

56/A/138/1

VOL. XVII.]
No. 11.

MARCH, 1894.

PRICE:
\$7.00 PER ANNUM.

THE
Knox College Monthly
AND
Presbyterian Magazine

PUBLISHED UNDER THE AUSPICES OF THE ALUMNI ASSOCIATION AND THE LITERARY
AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

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All matter for publication, and all communications to the Editors, should be addressed to the
REV. J. A. TURNBULL, 316 Bathurst Street, Toronto.

All remittances, and all communications of a business nature, should be addressed to THE J. E.
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TORONTO, MARCH, 1894.

SOCIALISM.

I. THE SIGNIFICANCE OF THE INDIVIDUAL.

IT was suggested to me that instead of dealing with the subject I announced—"The contribution of ethics towards the settlement of the relation of science to religion"—I should take some topic not so abstract and abstruse; something less theoretical—more practical.

I regard this demand for the "practical," which is such a prominent characteristic of our own time, as, on the whole, commendable, and the expression of what is, in its deepest meaning, a proper tendency.

It is not denied that this tendency, like everything else of a worthy character, is liable to be misconceived, misrepresented, and perverted. When the conception of what should be termed "practical" is a limited and inadequate one, when everything is measured by its immediate effect in producing wealth and procuring enjoyment, the desire for what is thus falsely conceived as "practical" results in a negative attitude towards all that is noblest and best; moral impulses and religious convictions are stifled; every claim for strenuous effort and high endeavor is treated with indifference; for who will "fight the good fight of faith" when the ideals that constitute this faith are regarded as the visionary dreams of speculation, or the prejudices of blind

fanaticism? Even educational methods are modified, and we find that haste for immediate results, that shallowness and superficiality which ignores, and fails to secure, the best results of true education.

Yet I still maintain that though in this way liable to perversion, and evil consequence in proportion to this perversion, the demand for the practical is based upon a deep foundation of true insight. It registers a conviction that, after all, knowledge is for the sake of conduct; that theories and ideals, whether scientific, moral, or religious, should be realized and manifested in life; that by their *deeds* we should know them. It is the Epistle of James in modern form, bringing out the supplementary truth sometimes overlooked or forgotten in St. Paul's message. It is convinced that faith should not remain a mere possession, a passive state, but should be evidenced and expressed in works; that faith should be living, and, like all life, full of energy, not absorbing, like a sponge, but assimilating and transforming what is received, in order to issue in beneficent action.

The relation of the theoretical to the practical is the relation of faith to works. The cry for the practical is the protest against severing theory from practice.

I need scarcely point out that, from my point of view, it would be just as disastrous to separate practice from theory.

Granted that action is the purpose of theory, that works are the proper outcome and expression of faith, still, works that do not express any faith are lifeless; acts which express no theory, or principle capable of being formalized in a theory, are merely instinctive, and may often be irrational. The more clearly the man knows and consciously adopts the principles that should guide action, the more effective and beneficent will be his action.

"Be practical," properly interpreted, means: Neglect no aspect of truth; forget no element in reality; wed deepest research to widest conduct; let all theory be living in action; let all action be guided by wise and tested theory; not capricious acts, not arbitrary theories. Away with dreaming, and away with bungling! Let us see the light, and let us act as children of the light.

With a true conception of what the really practical is, we may protest against many one-sided perversions in the name of the "practical."

The truly practical protests against the false separation of elements that are vitally interconnected, interrelated, mutually interdependent; the sham practical over against one abstraction sets up another and opposite one. For example, the false or sham practical will say: "What we want is more religion, and less theology"; but if, when thus contrasted with theology, religion means life and conduct that embodies and manifests ideals and convictions, and theology means the apprehension, through investigation, reflection, and interpretation of the principles, convictions, and ideals that should constitute religion, then what the truly practical must assert is not "more religion and less theology," but, on the contrary, more religion and more theology, in more vital union.

Theology and ethics, by their procedure in the past in setting up one part in independence from another essentially united with it, have given a bad example to the falsely practical, which, in turn, simply sets up in independent reality the part previously ignored.

Theology, for instance, at times abstracts itself from ethics. It identifies morality with mere legalism, and excludes it. But legalism is not truly morality, because it is itself an abstracting or separating of the external from the inner life. The confusion of morality with its caricature leads to the casting out of both indiscriminately. The result is that, instead of being the deep conviction, the full consecration of the whole nature to the righteous and reasonable demands of truth, goodness, and holiness, with reverence towards the personal source and fountain of purity and righteousness, religion, when thus severed from and opposed to morality, tends to degrade into mere sentiment and emotion, awakened by the contagion of excitement and backsliding as soon as the stimulus is withdrawn.

Instead of disconnecting and opposing, we should unite and combine theology and ethics, religion and morality, both in theory and in conduct. If ethical theory is separated from theological theory, the latter, left insecure as to its foundations in personality and accountability, is liable to topple over either towards pantheism, on the one hand, or to materialistic naturalism, on the other.

It is just as futile to make morality independent of religion. In theory, it is soon discovered that all the various duties under

the divisions of loyalty and respect for the sacred meaning of the person's own real being, esteem and regard for the true well-being of his neighbor, requires to be taken up into the higher region and be referred to the source of all being and all true well-being, and demanding as our reasonable service reverence and worship to the personal source of all reality, truth, goodness, and holiness. And, on the other hand, experience has shown that wherever ethical societies have been formed, apparently trying to become independent, they may succeed without the special organization of a church, but they are soon found to be most earnestly struggling to find a genuine religious basis for their work. Ethics, as a theory of morals, should be more comprehensive and practical than has been the usual custom. It should include a scientific and historical part, with its attempt to make classifications and descriptions; a philosophical investigation of the significance and validity of its fundamental principles—the most important and most difficult part, where it comes most nearly in contact with theology—and, lastly, it should consider concrete problems of real life, that the student may have training in discovering the application of moral principles to the complex relations of human life, and learn to see these intricate problems illuminated by the guidance of moral ideals. This is the work of what might be termed "applied ethics," and one problem worthy of such an investigation is the one we shall endeavor briefly to deal with to-day—socialism.

Since the time when Aristotle defined ethics as that which deals with the conduct of individuals, and politics as the consideration of the constitution and action of organized society, there has been an explicit attempt to limit ethics to the consideration of the individual, regarded in abstraction; from society, and a consequent failure to see that one of the most important subjects for ethical enquiry is man's duty, not as an independent individual, but as an actual member of an organized society. Hence it is not unnatural that many who felt the need of some special training to enable them to deal intelligently with what are termed the social problems of our time turned aside from ethics to political science. It is not difficult to see why they were doomed to disappointment, because political science simply deals with what has been, and what is, with the purpose of discovering tendencies and results, as these affect the accumulation and

distribution of wealth, never once saying a word about what ought to be, and yet it is in order to discover what ought to be that the earnest student, desiring the real improvement of society, has undertaken the study. Thus the limitation of the ethical enquiry to the convictions and conduct of the individual as a separate individual, and the exclusion of the moral element from what Aristotle termed politics, has left a large and most important field of enquiry almost entirely neglected, and scarcely ever receiving due recognition—that is, the ethical consideration of social relations.

Moral convictions, intentions, and purposes in the individual are, indeed, fundamental and essential; but we need also to enquire how can good intentions find such expression in social conduct that will tend most to the moral advancement and highest welfare of our fellow-beings.

Just at this point, popular thought is most confused and uncertain, and, when we turn to the leaders of thought, their guidance seems to stop and leave us groping in the dark. Examples can easily be given of debated problems that concern the organization and united action of society, and yet are so distinctly and fundamentally ethical questions that the moral element is almost universally recognized as being, in some way, present. The subject of temperance will serve for illustration. Owing to the frequent and thorough discussion of this question for so many years, we may expect a great deal of information and insight. It will be very instructive to note that circumstance or relation of this much-debated question which still remains most uncertain, and about which we find the greatest disagreement among those who are honestly and conscientiously considering it. If we take the physiological standpoint, and ask about the influence of intoxicating liquors upon the human system, we have a great deal of scientific information forthcoming, and the moral element is perfectly clear, and fully recognized, viz., that the individual has a duty to endeavor to preserve his health, and not to sacrifice it to mere pleasurable feeling.

If we next consider the financial aspect, we get a great deal of scientific information about the commercial effects of the habit of using intoxicants. Here, however, the moral element seems rather to be obscured by the economic consideration. The emphasis upon the financial aspect leads careless thinkers to

vaguely imagine that, if the balance were on the other side of the page, the use of intoxicants and the traffic therein would be justifiable; whereas, on the contrary, the moral demand from the previous consideration still holds good, even though the result of the traffic was an increase, instead of a loss, of wealth.

The confusion arises because the ideal for economics, the greatest amount of wealth, is not consciously and explicitly subordinated to the higher moral ideal, the highest development of character. Some who have been long accustomed to view everything from the standpoint of economics seem at times to forget that, after all, wealth is merely a means, and not the end of our existence. "The body is more than meat, and the life than raiment."

But the confusion in this instance is slight in comparison with what is making the darkness visible in the next consideration to which I shall direct your attention.

