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TORONTO, FEBRUARY, 1896.

GENERAL.

THE GREAT TEMPTATION AND ITS LESSONS,
DOCTRINAL AND PRACTICAL.

III. THE TEMPTATION TO DISTRUST.

“Save thyself.”

SATAN, though he was, as we have said, completely foiled in his long-protracted attempt against our Lord, did not desist from his endeavors to gain an advantage over his great and dreaded adversary—now, we may be sure, more dreaded than ever. He saw that the attempt he had been making with such obstinacy of perseverance was vain. He could not but see that his adversary was gaining ground upon him. He could not but see that His resolution was growing in strength the more it was assailed. But he does not therefore desist, for he has not yet exhausted his resources. Having, therefore, launched the last of his “fiery darts,” and seen it “quenched by the shield of faith,” he determines to change his method of assault. As it often happens in our own experience that, when a temptation has been safely passed, another follows it immediately, perhaps our very success in the one giving occasion to Satan to present

the other, so was it now in our Lord's experience. The protracted conflict being at length ended, the bodily wants which were common to our Lord with all mankind, and of which the violence of the conflict made Him unconscious till its close, asserted their power, and formed the occasion of a new temptation. "The tempter," it is said, "came to him." This statement implies that if Satan did not appear to Jesus in a visible form, he at least indicated his presence in such a way that Jesus had a full perception of the presence with Him of some superior being. In what way, or in what form, if any, he "came to him," we cannot certainly know. We can hardly help supposing that Satan now presented himself to Jesus in some visible form. But that may be owing, perhaps, entirely to our incapacity of conceiving how purely spiritual beings, or sheer spirits, indicate their presence to other beings and communicate their thoughts to them, and of conceiving their mode of action when seeking our advantage or our hurt. We may be sure, however, that Satan, in "coming to Jesus," indicated his presence in such a way as was intended to conceal his real character and design. These were fully apparent only at the last; and as soon as Jesus intimated that He knew who it was that had "come to him," he retired. For it is specially characteristic of his tactics, if we may be allowed the expression, never to work except under cover, and to draw back the instant he is discovered. We have no reason to fear because of any physical power he possesses, such as it appears he and his "legions" have been, at times, permitted to exercise. It is his "wiles," which he practises all unseen by us, that constitute the danger of our being "led captive by him at his will."

That Satan now presented himself to Jesus as a superior being—superior, that is, to man—cannot, we think, be doubted. And, all things considered, probably no one will object to our assuming that he presented himself as an "angel of light," into which, for the accomplishment of his bad ends, he transforms himself, II. Cor. xi. 14; or as one of those blessed angels, of whom we read that they afterwards came and ministered to his necessities, Matt. iv. 11.

Seeing Jesus strong in the consciousness of His divine Sonship, and in the conviction of His divine commission, as the Messiah promised to the fathers; and seeing Him more confi-

dent and resolved than ever in the prospect of the work before Him, the tempter, presenting himself as a good and friendly being of angelic nature, wishing, if not commissioned, to counsel, comfort, and relieve Him in the strait to which he has been reduced, suggests, under the guise of friendship and sympathy, that He should exert His power as the Son of God to supply the wants and cravings of nature. "Seeing," he suggests, "that it is so, as Thou believest, and, as has been but lately testified in a remarkable manner from the opened heavens, that Thou art the Son of God, and seeing Thou art reduced to such a state of necessity, having fasted forty days in a place where there is nothing to eat—seeing Thou art now suffering the cruel pangs of hunger, and must be ready to die of starvation, exert Thine inherent power as the Son of God to relieve and save Thyself. Here, indeed, is no food of any kind; but all nature is at the command of the Son of God. Why perish with hunger, or even delay Thy relief, when a single word from Thy lips will convert the stones of this wilderness into bread? If thou really art the Son of God, as who can doubt that Thou art, command that these stones be made bread."

Satan's suggestion and reasoning were plausible, as his suggestions and reasonings always are. But they were only plausible; and Jesus saw immediately that the seeming friendly counsel was, in reality, nothing less than a suggestion to do what would have been, on His part, altogether inconsistent with the design of His coming into the world. The bad design of the adviser might not yet be apparent. The counsel might have been that of a sincere friend. But not the less was it evil counsel, even if it had been given in all sincerity and with the best intention. Of the many things we need to be on our guard against, none requires us to be more on our guard than the kindly and well-meant suggestions of our most sincere friends, which may be, and often are, very unwise and wrong. Many times, in the course of His ministry, our Lord had occasion to meet the suggestions of His followers with stern rebuke. See Matt. xvi. 21-23, where we have, in the line of Satan's suggestion, Peter's "Lord, pity thyself." See also Luke ix. 51-56.

We cannot know certainly what was actually passing in the mind of Satan, in reference to the result of our Lord's acting in

accordance with the suggestion now made to Him. But we know, beyond all doubt, what the result would have actually been, as we now proceed to show.

Christ's position as our Mediator and Saviour was one of dependence, service, and endurance. He was, indeed, possessed of all the power of the Father, doing "what things soever the Father doeth," and "quicken^g whom he will, even as the Father raiseth up the dead and quickeneth them," John v. 20. But the position which He had assumed, with the view of His securing our salvation, was such that His divine power must be kept strictly and entirely in abeyance, in so far as His own personal safety, we^lare, and comfort were concerned. His power must be used in carrying out His Father's work—"the work his Father had given him to do," the work of service and suffering which was before Him—His work of obedience unto death. But His power—His divine power—must not be used to elude any suffering that He might be exposed to in the carrying out of His work. To have exerted His inherent divine power for His own relief, now or at any time, would have been to act contrary to the very design of His coming into the world. It would have been to elude the sufferings which He had undertaken the endurance of, and apart from the endurance of which He could not be our Saviour, Heb. ii. 10 and v. 9. And this would have been nothing less than a virtual renunciation of His undertaking. Had he made such a use of His divine power, He could have been neither our Saviour nor our example. And, therefore, on this occasion, as on all others, He acted in such a way as to illustrate what was uttered against Him as a matter of reproach, but what was, in reality, a great and important truth, "He saveth others; himself he cannot save." Upon this principle he acted when, being hungry, He came to the barren fig tree, and could as easily have wrought a miracle in making it yield an immediate supply for His wants as He did in dooming it to immediate decay. Upon the same principle He acted when, hanging on the cross, the passers-by reviled Him and said, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross," Matt. xxvii. 39, 40. On the same principle He now answered the tempter to the effect that, though He was the Son

of God, and, as such, possessed of inherent almighty power, His present position being for the great object He had in view, one of dependence and of service and suffering, He was not at liberty to use that power in such a way as to elude or avoid the suffering incident to His pursuit of His great undertaking. Therefore He will not use it for that purpose. His Father's promise to sustain Him during the whole course of His serving and suffering obedience is His dependence. (See Isai. xlix. 8; liii. 10, and generally the "things which were written in the law of Moses, and in the prophets, and in the psalms, concerning him," Luke xxiv. 41.) His position and all its circumstances are His Father's appointment; and He has His Father's promise that whatever is needed for His work, and for all its service and suffering, shall be seasonably and sufficiently supplied. He says, in effect, "That promise, and not my own divine power, must be my dependence. My divine power as the Son of God may and will be freely exerted in behalf of others, as is that of my Father, who is 'the Saviour of all men'; but I may not and will not exert it to elude or escape from any suffering which I am called to the endurance of. My Father will, in accordance with His promise, relieve me in the way and at the time He sees best." In the language of Scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Bread is indeed the means by which life is supported. But man's faith in reference to the support of his life is to be placed, not in the means, but in the word or promise of Him who has all means at His disposal. Otherwise man makes the means his god, and will use improper means to secure the supply of his needs.*

The tempter was again foiled. Having formerly endeavored, if possible, to deter Him from the prosecution of His work, and

*The words quoted from Deut. viii. 3 refer to the fact that the Israelites were miraculously sustained in the wilderness. They affirm that God can sustain life otherwise than by the ordinary provision for supporting it, or that when bread or ordinary food is not to be had a word from God is enough to sustain life, whether by other means or without any means, whether by a substitute for the ordinary means or otherwise. Christ, therefore, in appealing to these words, is to be understood as saying that, while He cannot exert His divine power to relieve himself, or even to keep Himself from dying of hunger, He has no fear that His Father will be wanting to Him in the present extremity, or in any other extremity to which, at any time, He may be reduced.

having now suggested His eluding its trials and sufferings by the exertion of his own inherent divine power as the Son of God, his suggestion is met by the answer that, full of confidence as Jesus is in relation to the issue of the work and conflict that are before Him, His confidence is that of firm reliance upon the promise of His Father, and not that of His power as the Son of God to relieve Himself at His own pleasure in every trouble or extremity; which were, as we said, a virtual renunciation of His great undertaking.

Elora.

JAMES MIDDLEMISS.

“ The world was dark with care and woe,
 With brawl and pleasure wild,
 When in the midst, His love to show,
 God set a child.

“ The old, the afflicted, and the poor
 With voices harsh or mild,
 Said, ‘ Hope to us returns no more ;
 We want no child.’

“ And men of grave and moral word,
 With consciences defiled,
 Said, ‘ Let the old truth still be heard ;
 We want no child.’

“ Then said the Lord, ‘ O, world of care,
 So blinded and beguiled,
 Thou must become for thy repair
 A holy child.

“ ‘ And unto thee a Son is born ;
 Thy second hope has smiled ;
 Thou mayst, though sin and trouble worn,
 Be made a child.’ ”

A GOOD PROSE STYLE.*

Gentlemen of The Literary and Theological Society :

I AM afraid I am doing a rash thing in proposing to speak to you upon a good literary style. As I have been able to write only a few notes, I shall be obliged to speak without due preparation, and shall sadly fail to exhibit the sort of style which I would counsel the members of the society to cultivate ; but you will, I know, bear with me under the circumstances. I am not to say anything of poetical style, but about style in prose only. I shall make a few observations upon the importance of cultivating a good style, its leading qualities, some varieties of style which are not good, and a word, finally, upon the means by which a good style may be acquired. This is the outline, if I can succeed in following it.

As regards the value of a good prose style, there is no room for difference of opinion. It is very pleasing to listen to a good style, whether spoken or printed. If the style is poor or bad, you are soon wearied in reading or listening ; if good, you are not displeased with the length of the composition or address. The want of a good style is not the only reason why writing or speaking may fail to give pleasure ; that a good style is always acceptable, and co-operates with other kinds of merit in securing attention. But more than pleasure is involved. Language is a main instrument of moral and intellectual influence. By language properly employed, the greatest results are accomplished. *Ideas* move the human mind ; but, then, ideas have to be presented in a way that is intelligible and interesting ; and speech, written or spoken, is the usual vehicle of presentation. If, therefore, we would accomplish the highest amount of good, it becomes a duty to cultivate the best style an individual is capable of attaining. In the case of *speaking*, a good style is much more easily delivered, while it produces greater effect. My younger brethren have had abundant experience of this. If your sermon is ill-written, and badly constructed, it would require immense

*Notes of a lecture delivered under the auspices of The Literary and Theological Society of Knox College.

elocutionary power to compensate for these disadvantages. I well remember with what interest any speech of Macaulay which might appear in the newspaper would be read by everybody, as in more recent days a speech of Gladstone would secure universal perusal: you were charmed and borne along by the style, whether you agreed with the sentiment or not. If you see the name of Froude or Ruskin, or Goldwin Smith, appended to any article in a magazine or letter in the press, you are not likely to pass it by.

I shall now speak of only two or three characteristics of a good prose style, because it would take a large treatise to deal with this matter in adequate detail. There are differences between a spoken and a written style. On these, however, I shall not enlarge.

A spoken style may be looser in construction and more repetitious than a written composition. I do not say that it should want exactness in its own way; but it does not require so great condensation, and a less periodic construction will suffice.

The first quality to which I shall refer is *perspicuity*. A good style must always have this quality. If you do not readily understand what you hear or read (supposing you to have fair intelligence, and to have given due attention), the style is likely at fault. There is a difference between clearness and perspicuity of style. Clearness appertains more to individual sentences. You may have a series of sentences severally clear, and yet the development of thought, if you take it by paragraphs or lengthened passages, may be anything but clear. I could name several works which illustrate this matter. All is luminous, but there is little light. There is, of course, something wanting here beyond qualities of style; the thought is defective; there is want of proper sequence in the thought. Sentences do not follow one another in proper logical arrangement and progress. A composition should have both perspicuity and clearness. When it is clear, you need not go back to find out what a sentence means. When perspicuous, the whole line of thought is readily apprehended. The perspicuous style is such that the meaning not only *may* be ascertained, but that you *cannot help* seeing it. There are some subjects which no perspicuity of style will make easy of apprehension, except to those who have considerable acquaintance with them.

