must be consistent with each other. And when he was led to assume to assume this attitude in regard to the mystery involved in divine sovereignty and human freedom, he would find himself exactly where he is compelled to stand, when he attempts to grapple with the mystery of the Trinity and the Incarnation.

Instead of adopting this course, our author proceeds to obviate the difficulty by teaching that election is not unconditional, but "always accords with the natural aptitudes and ethical conditions of men. (P. 702.) We are quite prepared to admit that neither election nor any divine act can be regarded as arbitrary. Divine wisdom has a sufficient reason for all divine acts, but this is a very different thing from affirming that the reason which commended itself to infinite wisdom has been made known to man. While no doubt God selects suitable instruments to carry out his purposes, the Scriptures do not warrant us to assert that the reason which guided God in the election of men to salvation is found in "the natural aptitudes and ethical condition of the men" chosen.

Our author illustrates his view of election by the calling of John the Baptist and the Virgin Mary. After pointing out that neither of them was called

irrespectively of their individual fitness and personal character, he adds, "Nor in either case was the purpose of election fulfilled by the action of God's electing will alone; each responding in obedience, heartily acquiesced in the purpose of the divine counsel." (P. 705.) This is true, but scarcely in the sense which is evidently intended. God's electing purpose never reaches its end, until the human will obediently responds to the divine will, accepts Christ and enters on a new life. The question on which our conception of election turns, is, after all, to what is the first movement of the human will Godward due? Is it to the "autonomy of man," spontaneously turning to God, or, is it to the grace of God, so touching the springs of thought and action that we freely yield ourselves to God? If the former position is true, as Dr. Gerhart seems to hold, then God's elective purpose is *conditional*, and the result turns on the self-determination of the human will; but if the latter is true, then God, without destroying "man's autonomy," works in him to will and to do of his good pleasure; and salvation is not of him that willeth, or of him that runneth, but of God that sheweth mercy. And election, which is just God's eternal purpose to do, what His providence and effectual grace accomplish in time, is *unconditional*, because the free submission of the heart to God in Christ, is itself secured by prevenient grace. This is what the Reformed Churches have always understood to be teaching of the Word of God.

While therefore we esteem these volumes as in many respects valuable and well worthy of careful study, we cannot accept them as in all respects a satisfactory representation of systematic theology.

WM. MACLAREN.

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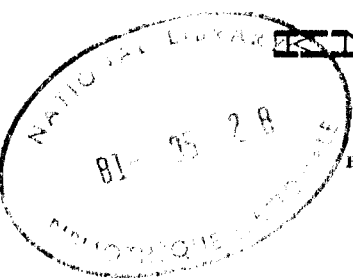
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