This we may term the social, or administrative, side of the question. What may the organized community legitimately and properly do in such a matter? Some answer that it cannot legitimately do anything at all in the matter. It is a matter of private opinion and individual right. Each should be free to hold any opinion he chooses, and also free to use arguments to convince others to agree with him; that is, he may use what is sometimes called "moral suasion." But here the action should terminate; any legislative action is an interference with the rights of the individual. The usual answer is to point out similar acts of so-called "interference" that are not called in question. The reply is ready, however: "We may tolerate these; still, two wrongs do not make a right, nor justify any interference." Thus the argument goes on around the question of interference, one party claiming that the public are, in such legislation, interfering with the individual; the other that the public is merely restraining the individual from interfering with some one else. I believe the basis on which the argument is carried on is too narrow. We shall return to this question later. All I am concerned just now to point out is that there is no clear conception of what determines the correctness or incorrectness of public action. The claim for non-interference is simply a convenient way to protest against any legislation that is disliked; to claim that, because disliked, some right not defined is interfered with,

and to cast the presumption against any legislative action that does not completely suit everybody.

I wish also to call attention to another curious circumstance. Although in the case of individual action it is everywhere admitted that the moral demand is the highest, and should guide all private actions in the pursuit of material well-being, when it comes to the action of the community, as a community, scarcely any one would think of calling in question the legitimacy of any measures proposed to advance the material well-being of the community, but a large number are up in arms at once, with the cry of "Interference! Interference!" the moment any measure is proposed to advance the higher interest of moral well-being. Must we conclude that the state exists only to contribute to selfishness; and can never properly follow any higher ideal? What, in short, is the duty of the state? What may it do? What ought it to attempt to do? Am I stating it too strongly when I say that in regard to our duties as members of an organized society our conceptions are altogether vague and uncertain?

Consider the question of charity, and you will find the fog of uncertainty at the very same point. There is another great problem troubling our modern civilization, so imperfectly understood that few people are even aware that it involves a profound moral question, and yet whose whole debate circles around the enquiry into the aspect of duty, to which we have called attention. What is the duty of society? Has society any duty at all? What may society undertake, what should it undertake to do? This is what socialism, in its various forms, is debating; and it is because it is disputing about this great fundamental difficulty that I select it for a brief consideration to-day.

It may still seem strange to some of you to hear socialism referred to as concerned with an ethical problem. When you call to mind the mistakes and crimes that have accompanied socialistic agitations, you will probably agree that I am not extreme in saying that to-day we are reaping bitter fruit because the field of ethics has been so limited to the consideration of the individual that the duties of the members of society have not been clearly enough and frequently enough presented to become generally recognized.

Now, what is socialism? If each one here will attempt to think out a brief answer to this question on the spur of the

moment, most of you would, perhaps, be ready to confess that it is a movement difficult to define, and that your ideas on the subject are a little vague. But, if I ask, How are you disposed toward socialistic movements? what is your opinion about them? most of you would have little hesitation in pronouncing an unfavorable verdict. When we hear the term socialism, we think of nihilism, anarchism, and communism, and we call to mind the many deeds of violence and crime committed in the name of these. There is some excuse for this intermingling and confusing of different tendencies, no one of which is properly socialism, in the strict use of that word. In the newspapers, the words anarchism and socialism are used almost interchangeably, sometimes varied by the introduction of the terms nihilism and communism. Lately, however, even the ordinary newspaper has learnt that it must use some discrimination in the use of these terms, for we learn that the socialists have been passing resolutions condemning the anarchists. If we turn to the Encyclopædia Britannica and look up the article on socialism, we shall not find much assistance in classifying these different tendencies. We find, in simple chronological order, an account of the lives, opinions, and enterprises of various persons who have attempted to modify the existing industrial system in various ways. If we read Kirkup's, Ely's, or Lavaleye's *History of Socialism*, we shall find the same method of treatment, with scarcely any attempt made to separate the essential from the unessential, the theories from the foibles, and not even the pretence of trying to enunciate the principles underlying the various theories in their mutual relation. We shall have to make our own classification.

Perhaps we shall find it profitable to point out and distinguish two opposite tendencies. Set over against socialism is individualism. We can best understand each of these as it stands in contrast to its opposite. Individualism emphasizes the independence of the individual, and the need of guarding against any encroachments upon his rights. Socialism emphasizes the claims of society upon the individual, the duties of the individual to society, the need of limiting the individual to his sphere as a member in the state. The one speaks of the rights of the individual; the other, of the right of society, or its claims upon the individual, and his duties to society. To understand the one side, we must see it set over against the other. Let us, then, first take a pre-

liminary look at what is signified by individualism. What do we mean by speaking of an individual? The whole history of civilization might be written with this in view; and it might be seen that our civilization advanced just in proportion to the degree of recognition given to the meaning, significance, and importance of the individual.

It may seem to be a remarkable statement to make, that there was a time when there was practically no recognition whatever of the individual as an individual, and consequently no thought of his rights as an individual. The individual was merged in the tribe or in the state. Even at the height of ancient Greek civilization, the time of its noblest literature and highest art, the individual was almost completely merged in the state. But conquest and misfortune soon brought a consciousness of the fact that the individual was not identified with the state. At first it was a most unhappy consciousness; Epicurean and Stoic alike turned their attention to the problem of the individual's destiny; the problem of life was the happiness or misery of the individual. With this recognition of the worth and independence of the human spirit, we have splendid examples of the heroism of conduct that it often inspired. Stoicism proclaimed that, though the body might be chained, the spirit could never be fettered. Men learnt to despise outer circumstances, and to defy tyrants. Perhaps it was this very defiance that so enraged some of the most brutal of the tyrants, as they felt themselves baffled and beaten by the unconquered victim. But Stoicism and Epicureanism had both grave defects. In both, the view of religion was utterly inadequate. For the Epicurean, the gods were regarded as living apart, not troubling themselves with human weal or woe. For the Stoic, all was at bottom a relentless fate. We may find in each age a measure of the conception of the dignity and worth of the human soul by its view of the divine, and any element of degradation admitted into the view of the divine deteriorates and undermines self-respect and regard for the sacredness of human existence. So, not to mention Epicureanism, which easily deteriorated into mere sensualism, even Stoicism, with its nobler elements, through its false view of the divine as merely a relentless fate, soon lost respect for the sacredness of life, and thus came to advocate the cowardice of suicide, that counsel of despair.

It was at this stage that a new and marvellous power arose to proclaim the infinite worth of the individual, the nobility of his origin, the glory of his destiny, the illimitable meaning of his possibilities.

Christianity arose, in its purity, to proclaim that God is not far from any one of us ; that He was not, as the Epicurean affirmed, indifferent to the fate of any of His creatures, but that not even a sparrow fell without His notice ; that the human soul was of such importance that the question was asked, What would it profit if a man should gain the whole world, get in summation a possession of all the delights pictured by the Epicurean, be an epitome of the whole universe as conceived by the Stoic—what would it profit him if he gained all this, and lost his own soul ? How different is this from those earlier views that entirely forgot the soul, lost in their contemplation of nature ! The infinite worth of the human soul of such importance that the divine Himself was willing to suffer, to come down and assist the struggling finite spirit, redeem the sinner, make him a son of God, an heir and joint-heir !

This is, indeed, a marvellous message, its words familiar to us, but whose height and depth of meaning we but dimly grasp. We repeat the phrases, "fatherhood of God," "brotherhood of man," but often they are little more than phrases, and even the most Christian nations, in international matters, are almost entirely forgetful of the significance of these momentous words. How we have to congratulate ourselves because lately an international dispute could be settled by an arbitration, as a wonderful occurrence, while the nations of Europe—Christian nations—are armed to the teeth for war ! What jubilation over the peaceful meeting of the nations at the World's Fair ! what exclamations of wonder over a peaceful discussion at the Parliament of Religions ! that topic which should be the bond of peace, but which has been, alas ! so often the fruitful cause of war ! If the light of this truth is only beginning to dawn upon us now, at the close of the nineteenth century, we need not wonder that the message was imperfectly understood in the early history of the church. Pagan views of nature came in to mingle with the interpretation of the divine revelation. Nature was something altogether opposed to God, not His handiwork, declaring His glory. No ; the early church held to the neo-platonic pagan con-

ception of nature as utterly and altogether bad ; everything finite was utterly depraved, debased, and vile. God was still very far off. Salvation was possible, but it was too good to be found and enjoyed in this vile world. It could only be begun in heaven. This world was only a dungeon, this life a curse.

Thus arose the asceticism of the early church—its views of poverty as the highest condition. The saints must be sickly and emaciated, weakening themselves by penances and self-inflicted tortures. Thus we may account for the vows that came to be taken, supposed to constitute a state of higher sanctity—poverty, celibacy, obedience. Each of these we can trace from neo-platonic fallacies; each indicates the utter repudiation of everything connected with this life. We have an interesting example of how certain portions of the scriptures may be fitted into this interpretation in our modern Tolstoi.

There must be some element of truth in this asceticism. Were it not for some element of truth, it would not be so readily accepted, so often recurring in history. Error must always be sugar-coated with truth to make it palatable and dangerous. Perhaps the most successful way of dealing with error is simply to recognize and remove the sugar-coating of truth. The hidden vileness will then disclose itself.

What is the sugar-coating of asceticism ?