For example, the subject which my friend, the Rev. Mr. Duncan, has properly commended to-night—that of metaphysics—you cannot make clear to everybody. Metaphysicians will understand and enjoy a style in the treatment of their subject which is much too technical for the uninitiated. The language of mental science cannot be made perspicuous to everyone. Yet our metaphysical style, I must say, is getting terribly overloaded with a terminology imported from Europe, and especially from Germany. You can take Reid, or Brown, or Hamilton, even, and the general reader has no difficulty. But many recent works require a special study of nomenclature before you can make anything of them. Certainly an acquaintance with the words used by “wives and wabsters” would be an insufficient qualification for reading the commentators on Kant and Hegel. But whatever may be allowable in metaphysical and other technical subjects, in discussing moral and religious themes our language should be plain and easy. No unnecessary demand on vocabulary should be made on the reader or hearer. We should not imitate the young sermonizer who is said to have carefully searched the dictionary to find more pretentious words which he might substitute for the simpler ones in his discourse. Terms should not be too difficult, sentences not too lengthy, and the construction should be simple and accurate. The basis of all perspicuity, however, lies in the thought. Let our thinking be clear and lucid, and we shall express ourselves in a lucid manner.

The next quality of a good style which I shall mention is *strength*, or *vigor*. Of course we want to accomplish certain results by our style; and I have particularly before me the result which the Christian preacher will wish to accomplish. He wants to make an impression concerning divine things, concerning Christian truth and virtue. It is not enough that his style is perspicuous, and that his hearers can readily apprehend the meaning of every sentence: his language must have vigor—must have energy. I might refer to Dr. South as an example in this respect. For strength of style he is greatly to be commended, though in some other respects it would be well not to imitate him. His strength is too closely allied to an offensively dictatorial manner. If something of gentleness and Christian courtesy were united to the power of South, we should have a pulpit style of much merit.

In order to have strength, you must conceive vividly the subject you write about ; you must grasp it with decision. Your conception must not lie somewhere in the region of the subject under discussion ; it must firmly embrace the subject, and it must be definite and clear, so that there shall be no mistake about it in your own mind. Thus think, and you will write and speak with energy and strength. Surplusage is a great enemy to strength. Never use more words in a written composition than are requisite to give full expression to your idea ; every unnecessary word weakens the thought. A large and abundant style may be a good style, but the use of such style is not inconsistent with condensation and energy of thought. The process of pruning must be vigorously applied if a powerful style shall be attained.

Another quality of a good style is *beauty*. I am not going to trouble you with any metaphysical disquisition as to beauty ; I take it for granted that there is in every man's mind a sense of beauty. In addition, then, to perspicuity and strength, style, to merit the highest praise, should be characterized by beauty : of which I now mention certain characteristics.

The first characteristic which I shall name is correctness. We must have words which accurately express the sense intended ; there must be proper discrimination of synonyms. The selection of the most appropriate words is essential to beauty of composition. Antithesis and contrast, used with moderation and discrimination, contribute to beauty. But style must not be too aphoristic ; it must not be, as in Dr. Cuyler, a series of apothegms. A discourse or composition of this kind becomes wearisome.

Then a correct and proper use of figures, as simile, metaphor, and synecdoche, is no unimportant element in beauty. Figures properly employed serve to light up style.

In our first compositions there is, as a rule, an excess of the figurative ; we are like the boy who is constantly leaving his path to gather flowers wherever he sees them, far or near. Flowers adorn most when they are seen growing in their native soil, with the dew upon them, but if they are gathered they soon wither and lose their fragrance. Far-fetched adornment of all kinds should be eschewed in composition ; it always offends correct taste.

Happy allusion, especially historical and literary allusion, adds beauty and effectiveness to style. The number of writers who possess in a high degree the faculty of felicitous allusion is not very large. Macaulay's brilliant style owes not a little of its attractiveness to its fertility of allusion. Amongst the poets, Milton is here pre-eminent. All history, all classical antiquity, lies open before him, and is a vast magazine of comparison and suggestion. The whole world is laid under contribution by this mighty genius. Affinities between the present and the past, between the near and the distant, between the material and the spiritual, present themselves on all hands to Milton. That unity in things which it is the high prerogative of imagination to realize—especially when imagination is united to keen moral perception—is represented in the author of "Paradise Lost" as in few writers.

The great masters of composition are not indifferent to music or rhythm of style. In poetry this quality receives more attention than in prose. Milton and Tennyson are studious of rhythm; rather the thoughts they "feed on" "voluntary move harmonious numbers." In his finest passages Shakespeare is, perhaps, before both of these masters. Perfection is the word which expresses his melody. Prose style cannot be musical to so high a degree as poetry; but it can avoid all that is harsh, or jerky, or abrupt, and can also, without seeming to study it, please and satisfy the ear. Incongruities of sound are detected by the correct ear, even without training; but the fastidious avoidance of all juxtaposition of syllables and letters that are not absolutely suited to each other, such as we see in Tennyson, is the result of exquisite cultivation.

Let me speak of some descriptions of style which are to be avoided. Do not cultivate a bald style. Perhaps some of my young friends might suppose that the clearness and transparency recommended imply a bald style. Not so; a style may be perfectly clear, yet tastefully adorned, possessed even of luxuriance. Now, avoid the style which suggests a mathematical demonstration, and aims at nothing except to be intelligible. Such a style is suited least of all to the pulpit. The masses cannot like it; and, unless it should be associated with excellence of thought, it will not be acceptable to persons of any class.

But, on the other hand, do not cultivate a style too high-flown. In looking back on some of our youthful productions, we are astonished at their variety and abundance of tropes and figures. Such luxuriance may well be tolerated in early essays at composition ; but we should attain to a style that is stronger, more manly, less overloaded with doubtful ornament.

A tawdry, inflated, and overwrought style is to be reprobated. It is worse than an offence to taste ; it can hardly escape censure on moral grounds. It may imply that the mind of the writer or speaker is not sufficiently occupied with his subject, with his thought. Should the subject be a moral or religious one the fault in this case is serious. It is little less than trifling with sacred things and high interests. Let no man who stands in the pulpit seek to amuse or astonish me with pyrotechnics, when he should be instructing my understanding or moving my will and affections. Many thoughtless persons will admire such a style, but let nothing persuade any one to indulge in it ; let it be regarded not merely as unscholarly and a violation of good taste, but as utterly improper in the service of truth and of God.

Avoid also a stilted and unnatural style. This, you will observe, is different from the tawdry style just referred to. It is formal and stiff. It can express nothing in an easy, artless way. It makes no distinction between the relatively important and the relatively unimportant. It has no light and shade. The dress is often too large for the person, and produces a feeling of the ludicrous by reason of the incongruity.

Don't use a style which is characterized by mannerisms. Unwise imitation is often responsible for this sort of style. Carlyle is one of our greatest modern geniuses, almost equal in imagination to Milton and Shakespeare. But his speech is marvellous and unique. It should be unique ; yet how many, from Gilfillan onwards, have sought to copy his strange phraseology and idioms ! They cannot bend the bow of Achilles, but some remarkable contortions of the body result from the attempt. Great writers are to be carefully studied, and, in a sense, imitated ; but the imitation must never be servile and mechanical, and it should distinguish carefully between the excellencies and the defects and blemishes of its models.

An incorrect and ungrammatical style should hardly be classi-

fied as a variety of style at all. Yet in oral discourse it is all too common, and sometimes we have written specimens of it. Let censors in the Literary Society do their duty in regard to such speaking or writing when they are called to exercise their office. Let them insist that proper words shall be used, that solecisms shall be avoided, that one member of a sentence shall correspond to the other members, and that the meaning shall be intelligently and adequately expressed. Let there be no toleration of slipshod speaking and writing. But few, perhaps, can attain to a fine or beautiful style, but any educated person should use a style which is fairly accurate—which is free from gross and frequent blunders.

With regard to the pulpit, be extremely careful. I am not here venturing to give instruction in homiletics. But whether you write your sermon fully or not, you should carefully seek to acquire a good style. I know that a sermon written out and memorized may appear stiff and formal; but anything is better than a style such as I have been referring to. Whatever method of preparation is used, no labor must be spared in acquiring the best style within our reach.

If it be asked, how is such a style as I have been speaking of to be attained? the answer is, by diligent and careful writing. The pen must be much in your hand, and you must be awake while you employ it. I remember a venerated teacher of mine, forty years ago, reading an introductory lecture which seemed absolutely perfect in thought and expression. That production, I learned, had been written three times before being read to a small class. Careful perusal of the great writers in prose and poetry will contribute much to the formation of a good style. The poetical style has peculiarities which must not appear in prose; nevertheless a good acquaintance with the best poets is of use in the formation of a prose style. Addison was worthy of all the commendation which Johnson bestowed upon him, and should still be carefully studied. The great historians, as Hume, Robertson, Gibbon, Macaulay, and Froude, should be familiar to us. In general literature eminent names are too numerous to be mentioned. Some of the finest compositions in the world are in the form of sermons, and no wise student for the ministry will speak contemptuously of sermonic literature. I find great delight in

reading really good sermons that are well written. Robert Hall, Robertson of Brighton, Maclaren of Manchester, etc., apart from their other merit, are masters of English. Amongst the French, Massillon, Bossuet, Fenelon, Saurin, and Vinet (Swiss), may be studied with profit. I would not call Mr. Spurgeon's a fine style, yet it is always sensible, direct, and vigorous, and is often lighted up with vivid, if homely, illustration. It has many of the qualities of an effective pulpit style.

Gentlemen, I have already detained you too long, especially as want of time for preparation (not to assign other reasons) has obliged me to address you in a style which is vulnerable, I fear, at many points, and fails to illustrate the qualities which I have commended.

Knox College.

WM. CAVEN.

THE THEOLOGY OF RITSCHL.*

THE rapid spread of the theology of Ritschl has been quite phenomenal. Those who are best acquainted with its rise and progress assert that in Germany at present no religious influence is so potent, and none promises such universal sway. Strong names like Harnack and Kaftan and Herrmann have given it a steadfast and enthusiastic adherence. The scholarship of such men has been regarded as a proof that this new phase of religious thought must be vastly more than the mere shallow and ephemeral, while their zealous and fascinating advocacy has forced it upon the attention, if not the reception, of thousands of young men who have come under the spell of their teaching. Chair after chair in the German universities has been captured, and the indications are that Ritschlianism shall soon have a preponderating influence in nearly all of these seats of learning. The attentive student of the literature of the day need not be told that already this new theology has made itself felt both in Great Britain and on this continent. Not that it can as yet count many as professed disciples, but that its teachings are more or less marked. The late Edwin Hatch was its Oxford exponent. Dr. Herron, of America, who has written extensively on Christian sociology, shows sympathy with it in his views of the person of Christ and the atonement. At least one American periodical gives it hearty advocacy. Review articles and published lectures show a leaning in this direction. And occasionally from the pulpit, and even from the platform of the evangelist, the way of salvation is indicated as submission of the will to God, without any reference to the expiatory sacrifice of Christ. And yet it is doubtful whether this system can ever seriously affect theological thought here or in Britain, for the English mind is too much of the matter-of-fact type, and, in evangelical churches especially, is too strongly wedded to the principle that the Bible is the only rule of faith and practice. In its diluted and hence its more dangerous form, however, it may spread, and the conservators of the truth should

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be on the alert ready to indicate deviation from the plain teaching of Scripture.

SKETCH OF RITSCHL.

The remarkable man who has given rise to this new theology, Albrecht Ritschl, was born at Berlin on the 25th March, 1822. He was the son of a preacher and counsellor, who was afterwards appointed Bishop and General Superintendent of Pomerania. Albrecht was a student of theology from his youth, giving promise at an early period that a noted, if not a brilliant, future lay before him. The first years of his university life (1839-41) were spent at Bonn. The next two years found him at Halle, where he received his degree as doctor of philosophy. From Halle he passed to Heidelberg, and from Heidelberg to Tübingen. In 1846 he is found again at Bonn, but this time as a teacher, and his theological standpoint is that of Baur. For six years his teaching seems not to have attracted much attention, if a small attendance upon his lectures is any evidence. In 1852 he was appointed Extraordinary, and in 1859 Ordinary, Professor. Dissatisfied with the scholasticism and the speculation which had so affected German religious thought, he now began to formulate what he regarded a more promising theology. In 1864 he received an appointment at Göttingen as the successor of Dorner. Here he met with Lotze, whose philosophy he professes to have accepted, and here he elaborated and taught his own theological system till his death in 1889. The mention of these great centres of learning, with their various phases of thought, will show what opportunities Ritschl enjoyed to study different religious and philosophical systems, and by comparison judge of their weakness or their strength, and how all along he was being taught wherein, as he supposed, consisted a more excellent way. Nitzsch, Neander, Erdmann, Tholuck, Julius Müller, Rothe, and Baur were successively his teachers; and it need be no wonder that, however different their teaching, they all, for the time, contributed to the formation of his views.