It is the truth that to live the purely selfish life is bad. To live for purely selfish ends is, in fact, the essence of badness. We should not live for selfishness ; our lives should be dedicated to God's service. We are not our own. But, to live for God, which is our reasonable service, our only rational procedure, is not to abandon our earthly existence and our human interests. God has sanctified humanity. Many eastern ascetics have fully succeeded in abandoning utterly the world and crushing out every human interest, yet have not come into God's service. It is a tremendous fallacy to suppose that the absence of human interests is the presence of divine interests. The eastern ascetic is consistent in making his god "Nirvana," emptiness, non-existence. But the God of Christianity is not a negative quantity or an infinite zero.

Christ prayed, not that His disciples should be taken out of the world, but that they should be kept from the evil. We are enjoined to love our brother whom we see ; and inasmuch as we

do this to the least of Christ's brethren, we do it unto Him. Even prosaic business is to be done in the right spirit. We do not need to wait for the New Jerusalem, but may glorify God in Toronto.

The mediæval view of the worthlessness of human interests fitted in well with the institutions of the time, such as feudalism. But, as the implications of the vows of poverty, celibacy, and obedience became more and more evident, as they became hardened into institutions and organizations to suppress and destroy human interests and human life; when the church became a power, and enforced the vow of obedience, and used its power as an engine of tyranny, the human spirit at length revolted against this false separation of the human from the divine; this division of everything into irreconcilable sacred and secular; this travesty of the deepest message of Christianity. One form of this revolt of the human spirit we are most familiar with in church history under the name of the Protestant Reformation. The protest of Wycliffe, and Huss, and Zwingli, and brave Luther, with his manly claim for the right of private judgment. The repudiation of the claim that the individual should be so disparaged and enslaved by a church system that interposed its ceremonies and authority between the human soul and its reconciled Creator. Luther's claim voiced a mighty movement—a heartfelt and deep conviction that we must recognize the sacred worth of the human soul; its right, its duty, to come into direct communion with its heavenly Father. The usurpation of the church that grew out of its pagan view of nature, its false separation of the sacred and secular, its negative attitude, was withstood.

All progress in science, art, and literature rests, for its possibility, on the implicit or explicit recognition of the positive element emphasized in the protest for the sacred right of the individual soul, its glorious privilege of freedom. This is not the claim that all progress is due to Protestantism. Still, Protestantism is one attempt to express and realize the principle on which all progress must be based. Neither should all the ills that follow the perversion of this principle be attributed to Protestantism. Take, for instance, the French Revolution. Consider its excessive revolt against all religion. Here there is every evidence that it was the parody of religion as it was then represented—or mis-

represented—in the Roman Catholic Church, in league with the oppressive legislation of the time, and upholding it, that led to the disgust of what they supposed to be religion. They identified religion with Roman Catholicism, as the Roman Catholic Church had taught them to do; and so, seeing the evils and corruptions of Roman Catholicism, they rejected it, and supposed that they should reject all religion.

Again, in the other side of the revolt against the civil government of the time, there was an element that was simply negative and destructive, opposed to all form of regulation; the degradation of liberty into license. “Liberté” and “Égalité” came to mean: “Let every one do as he likes; down with every one who likes to do anything else!” But, even in the worst days of the French Revolution, there was another element stated, however slightly recognized in practice: “Fraternité”—brotherhood. And, if their practice was very unsatisfactory, some of the fault must surely lie with those who trained them so badly. It was certainly a violent and extreme reaction against tyranny, oppression, avarice, misgovernment. If the tempest was a terrible one, who were the guilty causes of its virulence? Was it not those who, by long-continued injuries and tyrannies, had at last goaded their victims to overstep all bounds in the spirit of revenge?

We have a better illustration of the recognition of the worth of the individual in the English Revolution; not destructive and passionately revengeful, but constructive, progressive, ameliorating, and beneficent. It found expression in positive reconstructions of society; such as (1) the extension of the franchise; (2) the emancipation of slaves; (3) removing selfish and unnatural restrictions upon trade—thus making the individual not only politically, but also industrially, free. The striking difference between the English and the French Revolutions is that the latter was simply the violent casting off of restraints; the former attempting to be positive, and to give to the individual a proper place in the reorganization of society. The one was a revolution; the other was an evolution. In the evolution we find a recognition of society, as an organization in whose regulation the individual should assist: in whose benefits he should share as a co-operating member.

From our brief review we may conclude that an enquiry into the significance, importance, and proper place of the individual is dealing with a fundamental question. We may notice that the progress of civilization has been so bound up with this question that we may say that every advance has been conditioned by a clearer apprehension in theory of the true place of the individual, and the expression of this truer theory in institutions, and in private and national conduct.

JAMES GIBSON HUME.

Toronto.

OBIT AD PLURES.

Calm are the holy dead
 When the passion of life is o'er,
 When the green turf flowers o'er the resting head,
 And the turbulent dreams of the world have fled,
 And the wild heart throbs no more!

Blessed are the holy dead,
 Though dark were their lot before;
 For healed are the wounds that on earth have bled,
 And dried are the tears that on earth were shed
 For the sorrows that erst they bore!

Wise are the holy dead,
 Ah! wise with a noble lore;
 For to their clear glances are open spread
 The scrolls where the secrets of God are read,
 In the heavens where the angels soar.

Ah! who will bemoan the dead,
 As stricken with anguish sore?
 Though the sod or the marble be o'er his head,
 His beautiful soul with a song hath fled
 To the rest that it loved of yore.

—*Archdeacon Farrar.*

THE SCRIPTURE DOCTRINE OF THE AGES OF THE KINGDOM.

IN a former paper we called attention to a new theory of missions, based on the premillenarian doctrine, and showed the strong contrast which there is between it and the old view, on which, for nearly a hundred years, all the Protestant churches have based their operations. The importance of that difference, as we said, is not overstated by Dr. Pierson; "it is fundamental, vital," in its practical bearings.

We proceed now to test the new theory, and, in view of the notes on the subject which we find in the January number of the *Missionary Review*, we shall not fall back on traditionalism, nor shall we call in question the allegation that the great majority of prominent missionaries hold the new view, although we are far from assenting to its truth, but shall appeal only to the Word of God. "Prove all things; hold fast that which is good"; *i. e.*, according to scripture. If the traditional view is not scriptural, we wish to know it, and to surrender it; and if the new view is scriptural, we wish it to be established. Just here, however, let us emphatically demur to what the new school quietly assumes, *viz.*, that those who differ from them are not Bible students, not taught by the Spirit, not so earnest and pious as they are. We confidently appeal, as an answer to that arrogant assumption and its covert reproach, to the labors, the success vouchsafed by God to these labors, and the holy, self-sacrificing devotion of the noble company of missionaries from all the churches who, for a hundred years, have been laboring to establish the kingdom of God in all lands, and to make all the nations of the earth subject to King-Jesus. "By their fruits ye shall know them."

After a somewhat intimate knowledge during fifty years of premillenarianism in its successive phases, from the times of the saintly Bickersteth and Bonars, and the worthy Dr. Miller, till now, when we see developing the eleventh-hour laborers' movement, with its novel doctrines, and ingenious, intricate calculations; after a personal acquaintance during that time with godly men who held these views, and after careful examination of

scripture teaching on the subject, we have come to the conclusion that what is new in the teaching of Drs. Gordon and Pierson is not true, and what is true is not new. We put forth no claim to pre-eminent piety, to special revelations by the Spirit of truth hidden from others, or to infallibility; but we deem it a duty to test thoroughly by the sword of the Spirit the new dogma of the Ages of the Kingdom of God.

Dr. Pierson quotes a saying of Augustine's: "Distinguish the ages, and the scriptures will harmonize." We say, "Amen." In our opinion, it is just because Dr. Pierson and his confrères have not distinguished, but have confounded, the ages, and have arbitrarily, "to fit the crook of their theory," fixed lines of division which are not found in scripture, at the same time ignoring what scripture does lay down, that serious error has crept in.

We shall allow Dr. Pierson to state for himself his "doctrine of the ages," which he claims to be the outcome of an impartial induction from the "various testimonies of the inspired Word concerning the kingdom." He says:

"Five ages are distinguished in the Epistle to the Ephesians: '*Before the foundation of the world*'; '*from the beginning of the world*'; '*this age*'; '*that which is to come*.' Cf. Eph. i. 4, 21; ii. 2; iii. 5, 21; Heb. ix. 26. These expressions distinctly outline *four* periods of duration; one terminating, having its end (*telos*), at creation; a second, reaching from creation to Christ's ascension, and, therefore, 'past' when Paul wrote; a third, called the present age, and reaching to Christ's second advent; and a fourth, known as the 'coming age.' Beyond all these lies a *fifth*, concerning which we find that most remarkable expression, '*unto all the generations of the age of ages*' ('*Eis pasas tas geneas tou aionos ton aionon*'), Eph. iii. 21."

Dr. Pierson further tells us:

"The word '*age*,' or '*acon*,' has, in the Greek, a specific usage. It means an indefinite period of time, marked by some peculiar dealing of God—a dispensation. The ages may vary in length, but they have each definite bounds."

Again:

"According to the testimony of the Word of God, the ages form a part of the created order. . . . About three structures of God kindred terms are used—the world, the church, and the ages—all of which are said to be built, framed, and fitted together according to His almighty fiat. All are His creative products. The physical world, because matter is foreign to spirit; the church, because a spiritual temple is foreign to sinful man and a carnal nature; the ages, because time is foreign to eternity."