Ritschl's biographers have noticed his receptivity, especially during his student career. Whether he sat at the feet of Neander, or Baur, Tholuck, or Rothe, or Müller, he was an earnest and appreciative hearer, so much so indeed that he might be supposed to be fickle in his theological opinions. This phase of character may seem to be irreconcilable with what in after years was mani-

fested both in his teaching and writings, a tenacity of purpose to adhere to the system of theology he had then formulated. But the apparent inconsistency may be explained by the supposition that during his earlier years he was in quest of a system which would reconcile many conflicting views in the great domain of theology, and would form a haven of rest for multitudes who were tossed upon the sea of doubt. Add to this that Ritschl's habit as a student seems to have been to bring all teachings to the standard of a personal utilitarianism, so to speak, that is, when any doctrine was propounded, he applied it to himself, in its practical aspect, to test its utility, without giving himself much trouble to ask whether the doctrine could be logically sustained or not. His question was, Has it value for my personal wants? If so, I shall accept it as a part of my belief. This point settled, the doctrine was received or rejected, according as it was or was not regarded of practical value. This peculiarity, which seems to have characterized Ritschl during his whole life, has given rise to the expression "worth-judging," or "value-judging," as applicable to the method pursued by this school in their investigations.

REASONS OF POPULARITY OF RITSCHLIANISM.

It is somewhat difficult to fully account for the phenomenal popularity of the system of doctrine known as Ritschlianism. Generally in such cases there is some one cause, not, however, to the exclusion of other causes which are subsidiary. But here no one cause stands out so prominently as to overshadow all others. It is for the philosophy of history, in dealing with great movements in church or state, to indicate causes, assigning them their position as factors in inducing certain courses of events. It may yet be premature to attempt such a work for Ritschlianism, though the movement has long since passed its initial stages, and by this time should furnish some clue to a rational explanation of the hold it has taken upon German Christendom. American rather more than English writers are dealing with the question, and while they admit that sufficient data are not yet available on which to form a final judgment—for further developments are necessary—they agree in asserting that, in some measure, they can see what are and what are not some of the causes.

According to his biographers, there was nothing in Ritschl himself to give the movement its popularity. Mohammedanism

and some other religions were not only initiated, but rendered successful by the marked personality of their founders; but Ritschl could lay no claim to intellectual superiority over many of his compeers, nor was he possessed of that magnetic force of character which attracts and sways men whether they will or not. He was not remarkable for amiability, but, on the contrary, was inclined to be rough and intolerant. Then, regarding his writings, so far from possessing charm, they are described as being heavy; and not unfrequently so obscure as to border on the unintelligible. Thus personality and literary skill must be ruled out as factors. Nor does the system of doctrine itself possess any charm, for even when expounded by clearer heads and more facile pens than those of Ritschl, it lacks a definite statement of the fundamental truths of the Gospel, and is often provokingly hazy just at times when the reader desiderates clearness.

Nor, as has been said, can the doctrinal positions of Ritschlism assert a right to novelty; for it would be difficult now in the exposition of Christianity to claim as the foundation of a new creed the discovery of some heretofore overlooked phase of truth. Ritschlism does indeed assert that one of its distinguishing characteristics is making the person Christ and not the creed concerning Christ the object of faith. But this claim is by no means exclusive, for in Germany itself, pietists and mystics, with whom Ritschl will have no fellowship, put in the foreground their personal relation to a Saviour; while everywhere evangelical churches, no matter how the fact is expressed, do not trust in dogma but in Christ Himself. Besides, Ritschl does not profess to be an iconoclast. He does not assert that his mission is to demolish the church of his fathers and erect upon its ruins a structure more stable and fair. On the contrary, he professes that his work is that of a reformer who would recall experiences which should never have been lost.

Scholars who have made the study of Ritschlism a specialty tell us that the popularity of the system is largely traceable to three causes. First, it never loses sight of the truth that Christianity is an intensely practical religion, coming into contact with every point of human life, and thus producing rich experience. And closely connected with this practical estimate of religion is the professed rejection of the undue influence which metaphysics and philosophy would exercise in the formulation of religious opinion.

And so far good. Religion, if anything at all, is practical—it does come into contact with our life and powerfully influence it; and while it willingly accepts, when necessary, the aid of a true metaphysic and a rational philosophy, it keeps them in their proper place, assigning them their work and prescribing them their bounds. Secondly, Ritschlianism, whilst subjective in its operations, dealing largely with the so-called “value-judgments,” has no place for any emotional exhibition of the pietistic type, and it accords liberty in depreciating the claims of the supernatural. And, thirdly, very rarely in the history of the German churches has there been such zeal as in the propagation of this new faith. The attitude of its adherents is decidedly aggressive.

There can be no doubt that in Germany the teachings of rationalism have been so prevalent that many of the people are becoming wearied of heartless negations, and are beginning to crave teaching which, in some measure at least, speaks home to the heart. But, on the other hand, the aversion to certain phases of the supernatural is so strong that the restraints of an orthodox creed are unpalatable. Hence, as the Samaritans of old “feared God, but served idols,” many in Germany are prepared to acknowledge the general suitability of Christianity to human wants, but at the same time they are not prepared to accept the doctrine of the supernatural as contained in the Scriptures and as ordinarily presented. Now, what so¹ could be better prepared to receive the seed of the new doctrine than this? And is it any wonder that this seed, receiving such a lodgment, should bring forth fruit some thirty, some sixty, and some one hundred fold? If ever Ritschlianism spreads to any great extent in England and America, it will be largely owing to the same causes—on the one hand, a recognized need of some of the provisions of Christianity, and, on the other, a dislike to the doctrine of the supernatural.

PLACE OF RITSCHLIANISM AS A CREED.

With these explanations the statement may be accepted that Ritschlianism is an attempt to assign religion a standing between rationalism and an evangelical creed. This statement does not imply that Ritschl knew that rationalism was wrong and that an evangelical creed was right, nor the reverse, for he had his own standpoint from which to contemplate the field; but his aim was so far as possible to unify schools of theological thought as widely sundered as the poles. How far this desire, irrespective

of his own doctrinal views, may have influenced him in moulding his system, it is difficult to say; but as a leading principle he propounded the doctrine that "the inward realities of the Christian life" was the grand essential of religious truth, and that abstruse, perplexing, doctrinal questions, which had divided the church into so many hostile camps, might well be relegated to the background. His watchword was, "Let the church rally around the truths of Christian experience or the fact of the Christian life."

While this was the main motive that actuated Ritschl, it has been supposed by some writers who have given close attention to the system that he had another aim—the desire to place religion beyond even the suspicion of being vulnerable at the hands of natural science. In recent years such marvellous discoveries have been effected in the domains, say, of geology, biology, and physiological psychology, that there is danger of antagonizing the teachings of the Bible and the revelations of science. Hence it was Ritschl's aim to elevate religion to such a height that it could not be affected by scientific investigation. Personal experiences of a religious nature could not be thrown into the crucible of the chemist, nor tested by his blow-pipe, nor crushed beneath the hammer of the geologist, nor resolved into its constituent elements by the assay of the analyst. Thus, religion and secular science need not be antagonized. Let science care for the material world; the domain of religion is personal experience which scientific research cannot touch. Such questions as, How can we reconcile Genesis and Geology? How are the teachings of Scripture to be harmonized with theories regarding the origin of species? need give no trouble whatever. What though there is an irreconcilable difference between revelation and science, there is no occasion for concern, for we have to do solely with "value-judgments."

Although Ritschl disclaims all idea of permitting metaphysics or philosophy to sway him in the formulation of his views, he has accepted the teachings of a certain critical school, and has, in consequence, seriously failed to present Biblical truth in its simplicity. Stahlin, in his recent work, "Kant, Lotze, and Ritschl," shows that this new theology is affected by a theory of cognition propounded by Kant, but modified somewhat by Lotze. According to this theory, our knowledge is the knowledge of appearances or phenomena; the so-called "thing-in-itself" does not become

an object of knowledge. This, Stählin maintains, is the logical outcome of Ritschl's theory of cognition, although Ritschl himself claims that phenomena, which alone come within the sphere of cognition, imply beyond doubt the existence of the "thing-in-itself." Stählin's work is admirable as a contribution to the philosophical side of the theology, although, perhaps, somewhat partisan in spirit, since it presses Kantian principles to consequences which Ritschl is not willing to accept.

Closely associated with this assumption is another similar in character. Since religion does not come within the range of the senses, or, more correctly, since it is suprasensuous, a knowledge of it must be grounded on the moral consciousness. Theoretical knowledge, or knowledge of the world, is obtained from phenomena—the "thing-in-itself" being unknowable, although its existence may be implied; but religious knowledge, which Ritschl separates from theoretical knowledge, is to be obtained from moral consciousness. This theory of knowledge, of course, affects Ritschl's religious belief very seriously. With the science of "things-in-themselves" he has nothing to do. Theology has to deal only with "value-judgments." We can know only the worth to us of revealed things, but not the character of the agency, nor its manner or way of working. It is not difficult to see what a latitude such a position as this gives to the theologian. To a great extent it places revelation in the background, not, indeed, so much openly antagonizing it as tacitly ignoring it. What by evangelical churches is regarded as the teaching of Scripture concerning the being of God, the original state of man, original sin, the pre-existence and divinity of Christ, and kindred truths, is virtually rejected. And yet it must be remembered that the Ritschlians do not admit that they are regardless of the teaching of revelation, but they attach their own meaning to the term, restricting it in its signification. Harnack, professor of church history in the University of Berlin, and easily one of the foremost scholars of to-day in his special department, labors to show that while Christianity as a system was very simple as taught by its founder and His apostles, in course of time it became corrupted and overloaded with a mass of foreign conceptions, and that when this foreign element is eliminated the residuum is the truth in its purity. Greek thought, he maintains, had much to do at an early period in formulating Christian dogma, and has made

its impress felt in the creeds of the churches. In his description of the development of Christian doctrine he has with great learning endeavored to make good his position, especially as regards the doctrine of the person of Christ ; but his arguments have been met, and by none more successfully than by Prof. F. H. Foster, of America, who has made a specialty of this study. He meets Harnack in the arena of his own choosing, and shows from the Didache, and from Clement, Ignatius, and other writers of sub-apostolic times, that Greek thought could not have read into the Scriptures phases of doctrine which orthodox churches assert is contained in the Scriptures themselves. In other words, it is claimed that, in tracing the history of the development of doctrine, the very early Christian writers show that they hold views which were obtained from a legitimate study of the Bible and not from the influence of Greek thought.

LEADING DOCTRINES OF RITSCHLIANISM.

We may now notice in order some of the leading doctrines of this new religion. Owing to the obscurity of Ritschl's style, to the nebulous character of the system itself, and to the difficulty of clothing abstract German thought in the garb of another language, English writers have been in danger either of misapprehending Ritschl's views, or of failing to convey to the mind of the reader a correct representation of what he really taught. In addition to all this, there is the probability of bias, on the one hand attributing views which in every instance are alleged to be diametrically opposed to Scripture, and on the other seeing nothing but the dawn of a brighter day for religious truth. In outlining Ritschl's system it is best to use his own words when the meaning is sufficiently clear, but when not sufficiently clear we must invoke the aid of Ritschl's most reliable expositors.

The Ritschlian doctrine of divine revelation leaves no room for any knowledge of God except that obtained through the manifestation of His grace in Christ. Proofs of the existence of God drawn from natural theology have no place here. Revelation is not communicated through doctrine, but through the Christ of history in whom was God's presence, and through whom were manifested the character and purposes of God and the nature of sonship to God, an exemplification of which was given in Christ's own person. If, then, we wish to know what God's will con-

cerning men is, what He would have them do, how they are to enter into the relationship of sonship with Him and attain the great end of their being, we must look to Christ. And if proof be sought for the reality of such a revelation, we are not allowed to find it in the miracles of Christ, nor even in His resurrection, for this would be regarding the matter objectively, and "value-judgments" have room only for the subjective; but proof is to be found in that experience of soul which, when brought into contact with Christ, realizes that God is with him, and also in that experience which testifies that soul-contact with Christ alone meets the felt wants of humanity. Thus subjectively we are furnished with proof that Christ is the revelation of God. At first sight this view of revelation seems to be quite in accordance with Scripture, for Christ Himself says, "He that hath seen me hath seen the Father"; but it is objectionable on various grounds. It does not define the meaning of revelation. We wish to know the origin of the truths it professes to exhibit. Were they from God? If so, how did Christ Himself regard them? Or, if they emanated solely from himself, what guarantee have we that either in excellency or in authority they are superior to the instructions of any mere human teacher possessed of exalted genius? Then, this view of revelation is unsatisfactory in the narrowness of its range. It gives no explicit utterance about such topics as the being and character of God, about sin, atonement, the pre-existence of Christ, the constitution of His person, and kindred doctrines. These are either passed by silently or receive a meaning at variance with the teaching of Scripture. Ritschlianism seems first to determine a theory of religion, and then to accept or reject the doctrines of revelation according to the postulates of that theory. It is easy to see how such a view of revelation leaves open a door for the introduction of erroneous conceptions concerning the Christian system. Truths which we have been wont to regard as vital may be simply ignored, or, if recognized at all, may be so toned down as to become virtually meaningless.