We just note, in passing, that man, *made* in God's image, was a "creative product": yet Dr. Pierson takes no cognizance of him in his induction, but, from the above extract, leaves us to infer that God did not make all things, but just the things which

AGES OF THE KINGDOM.

TIME.

The Ages according to Dr. Pierson within the Heavy Lines.

1.		PAST ETERNITY. Creation of Heaven and Earth.		
2.	The Ages according to Scripture within the Light Lines.	1.	CREATION OF MAN. { Six Days of Genesis, Chapter i., Geological Periods.	
		2.	THE FALL. { Age of Innocence, Duration Unrevealed.	
		3.	THE FLOOD. { Antediluvial Age, 1,656 years.	
		4.	ABRAHAM. { Noachic or Shemitic, 420 years.	
		5.	MOSES. { Patriarchal, 430 years.	
		6.	(1) SAUL. { Theocratic, 400 years.	
			(2) CAPTIVITY. { Monarchical, 500 years.	
			(3) RESTORATION. { Exile, 70 years.	
		A.D. THE ADVENT. ASCENSION. PENTECOST.		and National Age of Israel. Spirit.
		3.	FALL OF JERUSALEM.	
7.	BINDING OF SATAN. <i>Age of Ecclesia.</i>			
4.	LOOSING OF SATAN. <i>Millennial Age.</i>	Gospel of the Dispensation		
		<i>Little Season.</i>	Age of Dispensation	
		LAST COMING. JUDGMENT. RESURRECTION.		
5.	ETERNITY TO COME. 8th Day.			

The horizontal lines mark the historical events dividing the successive ages.

"fit the crook of the theory." Let that pass. The following diagram shows, in its dark lines, Dr. Pierson's scheme of the ages; while the light lines show the "ages" as we find them in the Word of God.

A glance at the diagram shows that Dr. Pierson's first *age* is *Past Eternity*, having no beginning. It is not, therefore, "a period of time" at all; not "*a part of the created order*"; not "a dispensation." It is only known as that which preceded the "peculiar dealing of God in creation." It is not an age, according to Dr. Pierson's own definition, at all; yet he includes it among the scripture ages. He says, "These *five* ages have a distinct relation to the kingdom of God." Dr. Gordon avoids this mistake, and properly begins with creation. We agree with Dr. Gordon; Dr. Pierson has not scriptural authority for his first age.

Dr. Pierson's *second* age extends from the creation of the world in Genesis i. 1 till the ascension of Christ. Is there a single text in scripture that warrants such a period, and such extension? If there is, it is Hebrews i. 1, in which "at the end of these days" is contrasted with "of old" (*palai*). But who will contend that the adverb in that passage includes ages long before there was a prophet through whom God could speak, or men to be spoken to?

This second age, it will be seen, includes the first six ages of scripture. All these are clearly "marked off by a peculiar dealing of God's." But Dr. Pierson dismisses them summarily with the words, "itself (the second age) including subordinate ages." Nevertheless, are not those the very ages referred to in Hebrews ix. 26, quoted by Dr. Pierson, of which the manifestation of Christ "was the consummation"? (*sunteleia*, not *telos*)—something more than mere end or boundary—the fulfilment.

Following the light lines, we have the *first* age of scripture, ending with God's "peculiar dealing" in making man after His own image, and introducing him as having dominion over the rest of creation. Then begins a new age—a moral and spiritual age. The first age is represented in scripture by the six days of creation. "The generations of the heavens and earth." Ages known to us also as the geological periods of unknown duration.

The *second* age of scripture, from a doctrinal point of view, is the age of Innocence. At its close, a new "peculiar dealing" or dispensation begins. The seventh day has come—the day

of man, wherein a "new spiritual creation" is begun. Its period ends with the fall, when man died through sinning against God. The duration of this period is unrevealed. All-important as is the first age of man's history, and to be reproduced in a perfected condition at the end of that history, Dr. Pierson should not have ignored it.

The *third age* of scripture—the Antediluvian—begins with the fall, and ends with the flood. This is the first of the ages of redemption, which will only have their consummation when all things are restored, Acts iii. 21; when "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God," Rom. viii. 21; when "all things shall be subjected unto" Christ, and God is all in all, I. Cor. xv. 28. This third age ends with "a peculiar dealing of God"—the deluge. Its duration, according to Dr. Usher's chronology, is 1,656 years. It is characterized throughout by sin, apostasy, violence, impurity, that became incorrigible, and, finally, brought down judgment on the ungodly; by eminent piety, *e.g.*, the righteousness of an Abel, the walking with God of an Enoch, the faithful witnessing of many; by an unceasing conflict between good and evil, between "the seed of the woman" and the seed of the serpent, or "the sons of God and the sons of men."

The *fourth age*—the Noachic or Shemitic—extends from the flood to the call of Abraham, when a new "peculiar dealing of God" is introduced, *viz.*, *election*. Its duration is 420 years. Its characteristics are continued wickedness, apostasy, and idolatry; the rise of kingdoms of this world; continued faithful service of the true God by holy men, like Melchisedec; continued witnessing for God and conflict with evil. In this age again evil prevails, and a new dispensation or age becomes necessary.

The *fifth age*—the Patriarchal—extends from the call of Abraham till Moses, when a new "peculiar dealing of God" is introduced, *viz.*, the covenant. Its duration is 430 years. Now God's ecclesia, or church, begins, which reaches to the end of time; a visible organization called out from the world. The worship of the true God is established, and His covenant people are favored with revelations by Theophanies; also, the kingdoms of the world continue, and "the God of heaven sets up a kingdom in the days of these kings," Dan. ii. 44.

The *sixth age*—the National—extends from the exodus and the giving of the law until the coming of Christ. Its duration was, in round numbers, 1,500 years—until the seed came, Gal. iii. 19. After the giving of the law, a new “peculiar dealing of God” was introduced by the establishment of a nation, or of a kingdom of this world, separate from all other nations, and co-extensive with the visible church. This, properly, consists of three *ages*, or dispensations, during which the law of Moses was obligatory on God’s covenant people, and there was “a holy nation, a peculiar people,” inheriting a land which God gave them as a possession. The national age of the law is clearly divided into three distinct eras, or dispensations: (1) From Moses to Saul—the theocratic *age* of 400 years, under Moses, Joshua, and the Judges; (2) the monarchical age of 500 years, reaching to the Babylonish captivity, when earthly kings reigned—Saul, David, and his successors, including both the kingdom of Judah and that of Israel; (3) the captivity, lasting for 70 years; and the period after the restoration, a period of over 500 years. During this last double age there was no king in Israel; the great mass of the covenant people were, and remained, dispersed among the nations, and the restored remnant were no longer a sovereign nation, but tributary to other nations.

Then came the “consummation of the ages,” as Hebrews ix. 26 puts it; when the law and the prophets had their fulfilment in Christ, and the Mosaic dispensation “vanished away” (Heb. viii. 13), to be followed by the more glorious phenomena of the next age.

Now, let us ask why does Dr. Pierson make light of these ages so clearly marked out—“outlined”—by scripture? Why ignore them, and arbitrarily, without scripture warrant, outline an age of his own, which includes in one indefinite period ages so diverse, forming so strange a compound? Why mix up in one period an age when there was no man, an age when there was no sin, and the successive ages of human sin, conflict, and salvation? It may be answered that such a plan suited his purpose when treating of missions. Then this is just what aggrieves us: that, in order to make good his new theory, he has dared to ignore the scripture doctrine concerning the ages, and to construct a theory of his own, to fit the crooks of which scripture must be warped.

We must go on. Dr. Pierson's *third age* extends from the ascension of Christ to "His advent in glory." By the last phrase, which we use as well as Dr. Pierson, he does not mean the last coming at the end of the world for judgment, as we do, but a coming *with* His risen saints to reign in person on "a throne of this world." And this advent, he wishes us to understand, is very near, even at the door. The duration of this age Dr. Pierson cannot fix. No wonder, for scripture says nothing whatever on the subject. Nay, we think, when rightly interpreted, it does not teach it. Meanwhile the gospel of the kingdom is to be preached, with the Holy Ghost sent down from heaven, until the end of the age, Matt. xxviii. 20. In the diagram that unrevealed epoch which Dr. Pierson regards as historical in prospect is put down as the binding of Satan, or taking from him the power to deceive the nations, which is symbolically set forth in Rev. xx. When, however, symbolic visions are treated as literal historical events; when *souls* on thrones are taken for living *bodies*; when beheaded martyrs are made equivalent to all the elect saved by the Holy Spirit between the first and the so-called second advent, and restricted to them; when the first resurrection is held to be a raising of the *blessed* dead, as contrasted with the resurrection of the *wicked* dead after a thousand years, we must call a halt. This is "warping" scripture with a vengeance; treating symbolism as history, using words in an unnatural sense, and interpolating words so as to limit and change the plain meaning of other words. We have here no "induction," but the building of a fanciful theory on the unstable foundation of *visions*, and symbolic visions at that—a theory without the sanction of God's Word in its proper meaning.

Dr. Pierson's *fourth age* extends from the binding of Satan till the loosing of Satan. This includes the millennial age. Is there a single scripture, apart from the symbolic teaching of Revelation, 20th chapter, that says a word about a thousand years? or about the binding or loosing of Satan? or that indicates that these symbolic occurrences are "peculiar dealings of God"? or that speaks of that period as a dispensation? Dr. Pierson is not giving scripture for his dogmatic assertion. "The peculiarities of this *coming* age," he says, "are, first of all, Christ's personal reign, which is so frequently and plainly set forth in scripture that even the most tortuous exegesis cannot evade it."

Again, he tells us : " Christ does not *actually* mount His throne of *this world* until His return." Dr. Pierson must know that, in assuming this temporal, carnal view, he is here guilty of *petitio principii*. The very question at issue is, Has Christ a throne of this world? is His kingdom of this world (John xviii. 36)? So to construct a theory of the coming in order to make good that He is personally to reign over a kingdom of this world, sitting upon a throne of this world, and to warp scripture to fit the crooks of that theory—if we may say it—is "tortuous exegesis."

Dr. Pierson's *fifth age* is "beyond . . . when time shall be no more, an eternal age." Even so; we agree in this; nor shall we venture to speculate on what shall be after Christ has been revealed the second time without sin unto salvation (Heb. ix. 28), has judged the world (Acts xvii. 31), and awarded to each, according to his works, "everlasting punishment or everlasting life" (Matt. xxv. 46), and has made all things new (Rev. xxi. 5). Nor need we, for that period is far beyond the mission work to which the churches of Christ are at present called.

The reader will have noted that according to scripture the *seventh age* extends from the ascension of our Lord to His coming again, at the resurrection, for judgment. Scripture nowhere leads us to expect any "peculiar dealing of God" before the "end of the age." The Christian dispensation is to continue unbroken. The gospel is to be preached. The Holy Spirit is to be present with Christ's servants. Baptism is to be administered and the Lord's Supper observed until the end of this age, Matt. xxviii. 19, 20; I. Cor. xi. 26. The light of the gospel is to spread till all lands shall see it, Acts. xiii. 47; and all nations serve King Jesus, Dan. vii. 13, 14. The binding of Satan, as the slaying of Christ's enemies with the sword coming out of His mouth, in the symbolic visions of Revelation, chapters xix. and xx., are clearly a binding and slaying with spiritual, not carnal, weapons, Ephes. vi. 10-18; II. Cor. x. 4. The triumphs of Christ will be triumphs through righteousness, truth, and love—not by sword and cannon, or warships—and when, at last, every enemy has been subdued, He shall come to destroy His enemies, Matt. xiii. 41; I. Thess. i. 7, 8.

There are two other things to be noted : (1) The destruction of Jerusalem is, according to scripture, the "end of the age" in which Christ lived. That event took place A.D. 70, and with it

came the end of "place and nation," and of symbolic worship, Matt. xxiv. 3, 14; Mark xiii. 30; John iv. 21, 24. This period is overlapped by the former dispensation. Rather, the end is not abruptly marked; but, as in all God's works, the one dispensation gradually passes into the other. (2) Dr. Pierson's scheme takes no cognizance of the little season. There will, during it, according to his theory, be no gospel preached, and Christ's "triumphant reign" will be over. Can Dr. Pierson throw any light on the condition, during the little season of Satan's outbreak, of the countless multitudes who have flourished in the millennial sunshine? The loosing of Satan, or living again of "the rest of the dead," is, according to our view, symbolic of the last apostasy, the last assault of Satan against the church, which shall be ended forever when the enemy has been destroyed by fiery judgment at the coming of the Lord, Rev. xx. 9.

Dr. Pierson professes to be dealing with "the kingdom of God" in the article to which we refer. His ages are professedly "ages of the kingdom." But what that *kingdom* is we cannot gather from his statements. It has for him no fixed meaning. He tells us: "In the age before time, God's kingdom was undivided, undisputed, universal." But who were the subjects over whom God reigned *before time*—before the heavens and earth were created? He does not tell us, so we know not; and, as we do not wish to be wise above what is written, we leave the question unanswered. One thing is certain, there could be no kingdom of which moral and responsible beings were the subjects, for "before time" there was no man, and no world. This, then, was *not* an age of the kingdom.

Of his *second age*, he says: "The kingdom was experimental." But on what subjects was the experiment tried? During the *first age* mentioned in scripture, there were no men for God to reign over. He doubtless had dominion over matter, and nature obeyed His laws without dispute. According to these laws, the dry land, the seas, the vegetable world, the fishes, the creeping things and sea-monsters, the fowls of heaven, trees and plants, cattle and beasts of the field, obeyed His creative fiat. There was—there could be—no question, no rebellion, then, on earth. God had a kingdom; but it was His kingdom of nature. That supreme rule continues to-day, but missions have not to do

directly with it. The kingdom of God of which we speak is something different in kind; it is spiritual rule; it refers to man, and God's relation to him as moral ruler. We must, then, exclude from it the six days of creation—the geological ages, during which there were no moral or spiritual creatures on earth. So Dr. Pierson errs when he stretches the kingdom back beyond the creation of man: that period does *not* belong to the kingdom.

The *second age* of scripture begins with the creation of man, and here the kingdom proper begins. God made two creatures "in his own image," moral, rational, self-conscious, endowed with power of will. These were His first subjects, and for the first time God became King on this earth—that is, spiritually, as required by the question in hand. The first man and woman were "upright" when God made them; they were obedient to God's moral law of love, loyal subjects of their spiritual King. Whatever rebellion, during this short age, may have been in other worlds, and among other spiritual beings, there was no rebellion on earth; God's kingdom was unquestioned. But man rebelled. Then the King came down, asserted His authority, and called His rebellious subjects to account; He cursed the earth for man's sake, and pronounced judgment on the sinful pair, on whom the penalty of death passed because they had sinned. In darkness went down the sun on Eden's holy bliss. Dr. Pierson says: "Satan had wrested the sceptre from the first Adam." Was Adam, then, king? Did he sway God's sceptre? Rather, was he not subject to that sceptre? Did Satan wrest the sceptre from God? God forbid! What then? Satan *usurped the dominion*, and became, as he is to-day, the "god of this world; the prince of this world"; but he, too, is subject to the almighty rule of God. In infinite wisdom, God allows him to deceive, tempt, destroy, among the children of men. His claim, however, referred to by Dr. Pierson, in Luke iv. 6, when he said to Jesus, "All this authority (of the kingdoms of the world) and the glory of them hath been delivered to me, and to whomsoever I will I give it," is an ingenious lie. True, the "kingdoms of the world" have been, by God's permission, hitherto under his control ever since the fall, and they will be till Christ takes to Himself His great power and reigns. But these do not constitute the kingdom of God. In providence, as in nature, "Jehovah reigneth: let the earth be glad; for him kings reign: he putteth one down, and

setteth another up." At the same time, God's spiritual kingdom is; it co-exists with Satan's dominion, and with the rule of the kings of this world. Dr. Pierson errs greatly when he teaches that God's kingdom ceased when man fell. His moral and spiritual dominion remained intact, only man became a rebel.

In the *third age* of scripture, God's kingdom of grace began. The race of man was multiplied; the seed of the woman was there; also sinful men, born after the image of fallen man. The former were the subjects of God's kingdom, such as Abel, Enoch, and the men who "called on the name of Jehovah" (Gen. iv. 26) while wickedness prevailed. This went on for 1,656 years, when, again, at the end of the age, the King came down to judge and destroy His enemies, and to save His subjects, "the eight souls," for better times.

Nor in the *fourth age* did God cease to reign. The kingdoms of the world now had their beginning in Babel, Nineveh, Egypt, and elsewhere, and God exercised supreme authority in Providence, as when He destroyed Sodom and Gomorrah, and when He saved His own loyal subjects. So in the *fifth age*, during which the patriarchs wandered about among the kingdoms of this world, yet not of them, we see God's spiritual kingdom continued. He still reigned alike over loyal subjects and amidst rebellious foes.

In the *sixth age*, God's spiritual kingdom took an organized, visible form. It became a *nation*, separate from all nations; distinguished by this, that its existence depended on obedience to the laws of the King. The kingdom, in this form, existed for 1,500 years. First, Jehovah was King in Jeshurun: His angel, though invisible, went before the people, and they obeyed His voice. God issued His commands through Moses, Joshua, and the Judges. By and by, His people rejected that unseen presence, and "rejected" Him as King, desiring to become like the nations around them. God granted their request in His anger, and Israel became a "kingdom of this world," and had a human, visible king. Speaking of this period, Dr. Pierson says, correctly, that the nation *represented* God's kingdom. The kingdom was still what it always was, a spiritual, invisible dominion; while a natural kingdom of this world came, to be a representation, a type, of the true kingdom, but containing within it the true, loyal subjects. The whole visible, national economy of the