Regarding Ritschl's theistic conceptions, the fundamental principle is, God is love. He loves the human race, and He has sent Christ, who also loves the race, to bring men into the kingdom of God, where they may love God and Christ and one another. Now, all this is most scriptural. We read that "God is love," that "Christ loved us," and that men who have partici-

pated in sonship should love God and Christ and one another. In asserting that the truth "God is love" is an all-sufficient definition of the divine nature, Ritschl is guided by the doctrine of "value-judgments" already referred to. The question is not what God is himself, but what He is for us. This is the only question we can answer; and for us, God is love. Says Ritschl, "Cognitions of a religious sort are direct judgments of value. What is God and divine we can perceive, even as regards its essence, only when we determine its value as related to our salvation." "We know only as He is made known to us in love; hence we are to regard love as constituting the essence of God. This is the one comprehensive attribute." Though at times Ritschl seems to argue that impersonal love is a possible conception, he accepts the personality of God, insisting, however, that love is the central characteristic of the Divine Being. Omnipotence, righteousness, and holiness denote the manner in which God carries out His loving will in redemption. Righteousness and grace are essentially one: God is righteous inasmuch as He has been faithful to His purpose of love. Holiness, in the New Testament sense, is vague and indefinite. Now, this theism is not satisfactory. It makes no room for a trinity of persons. It presents a one-sided view of the divine attributes. God is, indeed, love. But He is more than love; He is holy, and He is just. The history of the world proclaims this truth; Bible teaching, even if only partially accepted, proclaims it. Then, the field supplying knowledge concerning God is far too restricted. "Value-judging" cannot monopolize the ground, but must permit investigations which embrace all the teachings of natural and revealed religion.

We pass now to a phase of Ritschlian theology which occupies a place in the very forefront of his system—its view of the kingdom of God. In recent years this has given rise to extensive discussion. Volumes have been written on the subject, quarterly articles and sermons have discussed it. The nature of the kingdom, the persons who constitute it, its government, and kindred topics, have all passed under review. The Bible speaks of the universal sway of God, whose kingdom ruleth over all. It also speaks of an *imperium in imperio*—a kingdom within a kingdom, a spiritual kingdom. The fact that in the sixteenth chapter of Matthew's gospel, that parable chapter, so many phases of the

kingdom of heaven are presented, it is no wonder some writers have contemplated the neld from one standpoint, and some from another. It is best to take these parables just as they are, whether they speak of the cause of God set up in the heart of the individual believer or in the world; whether they speak of the inception of the kingdom in the parable of the sower, or of its consummation in the parable of the draw-net. It is true that the kingdom of God is in the heart of the individual believer—"the kingdom of God is within you," consisting of righteousness, peace, and joy in the Holy Ghost; it is also true that the kingdom of God is set up in the world, the wheat and the chaff grow side by side. It is true that the kingdom of God is here in its initial and progressive stages; it is also true that only the great consummation shall see it in all its glory. It would be well if preachers and writers, in discussing the affairs of this kingdom, would occupy the proper standpoint, making clear the exact phase they wish to describe. Professor Orr's definition of the term is noticeable: "The kingdom of God, in its simplest definition, is the *reign* of God in human hearts and in society; and as, such, it may be viewed under two aspects: (1) The reign or dominion of God in himself; (2) the sphere of this dominion. This sphere, again, may be (1) the individual soul; (2) the totality of such souls (the invisible Church); (3) the visible society of believers (the church); and (4) humanity in the whole complex of its relations, so far as this is brought under the influence of Christ's Spirit and of the principles of His religion." This latter seems to be the view generally held by Ritschl himself, who regards the kingdom in an ethical and religious sense, and not as embracing all existing relations. Ritschl maintains that "as the very essence of love is to make of another's being one's own personal end," so the love of God has made as its end the kingdom of God. This kingdom is described as "the moral union of the human race through activities springing from the motive of universal love of one's neighbors." God's love is manifest in making provision for the organization of the race into a kingdom as the grand end of man himself. For this kingdom the world exists, and the divine will operates; for this purpose the historical Christ has revealed the Father's love, and would, by precept and example, bring under its potent spell everything that opposes itself. For this kingdom the Christian church has been insti-

tuted, that through it men universally might be taught to love God and one another. Ritschl's followers do not agree in their views concerning the meaning of this phrase "The kingdom of God." Some, like Kaftan and Weiss (Ritschl's own son-in-law), maintain that, strictly speaking, it can have only an eschatological conception, the kingdom of righteousness on earth being but a moral preparation for the true kingdom in heaven. All, however, assign it a high place, if not the very highest place, in this religious system.

Regarding their view of the person of Christ, none of the Ritschlians accept the doctrines of orthodox Christianity. Harnack, Kaftan, and Herrmann, for example, contend that the generally accepted doctrines concerning the person of Christ is the result of an amalgamation of Christian ideas with Greek thought. They assert that orthodox churches have read into the history of Christ what is purely human, that is, what has originated in the human mind itself. They hold that the development of doctrine has not been legitimate. Their watchword is, "Back to the historic Christ." And yet if, as scholars, we sit at their feet to be led back to the historic Christ, we receive no satisfactory replies to the questions: Did Jesus Christ pre-exist? Is He divine as well as human? Was His birth supernatural? We are told, in reply, that these are questions with which we have little or nothing to do, and about which we should not trouble ourselves. But with such questions we have much to do; the whole fabric of Christianity, as a religion to meet the wants of men, rests upon the true divinity of Christ. Either the records of the history of Christ teach this doctrine, or they do not. If they do not, then Ritschlians are right in rejecting it; but if they do, then we must accept it, no matter what becomes of our objections. We press the question: How can the extraordinary phenomena, presented by the historic Christ, be satisfactorily accounted for on any other ground than that of the postulate of His divinity? It is not sufficient to say that the predicate of Godhead may be applied to Christ, because it may be affirmed that, in a certain sense, God was in Christ. This language they do not employ in its ordinary acceptation, and it is liable to mislead. Something more definite is necessary, and *that*, we contend, is supplied by the Gospel history taken as we have it. Ritschl taught that the Christ of the gospels was raised up to bring men

into the kingdom of God. He was like God, for He, too, was love. By revealing God unto men He would persuade them to love God and one another; in one word, to become members of the kingdom of God. His mission was "to establish the Christian church as the community out of which the kingdom of God was to grow." This work Christ performed by His teaching and example. To show His earnestness of purpose and how thoroughly He was in accord with the Father's will, He sealed His testimony with His blood. Christ's sitting at the right hand of God and His coming to judge the world must be resolved into metaphor, or it may be conceived as an expression of the permanent influence of His historical appearance.

From the foregoing statement of the Ritschlian view of the character of God and the work of Christ in revealing God's love, we are prepared to find that the doctrine of the atonement in the ordinary sense has no place in the system. God is love. Justice requires no satisfaction. Violated law asks no redress. When the sinner listens to Christ's teaching, and loves God and his fellow, his sins are forgiven. The sufferings and death of Christ are no more expiatory than those of anyone who, through devotedness to the cause of God, surrenders his life. Christ's sufferings and death are simply a proof of His fidelity in His vocation. The doctrine of penal satisfaction, Ritschl maintains, arose from the Hellenic conception of the retribution of the gods. A Nemesis followed the transgressor and exacted satisfaction. It is held that this belief, when applied to the Christian system, invested God with the character of a hard-hearted, unforgiving judge. This objection against the propitiatory sacrifice of Christ is not new. It was pressed long before the name of Ritschl was known. The nature of the atonement must be determined not by Scripture itself. Its expiatory character, like a blood-red thread, runs through the whole Bible, from Genesis to Revelation. The Jewish sacrifices were worse than meaningless if the doctrine of expiation was not true. The cry of desertion, which came down from the cross from an inner darkness more intense than the outer, must prove that Christ was far less a hero than many of His followers have been, if at that moment He was not laying down His life a ransom for many. Ritschl's "Back to the historic Christ" implies a readiness to weigh every truth concerning Christ, provided it affects our interests. How then, we ask, is

the cry from the cross to be explained? We meet Ritschl on his own ground, and apply the test of "value-judgment." Do not our consciences, stricken by guilt, yearn to know not only that God, as a God of love, forgives sin, but that He does so in a way that shows that He is just, while He justifies the ungodly who believe in Jesus? Thus we enter into rest, being at peace with God and at peace with ourselves.

Ritschl's view of reconciliation is purely subjective. God regards sin as ignorance. It is not guilt, and it can be readily overlooked. As a loving Father, God makes every allowance for sin, which partakes so largely of the character of ignorance. And it is man's duty, as well as privilege, to believe that God will overlook sin. According to this view, reconciliation implies not the removal of guilt, but the removal of the consciousness of guilt. This is a purely subjective act. The sinner has only to say, "I have not been what I ought, but God is love; I will come out into the sunshine of His favor and dismiss all fear." But the objection to this theory is that it implies that God is not just in justifying the ungodly. And, further, a truly enlightened conscience is satisfied only by the knowledge that the forgiveness received is in full accordance with the requirements of righteous law.

CRITICISM OF RITSCHLIANISM.

The above sketch, however meagre, will give an idea of the trend of a theology which is forcing itself upon the attention of the churches. Its teachings are so different from those to which we have been accustomed, that we may not think it worth while to master even a sketch of its utterances. But it has strong claims upon our attention. An American professor of high standing, who has made the study of the system a specialty, predicts that Ritschlianism will soon be precipitated upon us in this continent. Of Ritschlianism, as a system, this, I think, can hardly be affirmed; but it is none the less true that, in a diluted form, it will find its way among us through books and quarterlies, and magazines and newspapers. While none of the views can be regarded as entirely new, some are common and popular, and these may now be pressed the more powerfully, backed as they are by such noted advocacy as the German universities supply. It is, therefore, well for all who love the truth, not only its public conservators, but the rank and file of intelligent Christians, to

have something like a general idea of the leading characteristics of the system.

It must be admitted that, in some respects, Ritschlianism has done good. In a country noted for cold negations and barren orthodoxy in the domain of the religious, and for systems upon systems of philosophies and metaphysics which more frequently for evil than for good offer aid in formulating and elucidating Christian dogma, the spread of this new theology has not been an unmitigated evil. Professedly, at least, it cuts adrift from philosophy and metaphysics and aims at simplicity of presentation. It has emphasized the love of God. And it has continually said, Back to a historic Christ, whom God has raised up to reveal the divine love to men. If these principles had been taught in connection with a scriptural Christology and correct views of revelation, much benefit would have resulted. Even as it is, the hope may be entertained that the newly-awakened interest in a view of religion which, in any degree, claims to come home to the individual heart to inspire it with love to God and love to man shall, in some respects, be productive of good.

Among ourselves, however, we hardly need instruction in these principles, even when properly presented. For, while we utilize a true philosophy and a true metaphysic in studying divine truth, we are not in much danger of being misled by systems which may lead no one knows where. Then, the love of God is presented in our public teaching in a manner unmistakably plain. And as for "the historic Christ," it is, perhaps, the one subject which, more than any other, receives special attention. In recent years how many volumes have been written on the life of Christ? How many series of sermons have been delivered, and how many Sabbath-school lessons have been taught—all speaking of the person, the character, and the work of Christ, and of the hope which the cross inspires, and of the motives it supplies "to die unto sin, and to live unto righteousness." It is just possible, however, that the prominence given by Ritschlianism to the Christ of history may, in some measure, account for the present popularity in England and America of a doctrinal presentation which attaches such importance to the life of Christ. If so, then in this respect, at least, Ritschlianism has been beneficial.

But there is another side to the picture to refuse to look at which would be the exercise of a false charity. We take excep-

tion to Ritschlianism in its views of a divine revelation in restricting it largely to the revelation of God in the history of Christ, and giving heed to its teachings only when they commend themselves as certain "value-judgments," which may differ in different individuals. Indeed, the term revelation is not understood in the ordinary acceptation of the church. We take exception to Ritschlianism because its theistic conceptions are one-sided. God is love, it is true. But He is also holy and just—holy in manifesting His hatred to sin, and just in punishing sin, either in the sinner himself or in his substitute. Then, Ritschl's Christology is certainly sadly defective. Christ had no pre-existence; He is not divine in the sense of being equal with God; His death has no value as a propitiation; and His resurrection, in all likelihood, never took place. Then we take exception to the view that sin may be largely regarded as ignorance, that it does not possess the character of guilt, and that God readily overlooks it. The theory of the atonement is eminently unsatisfactory. It makes no provision for the appeasing of a conscience enlightened by the Spirit of God, and smitten by a sense of guilt; it leaves the Old Testament sacrifices an enigma, or, at least, a childish playing at religion; it leaves unexplained the utterances of Christ Himself, who represented His death a ransom price; it throws no light upon the question why on the mount of transfiguration such prominence was given to the deccase which Christ should accomplish at Jerusalem: and it strips Pauline theology of all claim to veracity when it presents the apostle wrongly clamoring for an exhibition of righteousness in the plan of salvation.

According to Ritschl, "religion originates in the need which man feels of help from a supernatural power to enable him to maintain his personality against the limitations and hindrances of natural existence." This view gives undue prominence to the subjective side of religion, as it does not present the claims that God has upon us, and as it would invoke divine help merely to aid in holding our own against unfavorable environments, "the limitations and hindrances of natural existence." Surely this falls far short of the Bible representation.