Mosaic dispensation was representative, or typical. The land, the nation, the worship, the temple, the prophet, the priest, the sacrifices, the cleansings, the king, foreshadowed better things to come. But the Abrahamic promise and covenant were not made void; so we are told, Gal. iii. 17, 19. They were to continue "till the seed should come to whom the promise hath been made." At the end of the age the seed did come. The eternal Word became flesh; Immanuel—God with us in the form of man. He was the true King of God's true Israel, come to establish the true kingdom among all nations, which shall endure forever. Forty years after, the nation, Israel, with its temporary, typical institutions, ceased; and the kingdom of God came with the power of the Holy Ghost. The spiritual reign of God's Christ over men in righteousness, truth, and love began; the kingdom was taken from the Jewish nation and given to all nations, Matt. xxi. 43. How strangely, in view of this teaching of scripture, does the following statement appear: "When Christ came, He offered the kingdom to the Jews, but they both rejected the offer, and crucified the King Himself." No; *they* offered to give Jesus a *kingdom of this world*, and He rejected their offer, John vi. 15. On the other hand, thousands of Jews accepted Christ's offer and entered the spiritual kingdom of God. Christ's kingdom is not of the world, it is of God, heavenly, spiritual; but the Jews thought that the kingdom of God was to be restored as the national kingdom of Israel; so, evidently, does Dr. Pierson. Well may we ask, Was Jesus of Nazareth ever king over the *nation* of Israel, "the kingdom of this world"? Did He ever sit on "the throne of this world" in Jerusalem, as King David sat? How, then, is He, as Dr. Pierson says, "to *resume* and complete His own personal dispensation which was interrupted by His ascension by *actually* mounting His throne of this world" at His return? How can He resume what He never had? Truly, Dr. Pierson is in error. The present age of the church is not a *parenthesis* between the *national* kingdom of David, which "is in abeyance during the time of the Gentiles," and the *national* kingdom of Israel, to be restored as a "kingdom of this world" when Christ returns. "The seed" has come, as was promised; the ages of the Mosaic law and the national kingdom of David, with their worldly ordinances, are gone forever. Nevertheless, the kingdom of God is among us. We have not to wait for our

King; He came eighteen hundred years ago, and was made King, Phil. ii. 9; Acts ii. 33, v. 31. He is still reigning, and will reign till the end of time, Dan. vii. 14. We do not, like Dr. Pierson, look for a restoration of the "beggarly elements" of an obsolete Judaism, and a world-wide "kingdom of this world."

Of the *seventh age* of scripture, as shown in the diagram, little needs be said. It extends from the day of Pentecost till the judgment (Matt. xiii. 41; Acts iii. 21; Matt. xxv. 31, xvi. 27; II. Pet. iii. 7, 10, 13). It is the gospel age, the Christian dispensation, the age of the Holy Spirit as contrasted with the law. Scripture speaks not of any change in God's dealings until the end. The spiritual rule of this age has already lasted almost 2,000 years, and is being extended every day by the church.

But Dr. Pierson teaches otherwise. He professes to find, as does Dr. Gordon, a coming which is near at hand, an event which shall end the present age and introduce *their fourth age*. According to their theory, the dispensation of the Holy Spirit will then be ended. The church, the Bride of the Lamb, will be complete, will be taken away from earth up to heaven. The preaching of the gospel will cease, and the *millennium* will begin. This age, Dr. Gordon says, "begins with His second coming and His assumption of His kingdom."

"There will be an outpouring of the Spirit *literally* (*sic*) at the end of this (the present) age as there was *typically* at the beginning. For the scriptures distinctly affirm that it was the first fruits of the Spirit which was given on the day of Pentecost. . . . After the first fruits comes the harvest, when there shall be a universal effusion of the Spirit. On the day of Pentecost the church was let down from heaven . . . and will continue until the number of elect Gentiles shall have been accomplished; then the church will be taken up again into heaven, even at the appearing of the Lord in glory (I. Thess. iv. 17.)"

Thus we are taught, contrary to the teaching of the Apostle Peter, that the prophecy of Joel was *not fulfilled* on the day of Pentecost. The Holy Ghost was not then *literally* poured out, but *typically*. The apostles did not receive the Holy Spirit *really*, but *typically*. And yet this "present age" is the dispensation of the Spirit, through whom, as His substitute, Christ is now administering the kingdom. "The period of His *personal* administration," as "the coming age," will be that of the Son, and the following age will be that of the Father. Is this according to the Word of God as it reads without "warping"? Peter saw, in vision (Acts x. 11), a vision of a great sheet let down *three*

times from heaven, in which were all kinds of unclean beasts, etc., and afterwards it was received up into heaven. This vision was seen *seven years after* Pentecost. But Drs. Gordon and Pierson both *deduce* therefrom the *doctrine* that the church began when it was, on the day of Pentecost, "let down from heaven, and gathers of every kind" — meaning the ecclesia — "to be drawn up again at our Lord's second advent." Is that not "wresting scripture" for a purpose? Is it not *visionary exegesis*? Again, where does scripture "*distinctly affirm*" that it was only "the first fruits of the Spirit" which were given at Pentecost? The word *aparache* occurs in Rom. viii. 23, xi. 16, xvi. 5; I. Cor. xv. 20, 23, xvi. 15; James i. 18; Rev. xv. 4; and the word *arrabon* in II. Cor. i. 22, v. 5, and Eph. i. 14. But by no ingenuity can any one of these passages be *wrested* so as to apply to the outpouring of Pentecost. What, then, becomes of Dr. Gordon's "distinctly affirms"? No, scripture does not anywhere so affirm, and Dr. Gordon misrepresents the teaching of these passages, all of which contrast, not age with age, but the present privilege of the Christian with the full possession in a future state by the individual believer of his blood-bought heritage.

But Dr. Pierson tells us much more about his "millennial age." "This coming age is to be an age of *conquest*"; its policy, coercion; a period of war; its weapon, not the Word, but the sword, with, both at the beginning and end, wars of conquest and judgments more or less destructive; the saints now dead, in their risen bodies, along with the then "living saints caught up to meet the coming King, will be associated with Christ in power and glory....when He actually mounts His throne of this world," and reigns over the restored national kingdom of Israel in the flesh. Dr. Gordon waxes eloquent when, after his own fashion, he interprets as belonging to the millennial age the triumphs predicted in Psalm ii. as achieved by God's only begotten Son, His King anointed over Zion. Hear him:

"It is the *glorified church*, in association with a returning Lord, who now fulfils these words of the psalmist. Judgment has succeeded to evangelization (gospel preaching); the church, as a *warrior-bride*, goes forth with Him who, in blood-sprinkled garments, bears His royal title, 'King of kings and Lord of lords.' But it is the sword of His mouth by which the nations are brought into final subjection. *To the end*, we believe, 'the sword of the Spirit, which is the word of God,' will be Jehovah's all-conquering weapon."

In the last clause he tries, in vain, to save himself. For how can all this be? Is the warrior-bride to preach the Word of the kingdom, even as the church does now? Is the Holy Spirit to convert souls as He does now, when He calls them and separates them from the world? So it would seem; and yet how can that be if the dispensation of the Spirit closes when the church is caught up, and evangelization also, then, takes end? What are risen saints, the warrior-bride, to do more than the church militant is now doing? Is Dr. Pierson wrong when he says that the sword and *not* the Word, coercion and not persuasion, war and not peace, are "peculiarities of the coming age"? There is manifest contradiction here, inextricable confusion of views regarding the nature of the personal reign, which we leave some other person to unravel.

But we must bring this paper to a close. In doing so we ask, Are we not forced to conclude that the radical point of difference between the old view of the kingdom and Dr. Pierson's theory is that, in spite of Christ's disclaimer (John xviii. 36), the latter is looking for a universal kingdom of this world (*kosmos*), natural, material, visible, organized, world-wide, over which our glorified Lord shall rule as king, as a temporal lord over men in the flesh; while we regard the kingdom of God as "not of this world," but God's rule over men by His Spirit, through the spiritual forces of truth, righteousness, and love? That this kingdom may come among all nations is our prayer; for it brings temporal blessings with it, ever richer and more precious, till it passes into the kingdom of glory. Even so come, Lord Jesus.

Much has been left unsaid which might prove helpful to those seeking for light, but we must forbear, and we end expressing our surprise and sorrow that the theory so completely ignores the theological *dictum* that every act of God in creation, providence, or redemption, is the act of the one undivided God, the Father working through the Son, by the Spirit. Keeping this in mind would save grave misstatements.

We have said enough, we hope, to put our readers on their guard against a doctrine that is as fallacious, as plausible, and as unscriptural as it is human and presumptuous.

JOHN LAING.

Dundas, Ont.

THE MISSIONARY CONFERENCE.

NOW that the Missionary Conference is past, and we can contemplate it as a whole, it is not easy to suggest what changes would be desirable, even if it were to be repeated. We have heard no criticisms—even as to details: the characters of those who took part, the addresses they delivered, the enthusiasm of the audiences, the perfect harmony of sentiment amongst the speakers, and between them and their hearers. Even the weather was all that could be desired. The only thing we wished for was a hall large enough to accommodate all, so as not to divide and weaken the impression. But even in that respect the meetings were unusual. Contrary to ordinary experience, the overflow meetings were as attractive and impressive, and one of them even larger on the last night than the central meeting in Association Hall. Whilst the critics find nothing to complain of, there are many who are praising God for spiritual quickening—such an accession of spiritual power as has not been experienced in many days.