Ritschlianism has arisen in a country where restlessness characterizes a speculative bias which, refusing to be satisfied with the teachings of revelation, seeks the solution of the problem of life from sources of human device. Perhaps, after all, the wonder is

that Ritschl retained in his system so much that can be placed above religious negations or the disquisitions of a philosophy and a metaphysic as bewildering as they are false.

There can be no doubt that Ritschl keeps in the background the doctrine of the supernatural. His definition of miracle is: "The religious name for an event which awakens in us a powerful impression of the help of God, but is not to be held as interfering with the scientific of the unbroken connection of nature." This virtually explains miracle away, and by implication denies the supernatural.

The question of the supernatural presses for an answer, as at the present day we stand face to face with many systems of theology bearing the name of Christ. This strikes at the very root. As Professor Orr asks, Is there a supernatural revelation? Is there a supernatural Christ? Is there a supernatural redemption? Is there a supernatural hereafter? The sacred Scriptures profess to answer these questions. What claim, then, have they upon our credence? This point should be settled. Either they are true, or they are not. If not true, we should reject them; and then, like a rudderless vessel, be content to drift aimlessly and hopelessly upon the dark, surging sea of doubt. But if they are true, if internal and external testimony proves it, if our religious consciousness proves it, then duty is plain. "This is the way, walk ye in it." These Scriptures should be subjected to honest and faithful methods of exposition, and their teachings should be decisive. What saith the Scriptures? How readest thou? Here alone we have a sure foundation. Everything else is as shifting sand.

Halifax.

JOHN CURRIE.

THE RIGHT OF TYPOLOGY.

POPULAR theology has still much to say of types—typical institutions, typical events, typical persons. By all these agencies, it is generally believed, Christ and His kingdom are prefigured or foreshadowed in the Old Testament. And it will probably be allowed that in our days, as in the past, popular typology has been guilty of some extravagance, and has adopted some mere conceits. It does not appear to have fettered itself by any principle in its application of features of the type to the antitype. It is said, *e.g.*, that even since the times of the Reformation it has been seriously debated in what sense Christ was square like the altar of burnt-offering. So strongly have such things been felt by some theologians that they have refused to typology any place in scientific theology.

Can a place be vindicated for the study? The form of the altar of burnt-offering is sufficiently explained by the service for which it was intended. Are not the great institutions, personages, and events of the Old Testament sufficiently explained without any reference to the future, manifest or hidden? The Passover, primarily at least, is commemorative of a very great event in Israel's history. By what right do so many say that it prefigures a still greater event in the history of the world? The work of Moses was indispensable to the foundation of Israelite nationality. Why, then, should his life be counted a mute prophecy of a still greater prophet to whom God's people should pay heed in all things? So important was the gift of manna to Israel in the deserts of the wandering that it may seem strange that our Lord should appear to look upon it as the shadow of which He is the substance, and that the church should always have held it to be a type of Him.

In order to give an adequate answer to these questions we must go back to the days of Moses and Abraham, to the gates of paradise, and even to the creation of mankind. Man was created in the rational and moral likeness of God. Therefore, dominion over the creatures was assigned to him, and he was given the high privilege of fellowship with the God who rested on the seventh day. Moreover, he was placed in a paradise, and there

God sought to bring him to true manhood through moral decision. Had he not yielded to temptation, he would, we may conclude, have attained a condition of yet higher blessedness. But he was seduced into disobedience by an evil power which took the form of a serpent. The single sin led to a sense of sin, a dread of God and spiritual death. But upon the evil power a curse was pronounced which wrapped up a promise of very great blessing to man. Some, strange to say, would make the prote-vangelium little more than a promise that men should triumph in a struggle with snakes. So insignificant a promise would be utterly out of place in this covenant history. Here we have, without doubt, a prophecy that, notwithstanding his first defeat, man shall at length triumph in his struggle with evil, that paradise shall be restored, or, rather, that man shall reach that blessedness of which paradise was but the earnest. Of all the promises of God's Word, then, this is the most comprehensive; but it is also the most indefinite; for while it may be suggested that the victory over the evil one will be consummated by a single individual, it is quite improbable that this inference was at once drawn from it. As time went on, however, it was made even more definite. The seed of the woman became the seed of Abraham, the family of Judah, the line of David, etc. Thus there was thrown into history that Word of God which has power. At once it began to show its vitality; for the great ideas of the covenant are constantly found seeking expression for themselves. As God has given to the seed of plants a life which seeks to manifest itself even in the least propitious surroundings, so it may be said that He has given to His Word a fruitfulness which must affect human history, even prior to the fullness of the times. And the earlier fruits of the promise not only bless the world of their own age, but also point forward to the perfect fruit of the age to come. They point forward just because, though nature's buds may produce no fruit, God is utterly true to the promises of His Word. That Word cannot return to Him in any measure void, but must accomplish all that He pleases.

This is, in brief, the justification of typology; but the principle deserves some illustration. And since it is not merely Mosaism, but the whole Old Testament which is fulfilled in the New Testament, our first example may be taken from the pre-Mosaic period. Joseph is usually considered a typical person, and justly, for in a

large sense he was a redeemer both to Israel and to the nations, Egypt as well as others. To Abraham the olden promise had been made more definite when he was told that in his seed all the families of the earth should be blessed. Now, Joseph was of Abraham's lineage, and therefore in him the promise found a measure of fulfilment. But if this be the complete fulfilment, how meagre it must be considered ; how greatly our idea of God's faithfulness to His Word must shrink ! For the people whom Joseph saved were far from including all the families of the earth, even though Egypt was the great world-power of the day, and the salvation which he achieved freed none of its objects from the power of the evil one, nor brought back paradise to earth. He can only by his imperfect fulfilment of the promise turn our thoughts and hopes to One who shall, in the profoundest sense, bring redemption to all mankind.

Among Old Testament institutions we may, for our purpose, select the tent of meeting. Its very name hints that it represented the idea of the fellowship of God with His people. Man was created for communion with God. Hence God promised to make Israel a kingdom of priests, that is, to grant unto Israel the privilege of access to himself ; hence, also, Moses pleaded strenuously with God that He would go up into Canaan in the midst of the people, and God listened to his intercession. These promises found a certain fulfilment on that day when the cloud covered the tent of meeting, the glory of the Lord filled the tabernacle ; they were fulfilled day by day while the Shekinah remained within the holy of holies. But who will say that in this manner God entered into perfect fellowship with Israel ? The masses of the people, and even the ordinary priests, were not allowed to enter into the holy of holies. The glory which the high priest saw once a year was far from being the true glory of God. It does not even appear to have been as adequate a representation of that glory as Moses saw on Mount Sinai. It foreshadowed, therefore, the day when men should behold the glory of the only-begotten of the Father, and should hold personal communion with Him.

As an instance of typical events, we may choose one which is suggested by the Apostle Paul. When Israel was in need of water in the wilderness, Moses, by God's command, struck the rock, and the living water gushed forth in abundance. That rock

was Christ, says the apostle. Probably most people would explain his saying by the aid of the doctrines of types; but it may be asked by what right that rock is held to be a type of Christ. Now, in this miracle, God's Word certainly found a measure of fulfilment; for the power which produced it was the power of the promise. But it is quite manifest that the terms of the promise were not thereby exhausted. This is not the water of which if men drink they shall live forever; the Word of God must display its energy far more effectually than this. Thus the water which flowed from the rock is a prophecy, a prophetic symbol of the Spirit which our Lord Jesus Christ, after His ascension, poured out. The promises lead us to expect supernatural preludes, but they lead us also to set our hopes upon that abundance of supernatural blessings which was given through the incarnation of the Son of God.

Such a line of thought is, perhaps, the only one which can account for the use made in the New Testament of certain prophecies, generally called typical. For example, in his second chapter the writer of Hebrews seeks to prove that the Saviour and those whom He saves should all be of one. For this purpose he quotes Isa. viii. 17: "Behold I and the children which God hath given me." The passage is quite relevant, if it be the Messiah who speaks in it. But when we turn to the prophetic text and context, it speedily appears that the prophet is speaking of himself and his children. The name of the prophet was symbolical, and this characteristic was common to him with his children; they were true sons of a prophet. How, then, can Hebrews be cleared of the charge of arbitrariness? Only if we remember that God's Word, when it gave to Judah the blessing of a prophet with like-minded children, did not thereby exhaust its energy. The same Word must yet give to the world Christ and His brethren. The use of the prophet's saying is legitimate, because it is the very same quick and powerful Word which, fulfilling itself partially in Isaiah and his children, fulfils itself completely in Christ and His brethren.

It may be instructive to cite from the same epistle one other example of New Testament use of the Old Testament. In the tenth chapter, the fortieth psalm is quoted as though it was spoken directly in the name of the Messiah. But the psalmist, in v. 12, confesses his sins, and this it does not seem appropriate

for Messiah to do. Some take refuge in the idea of a vicarious confession; but while vicarious satisfaction for guilt is intelligible, a vicarious contrition for sins can hardly be entertained. No doubt the psalmist speaks in his own name. To some extent, yet not wholly, he has bruised the serpent's head. He delights to do God's will; at the same time, his iniquities have overtaken him so that he is not able to look up. Had he in no respect overcome he could not have been a type, for he would not have embodied in any measure the idea which is perfectly embodied in Christ. Had he in every sense overcome, he could not have been a type, for he would have turned thought and hope, not away from, but unto himself. Accordingly, he is, and is simply, a type of Christ. When, then, he uses words which are necessitated by his partial failure to overcome, the antitype cannot, in the very nature of the case, make these his own; and, on the other hand, those words of his which show the influence of the idea belong not to him by any means, so much as to the antitype who perfectly realizes the idea.

D. M. RAMSAY.

Mount Forest.

THE ELDER IN HIS RELATION TO PASTOR AND CONGREGATION.

THE ideal elder naturally strives to promote useful relations between minister and congregation. The elder knows, or ought to know, how the congregation feel towards their pastor, and their opinions on various matters. With such knowledge, he may sometimes help the pastor to avoid things which, though touching no matter of principle, might prove stumbling-blocks.

A wise pastor will remember the advice of Lord Bacon, and, instead of reducing consultation with the session to a minimum, will sometimes consult his associates when there could be no valid ground of censure if he did not do so; for it is remarkable how often a free discussion, from varying points of view, presently makes that clear which before was doubtful. It is desirable that the session on all matters should be unanimous, the elders thus fully sharing with the minister the responsibility for the course adopted.

The elders can often stand between the minister and too frequent calls for outside service. In the matter of absence from one's own pulpit there is a golden mean. To the right extent, it is useful and refreshing for the minister occasionally to go away, not to speak of benefits that may be carried to those to whom he goes. But there are ministers who cannot say "No," and whose time and services need to be protected by the friendly reluctance of his fellow-members of the session.

Elders have opportunities to be useful to the minister in apprising him of signs of interest in divine things in individual cases. The minister may be the man to clinch the impression.

One of the elder's clear duties is to encourage the minister. That minister who plods along, week in, week out, preaching, let us say, helpful sermons, and yet never encouraged by being informed by an elder that his sermons have been helpful, is defrauded of his due. The minister no less than others—no less than our Lord when upon earth—craves human sympathy. I should put it that sympathy is as necessary to the minister as light is to the plant. A minister is subjected to many solitudes, and a constant drain upon his own sympathies. How shall the

right balance in the minister's life be kept up unless by the manifested sympathy of his people, and particularly of his associates at the session board? In what I have said I am not suggesting anything that savors of flattery. Flattery is not merely false, but also foolish, in that it deceives no one. I plead not for flattery, but for honest praise and encouragement.

In his relations to the congregation, the elder is apt to hear what the people are saying, and can sometimes surmise what they are thinking before they say anything. Sometimes they think appeals for money are too many and too strenuous. Sometimes they think the minister does not visit enough. Sometimes they think he scolds too much—particularly those present for the sins of those absent. Sometimes, if he is working out a course of sermons, they may be ready for a little variety before he is. In all these things, judicious elders could often oil the bearings, and, with efforts scarcely beyond those afforded by good will and casual opportunity, make crooked paths straight, and reduce friction to a minimum.

Elders and managers alike should regard the general acceptability of the minister as part of the congregation's working stock-in-trade, and therefore as something to be promoted and increased. From this point of view, let us suppose something that is a little disagreeable needs to be done or set forth—necessary, but disagreeable. The elders, or the elders and managers jointly, might chivalrously and wisely take the disagreeable duty, so far as it is possible, off the minister's shoulders altogether, assuming the responsibility themselves; for, let me repeat in closing, the wise congregation, the wise elder, the wise manager, will regard the general acceptability of the minister as a vital part of the congregation's working stock-in-trade.

JOHN CAMERON.

London.

MISSIONARY.

MISSION FIELD WORK.

IT is with mingled feelings of misgiving and pleasure that the student starts out for his field of labor after the college closes in the spring. He has pleasure in the thought that it is his lot to labor in the great work, but he dreads to commence because of his own unfitness. As he draws near to his destination, the strain upon his nervous system becomes intense, and this excitement does not pass away until he has visited the whole field, and laid out his plans for work. Then it gradually gives place to an earnest desire to overtake the work, which is generally enough to keep two men busy.

The work soon becomes very interesting and delightful to the student, especially when he is so situated that he may soon become acquainted with all the people in connection with the field. He learns to understand the people, and they soon learn to know "the student." But when the student's work is in a district where tourists are continually coming and going, the work is different. It is difficult to keep all interested in the work. Generally one-half of the congregation is composed of strangers, who bring with them a certain air of coldness, which we nearly always find about that class of people. Then, as a general rule, the visitors are intellectually and socially in advance of the settlers, and this causes those who are regular attenders to become reserved and cold. This has a very depressing effect.

The settlers are very regular attenders at services. In the field of which I speak many of them row long distances to church; others drive, or walk.

In this field the main station is Port Carling. It is a beautiful little village, situated on the Indian River, which unites Lake Rousseau with Lake Muskoka. At Port Carling are the locks through which the boats of the Muskoka Navigation Company pass. The arrival of the boats is a never-failing source of interest to all, and on a fine afternoon crowds may be seen on the wharf, awaiting their arrival. Some are there to meet friends, others to see and be seen.

There is a Presbyterian church at this point, which, at a little expense, may be made very comfortable. At this point many of the settlers took a very lively interest in the work, and did nearly all they were able in aid of it. The congregations at the other stations are composed almost wholly of summer visitors, some of whom are a great help, while others take little or no interest in Christian work. The settlers in that district are scattered, and the student must spend a great part of his time in visiting, which is a necessary part of his work.

In this district we find that settlers have much more refinement than in many of the back parts of Ontario. This may be attributed to the fact that, year after year, they meet with those who are from the cities and towns of Canada and the United States. But although this contact with the active men of the world takes away the coarseness we so frequently meet with in people in their position, yet in some respects this contact with the outer world has a bad influence, and places before the student some serious difficulties.

One difficulty arises from the fact that, because some of the tourists take a very active interest in church work, many of the settlers get the idea that, as others are working, they do not need to exert themselves, and so they stand back and depend upon others to do what they should do. They seem to forget that as the country progresses they must do this for themselves, and that now is the time to begin. There is a way out of this difficulty, and only one. It is to give them services all the year round, and in the winter months, when no visitors are there, they may be brought into line, and become the first workers in connection with the mission. However, during the last summer, there was a very marked improvement, and several of the settlers did nobly. It would not be well for the friends who, during the summer, have been accustomed to help to lessen their efforts in the future, but it would be advisable for some of the settlers to do more.

Another difficulty which arises from the settler coming into contact with the tourist is much more serious, and is one which is at present felt in many of the Muskoka fields. It is the result of the bad example shown by many of the visitors. A number of tourists never think of attending divine service, and laugh at the idea of observing Sabbath in Muskoka. Their words and their

actions produce a very bad effect upon many of the settlers. Human nature acts among the rocks of Muskoka exactly as it does in the city. There we find that those who are not predisposed to churches and church work are always striving to see faults in professing Christians. The thoughtless are influenced by the showy side of life, and it is to be regretted very much that the professed followers of Christ should give such people an opportunity to talk. Not infrequently one hears a man speak very disparagingly of Christianity, and in order to prove his statement that there is nothing in it he refers to "them tourists." Thus striving to imitate those whom he mentally considers his superiors, but whom he openly declares to be far inferior to himself, he professes contempt for all religion.

This is the direct result of the example set by many tourists. The writer met with several this year who, when at home, prided themselves upon the regularity with which they attended divine service, upon the great work their Christian Endeavor Society is doing, or on the sacrifice of some small article, which they were far better without, in order that they might send the price of it to help the heathen. Yet, while in Muskoka, they seemed to forget that there was need of missionary work being done around them, and that the God of the Sabbath in the city is the same God who rules the Sabbath in Muskoka. Their Christianity resembles a comfortable garment, pleasant to wear, but which the conventionalities of society do not allow them to put on at all times. They have not the slightest idea that Christianity must become a real factor in the lives of all who profess to have it. Many such simply bring into disgrace the name of Christ.

Is it to be wondered at that people who look for an example in those who have enjoyed so many more advantages than themselves become skeptical when they find carelessness and neglect where they should find activity and sincerity? This is the great evil of a bad example. But let us be thankful that all summer visitors are not careless, and those who look for an excuse for wrongdoing in the example of others never see the good example, but always the bad. The Christian is on his summer vacation, as well as the careless, and his Christian example must counteract much of the evil which arises from the neglect of others.

To any one who wishes to engage in work there is in fields of this kind an almost unlimited scope. Opportunities need not be

sought for in vain. They are to be found in almost every dwelling. The settler's door is always open to strangers. Hardship seems to have opened their hearts to all. When one becomes interested in the man he is talking to, he does not notice his peculiarities, because he sees beneath the surface. So it is with the settler; his rustic ways only seem to add to his individuality, and without them you could not understand the man. If those who visit Muskoka were as willing to help the settler as the settler is to help them, we would soon find throughout all that district an intelligent class of citizens, and a God-fearing people.

S.

BIBLE STUDY.

GOLDEN TEXTS FOR MARCH.

March 8.—Luke x. 27 : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself."

EXPOSITION.

Thou shalt love. "The language of law, summing up in one word all that we are bound down to do in recognition of God's claims. The essence of the divine law consists, then, not in *deeds*, but in *an affection of the soul*. This affection is, *all inclusive*, embracing not only every other affection proper to its object, but all that is proper to be *done* to its object. It is the *most personal*, the *tenderest*, the *most unselfish*, the *most divine* of all affections" (*Brown*).

The Lord thy God. One who stands in an intimate personal relation to each of us.

Heart. "The soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors" (*Thayer*).

Soul. "The two words are united to teach that the entire undivided person must share in that which it has to perform with the heart" (*Cremer*).

Mind. We must love with intelligence, not as mere devotees.

Strength. "Enjoins the full and entire devotion of all these powers" (*Cook*).

Thy neighbor. Defined in the lesson—everyone who needs what we can supply.

As thyself. "Thyself after the first and great commandment has been fulfilled in thee—thyself loving the Lord thy God with all thy heart, and soul, and mind, and strength" (*Lange*).

OUTLINE.

The Great Command. (*From Prof. J. J. Given, M.A.*)

Introduction. The Christian teaching grows up out of the Mosaic. Christianity takes up the essential teaching of Mosaism. We note:

I. THE SIMPLICITY OF THE CHRISTIAN TEACHING.

One word embodies it—the word *love*. To love, to love God first and supremely, and, in that love, to love his neighbor, is so complete a dedication of the entire inner man to the source of the Most High that all commands requiring the details of that service are anticipated.

II. THE ELEVATING TENDENCY OF THE CHRISTIAN TEACHING.

The perpetual aim to reach the most entire love of the most exalted object of human thought must insensibly raise the moral and spiritual character of everyone who is controlled by so worthy an endeavor. It ensures the recognition of the authority of God; it makes the divine excellencies objects of ceaseless contemplation; it subordinates all the aims and activities of life to the noblest purposes; it regulates the whole life by an ever-present, powerful, and satisfying principle.

III. THE PRACTICAL CHARACTER OF THE CHRISTIAN TEACHING.

Thou shalt love thy neighbor—a principle which underlies all conduct, much more effective than a lot of details. Love embraces all virtues; it fulfils all righteousness. "As thyself" points to the due estimate of one's own life, and such a love for it as would prevent its exposure to evil, together with such a discernment of the common interests of life as would lead to an adjustment of the relative claims of self and others.

March 22.—Eph. v. 18: "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

EXPOSITION.

Be not drunk. "There were probably converted drunkards in the Ephesian Church" (*Findlay*).

"It is the *social* aspect of drunkenness the apostle has in view—the exhilarating influence of wine in company, giving a rush of high spirits" (*Blaikie*).

Wherein is excess. "The antecedent to *wherein* is the whole preceding clause. The word translated *excess* is *asotia*, from *a* and *sozo*, and its adjective *asotos* is used to signify one who is 'past redemption'" (*Eadie*).

Be filled with the Spirit. "More strictly, 'filled in the Spirit,' since the Holy Spirit of God is the element of the believer's life, surrounding while it penetrates his nature. As a flood fills up the river banks, as the drunkard is filled with the wine that he drains without limit, so the apostle would have his readers yield themselves to the tide of the Spirit's coming, and steep their nature in His influence" (*Findlay*).

OUTLINE.

(*From F. W. Robertson.*)

The point of the antithesis here between drunkenness and spiritual fullness lies in the intensity of feeling produced in both cases. There is one intensity of feeling produced by stimulating the senses, another by vivifying the spiritual life within. One degrades, the other exalts. One is ruin, and the other salvation.

I. Note the similarity. There is a certain similarity in the *effects*; e.g., on the day of Pentecost "these men are full of new wine." So the courage

produced by wine simulates the devotion of a brave heart. Oratory kindled by semi-intoxication has been set down to the inspiration of patriotism. One reason why the finer as well as the baser spirits of our race become the victims of indulgence is that they are led on by the fine thoughts and quickened sensibilities excited by wine.

Again, each of these, in its own way, satisfies the desire for *intenser life*. This desire constitutes the fascination of the gambler's life. It gives to the existence of the warrior and the traveller its peculiar reality. It draws the man of wealth from comfort and quiet to the turmoil of politics. This desire to live intensely is a legitimate one, but the proper and natural outlet for it is the life of the spirit. What is religion but fuller life?

II. The contrast in St. Paul's idea. The one fullness begins from without, the other from within. The one proceeds from the flesh and influences the emotions. The other reverses this order. Now, the law of our spiritual being is, that that which begins with the flesh sensualizes the spirit; whereas that which commences in the region of the spirit spiritualizes the senses, in which it subsequently stirs emotion. The mistake which men make is, when having found spiritual feelings existing in association with fleshly sensations, they expect by the mere irritation of the emotions of the frame to reproduce those high and glorious feelings. Wine is only one form of stimulant. This error is committed whenever men, observing certain emotional phenomena connected with spiritual impression, think that by stimulating (in any way) the emotions to the production of these phenomena they have thereby secured a descent of the Spirit.

There is a difference in effects. Fullness of the spirit calms, fullness produced by excitement satiates and exhausts. The result of the indulgence of the senses is that while power of enjoyment fades away, the irritated sense goads on with a restlessness of craving. On the other hand, spiritual life calms while it fills. True it is that there are pentecostal hours when the soul is surrounded by a kind of glory, and we are tempted to make tabernacles upon the mount, as if life were meant for rest; but out of that very cloud there comes a voice telling of the cross, and bidding us descend into the common world again, to simple duties and humble life.

OUR COLLEGE.

WHAT is the matter with the Gymnasium Committee?

WE gratefully acknowledge the handsome contribution of Mr. W. Mortimer Clark towards the expenses of our "At Home."

WE extend our sympathy to Dr. Gregg in the severe affliction which has come upon him in the death of his daughter, Mrs. Wanless.

DR. MILLIGAN's lecture on "The Imagination in Literature" was well attended, and proved of profit and interest to all. We always enjoy hearing the doctor speak.

BUDGE, Burnett, Murison. This is the order in which the ranks of the bachelors were thinned during the holidays. We extend hearty congratulations to each. Next!

IN the death of Rev. Dr. Reid the church loses an honored minister and the college a faithful friend. We hope to present our readers with a review of his life's work in our next issue.

H. T. KERR, M.A., who is taking his second year at Alleghany, spent the holidays at home. He speaks in the highest terms of the thoroughness of the instruction given there, yet hopes to be with us again next session.

DR. PROUDFOOT tells us that he is considerably encouraged with the proficiency of the senior class in Practical Homiletics, as compared with what it was several years ago. What must it have been several years ago!

WE understand that by the introduction of gas the expenses for lighting the building have increased considerably. It is to be regretted that when the change was made we didn't get the incandescent light. This would have been more expensive in the first outlay, but much better and cheaper in the long run.

THE "At Home" on the evening of February 7th promises to be the best in the history of our entertaining. The various committees have the work well under way; an excellent programme has been prepared, and our guests are to have the best entertainment we can provide. We would be glad to see as many of the alumni present as possible, and, as it takes place on the evening after the closing of the conference, we hope a large number will remain.

THE following devices, coats-of-arms, and flags, each of a large size, have been promised us to help us to "adorn our festival" on Feb. 7. We shall be pleased to see many come to see them.

I. The devices of our theological colleges at Winnipeg, Toronto, Queenston, Montreal, Quebec, and Halifax.

II. The devices of the Churches of Scotland, Ireland, France (Reformed Church), Switzerland (Reformed Church of Genoa), Bohemia (2), Italy (Waldensian), and Holland.