There were about thirty addresses delivered in all, and not a weak one amongst them. As there are certain subjects of pre-eminent importance in the discussion of missions, it was to be expected and entirely proper that these topics should be frequently emphasized. Such was the case, and thus what might seem to some to have been repetition was really the giving of due recognition to the fundamental principles of all effort that is worthy of the name Christian. Perhaps the following might be selected as the thoughts that received most prominence:

The first place was given, of course, to the Holy Spirit as the source of all power. Without Him we can do nothing. He is ever present in the church, is able to work mightily, and yet the results of the church's work are but meagre. Many notable instances are recorded in which He displayed His power, especially in connection with missionary effort; but these are spoken of as extraordinary. Why are they not the ordinary experiences of Christian workers? Were the speakers at the convention wrong in quoting these as specimens of what ought always to be;

in insisting that it is the privilege of every Christian to be possessed of this power, that it is a command to be filled with the Holy Ghost, and that it is a crime not to obey that command? We believe that they were right; that, as one of the speakers said, the greatest waste in the world to-day is the waste of divine power at our disposal, but unused. And why unused? Because we are not prepared to receive Him. We are not a separated people; so emptied that the Holy Ghost can come in and dwell richly, take full possession, and use us for His glory. As Dr. Gordon aptly illustrated it, we are like a man whose lungs are congested, and able to breathe with only a few cells of one lung. The air is all about him, but he cannot inhale it. So are we living in the dispensation of the Spirit, surrounded by Him, whose omnipotent power is pledged, and yet we do not receive Him, and are comparatively helpless.

By many a scripture quotation and missionary illustration was this old doctrine pressed home on the hearts of the people, and many a silent prayer went up for help.

Closely allied with this doctrine of absolute dependence on the Holy Spirit is the doctrine of the inspiration of the Word of God. Dr. Gordon is old-fashioned enough to believe in verbal inspiration, although he did not exactly say so on this occasion. The Word is the seed of the Gospel, which, when sown, the Holy Spirit uses to the conversion and upbuilding of men. He dwells in the Word. It is noticeable that it is not they who are disposed to handle the Word of God irreverently that are mightily used for the salvation of men. The heroes whom the church delights to honor are the men who preach without qualification the Word that God has given, and entertain no theories that compel them either to abstain from preaching it or to do so with mental reservations which, however covered up by theory, are a "handling the Word of God deceitfully." This subject was not discussed at length, but in every case it was apparent that there was unqualified confidence in the Word—the sword of the Spirit, by which the world is to be conquered for Christ.

Much attention was given to the work done by different societies in different fields. Mr. Spencer Walton told the story of South Africa; Dr. Grenfell, the interesting story of the mission to the deep-sea fishermen. Mr. MacVicar told of the work in Honan, Mr. Saunby spoke of Japan, and Dr. Mackay, of Formosa.

Dr. Pierson gave a general survey of the movements of the Spirit during the century, showing how political changes have been making way—opening up doors for the gospel.

These addresses were all interesting. There is nothing that people more desire to hear than a statement of the present condition of affairs. They like to be taken to the front of the battle and to survey the field, looking back upon what has been done, and forward at the fields white unto the harvest. That was impressively done, and it produced two almost contradictory impressions. When looking at the victories won, it was felt that the gospel was irresistible; that the conquests are so distinct and the movements so rapid that we are in sight of the end. When, on the other hand, the dark places were indicated, the great areas yet untouched, or touched but lightly, a feeling of despair began to creep over the hearers, and they began to feel that it is hopeless. It is the experience of Peter over again, when he took his eye off the Saviour and looked upon the troubled waters, and began to sink. When the eye contemplates the majestic movements of the world's Redeemer, our faith is strong; but when, for a moment, we look away from Him at the forces of the enemy, we begin to lose hope. Whilst very much remains to be done, yet enough has been done to prove that our gospel is the power of God unto salvation, and that the most formidable of the enemy's fortresses will crumble before the trumpet blasts of the Lord's messengers. And is all this not to be accomplished within a measurable period? Is this not clearly the age in which this work is given to the church? The church has had her periods of local reformation, of controversy, of persecution; but never, until now, had the church an open door to every nation under the sun, with all the facilities of organization and transportation for entering and taking possession. Never were there so many men and women ready, volunteering their services for any part to which the church may see fit to send them. The Lord, the Head of the church, has given to this age the greatest privilege ever given, that of grappling with the whole problem of the world's salvation in one mighty struggle, about the result of which there can be no uncertainty.

The next and kindred thought is that the church should look to the regions beyond. If any one was present in these meetings who has been in the habit of saying that we should look

after our home missions, and that that is enough for us, he must have hung his head in shame as a world, perishing and accessible, was revealed before his eyes, whilst he knew that in every small village from the Atlantic to the Pacific several congregations are struggling for an existence, and provoking each other to jealousy and every kind of congregational dishonesty. That may be denominationalism, but it is not the spirit of Jesus Christ.

Surely, if the church's commission is to preach the gospel to every creature, that is not the way to do it. It is equally certain that the church that will obey the Saviour's command, and preach the gospel to every creature, will, in the long run, be the most prosperous, even from a denominational point of view. The Lord honors them that honor Him. If the strength that is now sinfully wasted in the effort to maintain denominationalism were expended in the publication of the message of salvation amongst the millions who have not yet heard that there is a Saviour, we might not have as many churches, but there would be more strength in the churches we would have, and the whole country would feel the power of a living church to a degree that is now unknown. Think of it! In the Soudan there are 90,000,000 of souls who, ten years ago, did not have one missionary (now only very few), whilst in a town in Western Ontario, with a population of 8,000, there are fourteen denominations struggling more against each other than against the devil. We can all see that, in the light of denominationalism; but how does it look in the light of eternity—of the rescue of immortal souls from the power of Satan? Surely a missionary revival is needed! This is an old story; but it appears in deeper shadow when placed in such contrasts as has been done during these days.

The Chinese exclusion legislation received some attention. It is but another manifestation of the selfishness that cannot look beyond ourselves. It is interesting to know that in the United States such strong hostility to the Geary Act prevails as will prevent its execution, and will possibly secure its repeal. In Boston, there is an organization, headed by a son of Mr. Lloyd Garrison, the friend of the slaves, for the purpose of protecting the Chinese from any indignities that might arise out of this legislation, that is so unchristian in principle, and such a gross violation of treaty pledges. Of course, Dr. G. L. Mackay had some vigorous things to say about the treatment he received

when landing upon his native shore, and the baneful influence upon missionary enterprise in China of such laws. Dr. Gordon followed up his remarks with some interesting statements as to the faithfulness and liberality of Chinese converts, some of whom are returning to their own land as ambassadors for Christ. Whilst the average giving of American Christians is about fifty cents, he instanced a small Chinese congregation that gave about \$7 per member. They have the elements of splendid character—only need to be brought under proper conditions to produce a noble manhood—should they be prevented by a Christian nation from placing themselves under such favorable conditions? If that is done, it ought not to be credited to Christianity or Christ—rather to the enemy of man.

What about giving? Dr. Pierson gave an address, in which he took advanced ground on the use of money. He holds that Christians should not hoard wealth—that they should devote to the Lord's work all beyond the necessary expenditures of maintenance, and he practises what he preaches. Whether all would go so far as that or not, there can be no difference of opinion as to the need of more enlightened views as to the use of money. There was a large chart on exhibition over the platform, indicating the relative expenditures in the United States as to drink, tobacco, theatres, chewing-gum, ostrich feathers, kid gloves, etc. It may be doubted whether such charts are an unmixed good. They leave the impression that the advocates of missions would pare down to the quick all evil amenities, and return to the austerity of primitive life. But whilst that is not what is intended, yet it is true that, even in these things, that are commendable in themselves, there is room for adjustment in expenditure. Surely a Christian country that can expend \$25,000,000 in kid gloves and \$20,000,000 in ostrich feathers ought to give more than \$5,500,000 for home and foreign missions? In Toronto, a few days ago, some tickets were sold at \$25 each to hear Irving, and Patti took \$7,000 away from Toronto in one night. Yet these same people find times so hard that they cannot afford to contribute to the funds necessary to send the gospel of salvation to dying men! Surely, surely, there is something seriously and alarmingly wrong when such a condition of affairs can exist in a land of Christian churches. That same chart indicates that on drink there were expended \$900,-

000,000; in tobacco, \$600,000,000; and in theatres, \$350,000,000; and only \$5,500,000 in home and foreign missions. The uncomfortable sensation caused by these figures cannot be escaped by the thought that they apply to the United States—for they apply to Canada as well, in proportion to our numbers—nor by the thought that these figures only register the conduct of non-Christian people, who have no interest in missions. Would that it were so! the situation would be more hopeful. But it must be confessed that a very large part of it comes out of the pockets of the members of churches, who at least profess to be disciples of Christ and interested in these things. It is impossible to escape the conclusion that the god of this world is blinding the eyes of the vast majority, and that they do not see their duty, nor recognize their privilege. “For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.”