III. The devices of the city of Londonderry, "The Good Regent Murray," Calvin, Zwinglius, and Coligny.

IV. Copies of three coronation flags—one the famous "Bluidie Banner" (full size).

ON Sabbath afternoon, Jan. 19, a meeting of peculiar interest was held in the French mission room on Queen street, Toronto, opposite Knox Church. A young couple from Neuchâtel, Switzerland, very naturally desired to have the ordinance of baptism administered to their child—their firstborn—in their mother tongue. Accordingly, they requested one of our Alumni to conduct the services on the occasion, which he very cheerfully did. The services were wholly in French. Our brother read Isaiah liii., and took for his text II. Cor. v. 21, "For he hath made him who knew no sin to be sin for us," etc. Afterwards he addressed the parents and then baptized their little one—name, "Fritz Arnold." To make the occasion all the more like what the parents had been accustomed to see at home, he wore gown and bands. We have reason to believe that this is the first instance in the capital of Ontario of a child baptized in French, according to the Protestant form.

THE pleasant reunion after the brief vacation at Christmas was saddened by the sudden death of H. A. Semple, B.A., of the first-year theology.

On Tuesday, January 7th, Mr. Semple returned from his home, where he had spent the holidays, apparently in good health, and attended lectures on the following day. On that evening he was taken suddenly ill with severe sickness, and, although everything possible was done for him, he rapidly grew worse, and died the next day. The news of his death came as a shock to his fellow-students, with whom he had mingled the day previous, and the expression of regret and sympathy was widespread and sincere. The funeral took place from his home in Fergus on Sabbath, January 12th, at which the students were represented by Mr. Dow and Mr. Scott, who waited upon him in his illness.

We deeply sympathize with his father, mother, sisters, and brother, who now bear the burden of his loss, and we trust they will find succor from

Him who alone can give the help they need in this their dark hour. We think of what our homes would have been had a similar affliction come to them, and our hearts go out in tender sympathy to those who mourn the loss of one so much beloved.

His life with us tells its own story. His character is before us, and they who knew him best enjoyed the fellowship of a faithful, earnest student, and found in him a humble and loving disciple, devoted to his Master's work. Dr. Caven's words at the house will not soon be forgotten. We all felt in the sudden call to our fellow-student that there was a warning for us to be "faithful servants," knowing not how soon our call might come, nor how near we stood to the border of the spirit land.

In these days we have many warnings to remember our Master's injunction "to watch," for has He not taught us by many providences that "our years on the earth are as a shadow, and there is none abiding."

"And almost every day some loved one,
Touched by an unseen angel's hand,
Leaves all, and through the mist and shadow
Goes over to the morning land."

A SUMMARY OF THE WARFIELD LECTURES.

The subject—"Preliminaries of Systematic Theology," under which three heads are considered, viz. :

- I. The idea of systematic theology.
- II. The right of systematic theology.
- III. Presuppositions, viz. :
 1. The idea of revelation (this subject was stated, but not subsequently developed).
 2. The authority of the Scripture.

I. THE IDEA OF SYSTEMATIC THEOLOGY.

The term "Systematic Theology" has been criticized as impertinent and tautologous—a hypercriticism. In the name the term "theology" defines the subject-matter dealt with, and the term "systematic" (for which also "philosophical," or "scientific," might be used) defines the method, which is that applicable to a systematic body of truth. The name implies :

1. *That we deal with truth in this sphere absolutely*, not with what has been held to be true, as in historical theology, but with what is true. Hence in the strict sense of the term there can be only one theology, just as there can, e.g., be only one geology. And this one theology must include all the facts belonging to the sphere we call "theological."

2. *Certain presuppositions, viz.*—(1) The reality of its subject-matter, *i.e.*, that God exists, and exists in relation to His creatures. (2) A mind capable of apprehending that subject-matter, *i.e.*, that man has a religious nature, can understand that God is, what He is, and what His relations to us are. (3) Media of communication between the subject-matter and the mind, *i.e.*, the objective reality of a revelation of Himself by God. And theology would be very meagre without a supernatural revelation.

These presuppositions enable us to proceed to

3. *Definition of systematic theology.* We define it according to its subject-matter, as that science which treats of God in His nature, and in His relations with His creatures. Schleiermacher's school would define from the source rather than the subject-matter, as the science of faith or of religion. But the principle of definition is wrong, and the result confuses theology, which falls in the sphere of knowledge, with religion, which falls in the sphere of life.

4. *The source of systematic theology.* Personal spirits may be known only so far as they express, *i.e.*, reveal, themselves; so God may be known only by His revelation of Himself. This revelation is in divers ways, through nature, providence, conscience, etc., as well as through His Word. But this last is so incomparably superior to all the others, and so absolutely complete for man's need, that we may term it *the* source of knowledge of God.

5. *Place of systematic theology in the theological encyclopædia.* We conceive its relation as follows:

NATURAL AND HISTORICAL SCIENCES.

APOLOGËTICS.

Religion	Christianity	The Bible	
		EXEGETICS,	HISTORICS.
		Biblical theology,	Development of doctrine.
		SYSTEMATICS.	

The place of systematic theology is determined by the preceding disciplines, of which it is the crown and head. Apologetics places in our hands the Scriptures for investigation. Exegetics receives and examines them in detail. Biblical theology follows and gathers up the results of exegesis, whether of single books or of the whole. The data thus gathered and arranged by Biblical theology are recast by systematic theology, being now co-ordinated, not according to their historical order, or the writers who set them forth, but as parts of one fully developed body of truth arranged in logical order. But while thus closely connected with Biblical theology and exegetics, systematic theology draws material also from natural religion, and from the Christian age and from history.

6. *Place of systematic theology among the sciences.* It claims for itself a very high place, both on account of the nature of its subject-matter and on account of its importance to the investigator. As alone explaining the secondary causes which other sciences assume, or to which they lead us, it stands far above them all. But while thus queen of the sciences, it is related to them not directly, but indirectly, through apologetics.

7. *Systematic theology is a progressive science,* not in the sense that a new revelation is to be expected—for there is a great difference between the progress of a science and the material with which it deals—but, as in the other sciences, by the acceptance of established results, and the addition thereto of new results gained through continued study of the material dealt with by it. The foundations, indeed, have been already laid, and laid forever; but we may hope to add one stone to the coping.

8. *Systematic theology is a practical science;* it exists not for its own sake, but for a practical purpose, for admonition, discipline, instruction in righteousness and sanctification of the soul. It shows not only how truths stand in relation to other truths, but also how they stand in relation to the religious life. Practical need, not speculative interest, has in all ages of the church been the great motive to its study.

II. THE RIGHT OF SYSTEMATIC THEOLOGY.

Denial of the existence of God, or of the fact that we can and do know Him, of course cuts off all right of systematic theology to existence. But that right is challenged also by the tendency to *latitudinarianism* strongly felt at the present time, and exemplified in much of our popular literature. This spirit denies the importance of doctrine. Christ came, we are told, not to teach doctrine, but to found a religion. In opposition to it, we urge that the doctrines of the Christian faith contain the message of salvation to men; to be indifferent to doctrine, therefore, is but another way of being indifferent to religion. Since doctrine is at the root of Christian life, it surely becomes our right and duty to study doctrine, and to seek to understand and connect its parts. The right and function of systematic theology is, therefore, vindicated.

But we wish to discuss this at greater length. When reasoned expression is given to this spirit, it takes three forms:

1. *That Christianity consists of facts, and not doctrine.* What we rest upon for salvation, it is urged, is not theory, or speculative ideas, but a series of facts such as are contained in the Bible. Let us, therefore, renounce all our theories, and rest upon these great facts.

Now, it is plain that an important truth underlies these representations. But we reply that doctrines and facts should not be thus set in antithesis; they are inseparable. Doctrines rest on facts; facts are interpreted by doctrines, and cannot be understood without them. The Christianity of

these facts resides in the meaning involved in them ; not gathered from them, but attached to them in the doctrines that accompany them. That Christ died and rose again are interesting facts, no doubt ; but eliminate the doctrines of the atonement and the resurrection, *i.e.*, interpret *the same facts* differently, and their Christian character is gone. And so this view, carried to its logical issue, leads to the position that the Bible is not a means of salvation, but simply the record of interesting historical matter.

2. *That Christianity consists of Christ, and not doctrine.* This position is more extreme than the former, in that it not only gives up doctrine, but also surrenders, at the demand of the historical critic, many Biblical facts as unhistorical. It claims, however, that we have sufficient so long as the one great fact, Jesus Christ, remains. We must fix our eyes on Christ, whom to have is to have all.

But we observe that by Christ the realists mean not the exalted Christ, but the *historical* Christ, who by His life and His pure faith has left an impression upon the world. His life in the world has begotten a religion ; and this is enough, this is the one fact which constitutes Christianity. Thus the historical Christ is not the Christ of theological construction. But here, we contend, lies the whole essence of Christianity. For, in whatever name assaults are made on this position, it nevertheless remains true that the theological doctrines correspond to the facts of the gospels, and the facts to the doctrines. They urge, indeed, that faith cannot depend on the solution of any problems connected with the supernatural side of Christ's life, and that, so far as Christianity is concerned, the resurrection of Christ is of small moment. But we cannot see that anything of Christianity would remain after such facts were excluded from it. Christianity, we hold, consists of that Jesus Christ whom the apostles have given us, and not the Jesus of the nineteenth century.

3. *That Christianity consists of life, and not doctrine.* The Bible, it is said, is a means of grace, and not a text-book of theology ; its purpose is to quicken life.

Here, again, it is manifest that there is some truth behind these views ; for Christianity is the life that is hid with Christ in God ; not we that live, but Christ living in us. He came that we might have life, and might have it more abundantly.

Sabatier may be taken as a fair representative of this school, his chief opponents being Godet and Bois. The view of Leibnitz, that feelings come first and ideas second in time, carried over into the sphere of religion, gives Sabatier his position that Christian life is before doctrine. It follows, therefore, that there is not, and cannot be, any such thing as objective revelation. And in the course of human development there

has been," he says, an evolution in the religious life. The stream of our ideas and doctrines and theories flows ever onward ; the children speak the language of the fathers, but not in the same sense.

This is the point at which Godet makes his attack, viz., that this view makes Christianity only a passing phase in the development of the religious life. "What river is this?" he asks. "What fathers are these? Are they Luther and Calvin and Augustine? Are they St. Paul and St. John? Is it Jesus Christ?"

This implication of his theory, that Christianity is only a passing phase of the religious life, Sabatier, at times, seems to combat, but only by taking the position that we can conceive of nothing above the religion of love. Perhaps we cannot, but what of the evolutionists of next century? Are we to elevate our habits of thought into a universal law? And again, if religion is evolved truth, how comes it that through so many centuries Jesus Christ has occupied the preponderant place?

At other times Sabatier follows frankly the result of his assumption, holding that Christian doctrine is of no importance to Christian life. He does not, indeed, deny the possibility of Christian doctrine, which arises merely as a sign and product of life; it is against its usefulness that he protests. On this view we must define Christianity in terms of religious feeling alone, *i.e.*, reduce it to a mere sentiment—the highest form, it may be, of the religious feeling, but yet a form of it, and so *one in kind* with all other religions.

To this we reply that religion, whilst a feeling, is not a mere feeling, but must be based on some intellectual conception. And that specific form of the religious feeling which is found in the Christian is the result of his conception of the character of God, *i.e.*, the result of doctrine. Doctrine, therefore, precedes life. There is, indeed, a sense in which life does precede doctrine, in that the quickening power of the Holy Spirit is required for the true understanding of Christian truth. Doctrines unaided will not arouse dead souls; only as the Holy Spirit operates are they competent to quicken. But at the same time doctrine, far from being unimportant to Christian life, is essential for it. Such is Paul's conception of their relation, first doctrine, then life. Thus in Romans we have eleven chapters of doctrine followed by five of practice, and these are connected by a "therefore." So also Christ conceived their relation. His words in John vii. 17 may seem contrary, but they teach not that we come to doctrine through life, but that we come to know the truth of the doctrine in the willingness to obey. And His prayer for the disciples was: "Sanctify them through thy truth; thy word is truth."

This conception of the relation of doctrine and life we submit is fundamental. The founders of Christianity emphasized the Word of God, not

as the product of faith, but as the witness and author of faith. Necessity, therefore, as well as logical propriety, compels us to accept this position of the priority of doctrine, to state which is the task of S.T., whose right, therefore, is by this means vindicated.

(*To be continued.*)

GAIN.

Something has come ;
 I felt it yestereve ;
 The lark on high was singing,
 The happy church bells ringing ;
 How could I grieve ?
 I could not grieve.
 An old man weary lay ;
 I lifted up his burden,
 He blessed me, and in guerdon
 Mine slipped away.
 It slipped away.
 There came a child in pain ;
 I soothed it, and soon after
 A burst of April laughter
 Followed the ram.
 How could I grieve ?
 O, blessed human heart !
 That in the joy of giving
 Hast found the bliss of living ;
 Up, play thy part !
 Strive, and not rest !
 Rest here below is none.
 Beneath a sky o'erarching
 The hosts of men are marching ;
 Angels look on.

—A. G. B., in the *London Spectator*.

LITERATURE.

THE ETHICS OF LITERARY ART. *The Carew Lectures.* By Maurice Thompson. *The Hartford Seminary Press.*

The Carew lectureship at Hartford Seminary is rising into conspicuity by the high quality of the literature produced. The lectures by Mr. Thompson are unique. They occupy new ground. No other book has been written on the same theme, and the theme is here treated by a noted literary man with marked originality of thought and style.

This is a book urgently needed. It antidotes the uncleanness which taints too much of the literature of our time. This literature, appealing to the imagination by suggestion rather than expression, directs the thoughts and feelings and formation of character. Thus, whatever vitiates the imagination becomes destructive of character, or, as our author says, "The man or woman we meet in a book walks into the sanctuary of character and writes maxims on the walls."

This species of poetry and fiction is defended by some critics by the application of the artistic conscience to works of genius, but Mr. Thompson holds rightly that "the glamor of genius cannot blind the eye of God." If what we read becomes a personal experience to us, the same ethical law should obtain in literature that holds in daily life, and our associations in the one should not be below those in the other.

The demand is for realism in works of imagination, realism, too, that, while pretending to hold the mirror up to nature, holds it so as to reflect the ignoble, not the heroic. When we remember that these works are read for delectation, we must acknowledge the force of Mr. Thompson's questions: "Can a clean mind be delectated by the unclean? How can our association with debauching and immoral people, and condition in our reading, differ from our association with them in life?" And we must agree with him that we need a higher ethical standard in literary criticism.

Literature of doubtful ethical character is sometimes defended by comparing it with the triumphs of great genius, forgetful of the fact that these represented the highest morals of heathenism in the ancient world, but that literary fine art is essentially heathen which, at the close of all the modern Christian centuries, delights in the lowest morals. The popularity of such apologetic criticism is owing to the residual heathenism in our civilization.

Mr. Thompson's comparison of the Greek writers with the idols of "the faddists," viz., Tolstoi, Ibsen, and Whitman, is exceedingly fine. His

parallel of the literary dry rot of modern realism with the decadence of Greek literature in the Alexandrian school is most striking, as it indicates the cause of the decay of literary form.

The key to literary art is taste, and behind taste lies moral bias. Moral bias is thus the initial impulse in every art movement. Literary criticism should, therefore, be primarily ethical, and its ethical standard should be the highest. Is it to be, as it has been, to no small extent, tinged with residual paganism, or wholly Christian in the future? It is time that the ethics of Christ used to measure daily conduct should furnish the standard by which sound, sane criticism should measure literary art. Such is our author's view.

This is altogether a remarkable book, and should be in the hands of every clergyman, teacher, and parent who is anxious to stem the tide of immoral literature that is rising to-day with such rapidity. It is an arsenal of armor from the literary point of view.

Though the price is but one dollar, the publishers have presented it in the best style of a *de luxe* edition. W. G. H.

THE FAITH AND THE WITNESS. By M. B. Williamson, M.A. Cloth 8vo., pp. 158. Macmillan & Co., New York and London. Ceff, Clark & Co., Toronto.

One of the results of sceptical attacks on Christianity is the rapid growth of apologetic literature. Opposite every phase of unbelief has been raised up a similar line of support to faith. The heart of attack is the person of Christ, and this must be always the centre point of reply. Whether from the standpoint of science, philosophy, history, or higher criticism, all must eventually impinge at this focal point.

In recent years the Church of England has made large contributions to the apologetic literature on this central theme. The works of Liddon, Barry, Medd, and others, are of universally acknowledged value. One of the latest, but not the least significant, is this work from the pen of an Essex curate. To one who reads this book, it will be a matter of surprise if he is long permitted to remain in a curacy.

He chooses as his theme the first pair of ideas in John's Gospel, the witness and the truth. It is to be hoped that he will go on to treat with similar ability the other two pairs, viz., glory and light, judgment and life. He makes our Lord's claim to be "the Truth" control and focalize his arguments upon its establishment. In a brief introduction, this claim is discussed and shown to be absolute, personal, reasonable, and addressed to faith, which has its roots in a moral temper. If this temper be wanting, the most cogent requirements are reduced to silence.

The witness of the Father and the Son is the first subject of consid-

eration. The question of human need, its implantation by the Father and satisfaction by the Son, is discussed. The longing for the ideal is from God, and this the Son alone can satisfy. Other ideals fail; this only can give aim to life and hope in death.

The works of Christ vindicate His claim. They are public, wrought by His own favor, but never arbitrarily, and make constant appeal to the moral sense.

The chapter on the witness of the prophets is a cogent statement of the essential testimony of prophecy. The prophetic spirit is from God, and the prophetic work is for God, in interpreting the law and developing the promise. Prophecy makes constant appeal to the moral sense.

The witness of the Old Testament Scriptures is shown by the fact that their history, ritual, and ideal are intelligible only in Christ and by faith.

The witness of the disciples is illustrated in the teaching and life of the church. Christian life is unique and distinctive in its heavenly-mindedness, purity, humility, and love.

The witness of the Holy Spirit in convicting the world and enlightening the church is always of Christ. Wherever His work is done, Christ is exalted and glorified as the truth of God.

The course of the argument is clear and direct, its force connective, and its effect upon a receptive mind thoroughly convincing. The use made of Scripture is felicitous and enlightening. Altogether, the book is one to be commended to thoughtful readers.

W.G.H.

THE READER'S SHAKESPEARE. *His Dramatic Works Condensed, Connected, and Emphasized, for School, College, Parlor, and Platform.* By David Charles Bell. Vol. I., 496 pp., cloth, \$1.50. Toronto: Funk & Wagnalls Company.

There are some admirable features about this new edition of Shakespeare. There are many editions of the great poet which appeal to the eye and to the mind. This abridgment is chiefly intended for the *voice and ear*, and it will facilitate the much-prized but still neglected art of reading aloud. For the first time in this series (there are to be, in all, three volumes), all Shakespeare's dramas will be condensed, connected, emphasized, and annotated on a uniform plan. The condensations are for use in schools, colleges, and for private and public reading, and should prove of especial value for use in supplementary reading in the public schools. In condensing the text for these purposes allowance has been made for the prime necessities of expurgation and compression, so that for the family circle the clerical reader, the platform elocutionist, and in the school or college, the particular advantages of Shakespearean exercises become, in this series, available and enjoyable for all. By means of explanatory

notes, narratives, historical and literary, elucidatory remarks, etc., the condensations and collations of the text do not in the leastwise impair the full import of Shakespeare unabridged. The present volume contains the historical plays, English and Roman; also general notes, suggestions, etc., for students in elocution, particularly for those using Shakespeare. The book is printed in large and beautiful type, on excellent paper, and is artistically bound, with covers stamped in pleasing designs. The second volume will contain all the tragedies and romantic plays, and the third volume all the comedies. Prof. Bell, the editor of the work, is the author of various successful books for students of elocution, is a man of long experience and work in London, England, and has, no doubt, crowned his efforts in the present instance.

DAVID: SHEPHERD, PSALMIST, KING. *By F. B. Meyer, B.A. Pp. 213. 90c. Fleming H. Revell Co., Toronto.*

This is the most recent of Mr. Meyer's series entitled "Old Testament Heroes." Its outward appearance and inward arrangement make it a very attractive book to the eye, and a perusal of its contents amply fulfils the expectations with which one opens it.

As stated in the author's preface, special attention is given to tracing the development of the shepherd into the king, and as we follow the hero from the day of his anointing through a chequered career the charm of the writer's power asserts itself. The reader is carried in thought over the hills of Judah and Paran, down to the plains of Philistia, and into dark caves, the hiding-places of the exile from the royal wrath. During these years David's character was being formed and his sweetest psalms composed. His varying hopes, his despondence, his upleaping faith in God, are made to fit in aptly with the psalms attributed to this period. The manner in which the incidents of his life are connected with individual psalms give to these latter renewed interest, and unite in the mind the soldier king and the devout psalmist in a more intimate manner than we had previously associated them.

It is a deeply spiritual book. The lights and shadows in the life of this "sweet singer of the world," "this prophet inspired and taught," this type and precursor of the King, Christ Jesus, are seen to be rich in lessons and ideals which appeal to the reader with singular power.

R.

YOUTHFUL ECCENTRICITIES, A PRECURSOR OF CRIME. *By Forbes Winslow, Member Royal College of Physicians, London. Physician to the British Hospital for Mental Diseases, etc. 16mo, 120 pp., 50 cents. Toronto: Funk & Wagnalls Co.*

This expert neuropath, having recently made a professional visit to the United States, additional interest will be directed to his book, and it is

well that it should be so. The subject appeals to every one having care of the very young. Many having care of the young are careless through ignorance, and think that as the child grows older it will outgrow its perverse eccentricities. This book will teach such that the fault must lie at their own doors if, its teachings having been discarded, the child develops into that which was farthest from their hopes or expectations. The book should be studied by all having charge of home education, also by those having pastoral charge of the home educators.

The Missionary Review of the World for February contains some very noteworthy articles on the people and missions of the Chinese Empire. Dr. W. P. Mears contributes a most valuable paper on "The Religious History of China," a history which offers a terrible warning and object lesson to Christendom. "The Taoist Religion," about which comparatively little is known by most Christians, is briefly but ably described by Andrew T. Sibbald. Dr. W. A. P. Martin, President Emeritus of Peking University, contributes a paper on "The Empress Dowager of China," and Dr. Gracey one upon "The Results to Missions in China of the Chino-Japan War." The illustrated article this month is another narrative of one of "The Miracles of Missions" from the pen of Dr. Pierson, the editor-in-chief. He graphically describes the wonderful story of Dr. Mackay's work in Formosa, Japan's newly-acquired possession. Other articles of special interest in this issue of the *Review* are "Brazilian Notes," by Dr. Geo. W. Chamberlain, and "The Development of Conscience among Native Christians," by H. Marzoff. This number also contains Dr. Leonard's carefully prepared "Tables of Statistics of the Missionary Societies of Europe." Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

SAYINGS OF THE DAY.

Why has God given us, to this bleak island of the northern sea, these enormous and ever-increasing blessings, this splendid history, this increasing progress, this political freedom, this spiritual enlightenment, this mighty preponderance in the fortunes of the world? Only think what the flag of the United Kingdom means.

What is the flag of England?
Ye have but my reefs to dare,
Ye have but my seas to furrow;
Go forth, for it is there.

But now, tell me, why are the marks of our restless enterprise visible in every land? Why is the ocean dotted with the sails of our ships and furrowed by their numberless wakes? Why have we been permitted to turn the expansive vapor into our pliant yet all-powerful slave, to seize the lightning by its wing of flame and bid it obediently flash our humblest messages round the girdled globe, through tunnelled mountains and the abyss of stormy seas? Let us not mistake our true strength and destiny. It is not to be the accumulators of the world's riches, or the carriers of its burdens, or the manufacturers of its goods; it is not to be the beast of burden of the world, but it is to be the evangelist of Christ. Our greatness is not in our iron, or our gold, or our flaming furnaces, or our vast factories, or our irresistible fleets, or our "all-conquering guns"; it is our true manhood in Christ, it is in the righteousness of our national character, it is in our faithfulness to that high mission which God, by every indication of His providence, has so visibly imposed upon us. His voice has called this nation, His finger has beckoned to it, His hands of invisible consecration have been laid upon our heads. Christ bids us arise and win the world for Him. And if we neglect this high duty for meaner, baser, and more selfish aims, if we worship not God, but gold, the day will come assuredly when the lamp of our church will be utterly extinguished amongst the seven golden candlesticks, and our cities will become like the seven of Asia, whose sites are ruins, whose marble is decay, and their inscriptions devastation. We have a glory infinitely greater than that of ancient Tyre, we have a commerce transcendently superior to that of mediæval Venice; but, as that statesman said whose statue is there, "if we be not true to our duty, what is there to prevent our glory from fading like the Tyrian splendor, and trembling like the Venetian palaces?"—*Dean Farrar, in Westminster Abbey, on "Our Nation's Duty to the World."*

SOMETIMES we laugh at the love of the public for a happy ending. Let us not laugh at it. The outspoken craving of the human heart is not for the clap-trap of marriage bells, but for spiritual compensation. It will suffer itself to see the hero die, if only he dies in a good cause, if only his death is the crown of his life, if only it can feel that, though everything passes away from him—youth, fortune, love—one thing remains—spiritual compensation.

We look around and we see wrongdoing victorious and rightdoing in the dust; the evil man growing rich, and dying in his bed; the good man becoming poor and dying in the streets; and our hearts sink, and we say, "What is God doing, after all, in this world of His children?" But our days are few, our view is limited; we cannot watch the event long enough to see the end which Providence sees. Well, am I irreverent? The place of the great novelists, the great dramatists—Tolstoi, Hugo, Scott, Shakespeare—is that of a temporal Providence—to answer the craving of the human soul for compensation, to show us that success may be the worst failure, and failure the best success; that poverty may be better than riches. I count him the greatest man who teaches men that the world is ruled in righteousness.—*Hall Caine, before the Nineteenth Century Club, on "Moral Responsibility in the Novel and Drama."*

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