Now, what place was given at the convention to the doctrine of “The Premillennial Coming of our Lord”? There was one address by Dr. Gordon devoted exclusively to a discussion of that theme. But in almost all Dr. Gordon’s addresses it comes in, directly or indirectly. He is full of it, as he says himself. It is the dominating factor in his life. There were in these audiences three classes of hearers. One class who did not believe the doctrine to be scriptural, and, whilst they listened to a statement from Dr. Gordon, or other advocates, with more or less interest, their convictions remained undisturbed. Any man who cannot listen to Dr. Gordon with interest must be strangely built. The spirit and manner are so captivating that one man said he would rather listen to Dr. Gordon when he disagreed with him than to other men with whom he agreed. There was a second class in these meetings who accept the premillennial view as scriptural, but whose lives are not influenced by it. That is true of many Christian people whose lives are generally controlled by Gospel truth. In this doctrine, however, they have not got beyond the theoretical stage. It is not a factor in the motives that impel them to action. That is owing, in some cases, at least, to the belief on their part that although Christ will come, yet there are certain prophetic fulfilments that must precede that coming. Hence they cannot feel that He may come to-day, or before the end of their lives. A third class, and Dr. Gordon is amongst

that number, believe that the normal attitude of the Christian was intended to be that of watching, looking for His coming. That expectation, when a reality, has, and must have, a powerfully stimulating influence. Surely, whether we accept the view ourselves or not, we cannot fail to recognize its wonderfully elevating and consecrating effects on the lives of some men who might be named. Dr. Gordon gave some exceedingly apt illustrations of this influence. Illustrations will not prove a doctrine, but to those who already accept a doctrine illustrations send it home. Some of these illustrations were so effective as to almost amount to argument. Whatever the view entertained be, every eye shall see Him, and blessed are they that will be found ready.

The presence of Warszawiak gave the conversion of the Jews a greater degree of prominence than it would otherwise have had, but not greater than was designed by the committee and the subject deserves. The work of Warszawiak in New York, and of Rabinowitzsch in Bendrabia, prove that the Jews are accessible. There are some who regard the conversion of the Jews as hopeless until the time comes when they shall return to their own land. That is not correct. There are every week in New York hundreds of Jews unable to find entrance into a hall that will accommodate 1,000 persons. There are Jews coming a thousand miles to converse with Rabinowitzsch about the Messiah, and there are many conversions. The promise, "I will bless them that bless thee," has never been withdrawn. "To the Jew first" is a command to which the church would do well to take heed. The fact that to-day there are in the land of Palestine 80,000 Jews, whereas fifty years ago there were not 400, is an indication of approaching events of greatest moment to the world. Surely the world is ripening.

What, then, is the result to be? As was repeatedly stated, the convention originated in prayer, was pervaded by the spirit of prayer throughout, and is to be followed up by prayer. Can there be any misgivings as to the results of such effort? As has been stated, a remarkable harmony of feeling existed throughout; not one unpleasant circumstance has come under our notice. The audiences were not only large and enthusiastic, but were characterized by an unusual tenderness. Who could resist the pathos of the story of Warszawiak? Every eye was moist as he, with wonderful eloquence, related the agonies of an awakened

conscience that can find no atonement, and the overwhelming joy of the discovery that Jesus bore our sins in His own body on the tree. Whilst that was true especially in the addresses of Warszawiak, it was also evident throughout the whole convention that consciences were tender and susceptible; that the Holy Spirit was brooding over the multitudes, and opening their hearts to receive the truth. His Word shall not return to Him void. It shall accomplish that which He pleaseth, and shall prosper in that whereto He hath sent it. When the rains have descended we cannot trace them. They are absorbed by the rootlets, and ascend into the plant, and cause it to grow and bear fruit. So certainly will there be growth and fruit from the meetings of these four days.

A missionary who was present, and who had attended the Decennial Conference of 1893, in Bombay, said that the latter would not compare, in spiritual power, with our meetings here. It was said by one who was present at the great London convention of 1888 that the tide did not rise as high there as it did in Toronto. That being the case, it may, perhaps, be said without exaggeration—although it seems an extravagant thing to say—that the Toronto convention of February, 1894, was the best missionary convention ever yet held. If so, all the glory is due to Him who made it so.

Toronto.

R. P. MACKAY.

ANGEL OF PATIENCE! sent to calm
 Our feverish brow with cooling balm;
 To lay the storms of hope and fear,
 And reconcile life's smile and tear;
 The throbs of wounded pride to still,
 And make our own our Father's will.
 Oh, thou who mournest on thy way,
 With longings for the close of day;
 He walks with thee, that angel kind,
 And gently whispers, "Be resigned;
 Bear up, bear on, the end shall tell
 The dear Lord ordereth all things well."

—J. G. Whittier.

POST-GRADUATE SESSION.

ON the ninth of February there was completed, under the auspices of our Alumni Association, a short course of post-graduate study, which, in every particular, was a success beyond anything hoped for by its most sanguine promoters. It was an effort to meet a felt want on the part of many of our graduates; a retreat where special attention could be given and help obtained for the study of new problems, critical, theological, social, which are continually presenting themselves to the minister in his active work, as well as for a fuller and deeper understanding of the sacred scriptures, and the prosecution of such other studies as will the more fully prepare and furnish the mind and heart for the great work of preaching the unsearchable riches of Christ.

The attendance was large. There were at least one hundred and twenty ministers present, more or less regularly, and an average of eighty, exclusive of the regular students of the college. One very pleasing feature was the presence of a goodly number from other colleges, who entered heartily into the meetings, and took part in the discussions. This is indicative of the kindly feeling that exists among the graduates of the sister colleges of our church, and we believe that such conferences will do much to foster this spirit. It was delightful to see in this gathering not only many who had but recently left the college halls, but also men who have spent many years in the church's service—fathers in the church—ex-moderators of the General Assembly, intently listening to the lectures, and taking notes as eagerly and carefully as if they were to be examined upon the subject in hand. This was truly inspiring to the younger men, and a rebuke to those who would maintain that earnest study is not necessary to effective preaching and the best pastoral work. Men like these may become gray, and their faces bear the marks of time, but in mind and heart they never grow old, nor need their congregations complain of sermons that are dull.

The session began on the morning of Tuesday, January 30th, with a devotional meeting, at the close of which Principal Caven spoke a few words of welcome, and expressed the hope that the conference would prove to be of interest and profit to all.

The following is the course of study that was pursued :

"Introduction to the Life and Epistles of Paul," Rev. Principal Caven, D.D. (Five lectures.)

"Higher Criticism," Rev. Principal Caven, D.D. (Two lectures.)

"History of the Presbyterian Church in Canada," Rev. Professor Gregg, D.D. (Two lectures.)

"An Examination of Dr. DeWitt's *What is Inspiration?*" Rev. Professor MacLaren, D.D. (Three lectures.)

"The Historical Preparation for Christianity," Rev. Professor Thomson, M.A., B.D. (Three lectures.)

"Homiletics," Rev. J. J. A. Proudfoot, B.D. (Four lectures.)

"Jeremiah and His Prophecies," Rev. Professor Thomson, M.A., B.D. (Four lectures.)

"Wave Theory of Sound," President Loudon, M.A., of Toronto University. (One lecture.)

"Ancient Israel among the Nations," Professor McCurdy, M.A., Ph.D., of Toronto University. (One lecture.)

"The Function of Poetry : the function of poetry illustrated in the 'In Memoriam,' and the function of poetry illustrated in certain poems of Browning," Professor Alexander, M.A., Ph.D., of Toronto University. (Three lectures.)

"Socialism," Professor Hume, M.A., Ph.D., of Toronto University. (One lecture.)

"The Origin and Mutual Relations of the Synoptic Gospels," Rev. D. M. Ramsay, M.A., B.D. (Two lectures.)

"The Development of the Earthly Life of Jesus," Rev. Wm. Farquharson, M.A. (One lecture.)

The lectures were all of a high order. Several of the most difficult problems in the theological world of to-day were calmly, fairly, and ably discussed, and none could listen to them without realizing more than ever that it is well to "prove all things," and "hold fast that which is good."

In addition to the lectures indicated, about two hours were set apart each evening for free discussion. This was a most interesting part of the conference. The subject for a particular evening was announced the day previous, one or two were appointed to open the discussion, after which any one was free to offer criticisms or ask questions. Those who were not privileged to attend will have some idea of the interest taken when told that it

was with difficulty the meeting could be closed at the end of the two hours. Much assistance was rendered in these discussions by members of the faculty, some of whom were always present. Every forenoon one hour was given to devotional exercises. This was one of the most delightful and helpful features of the conference.

Among the many benefits to be derived from such a course as this may be mentioned the disarming of all fear of criticism, higher or lower; receiving from specialists a good outlook upon current religious thought; a stimulus to diligent and thorough study; a season of pleasant social intercourse with brethren, hence the increase of brotherly sympathy and interest; and what is most valuable of all, the quickening and deepening of spiritual life.

Towards the close an opportunity was given for an expression of opinion as to the desirability of holding a similar conference in the near future. Many spoke of the great pleasure and benefit they had derived from attendance on this course, and, on motion, it was unanimously and enthusiastically agreed to ask the Alumni Association at its next meeting to arrange, if possible, to have this repeated next year. In response to a hearty vote of thanks the professors of the college expressed themselves highly pleased, and the Principal said he hoped that this post-graduate course of study would become a permanent institution in the college.

In arranging for another year, it will be well to consider the advisability of confining the course to one week, and taking a narrower range of subjects, as it is very difficult for many of the ministers to leave home for two weeks in the winter season. It has been suggested that we combine one of the regular business meetings of the Alumni Association with this gathering, and thus save additional time and expense. It would be of great advantage to have the programme of study announced much earlier than what it was this year. A lectureship similar to the Yale or Baird lectures would add greatly to the interest and profit of a post-graduate session for study. A committee has had this matter under consideration for two years. We understand the great difficulty in the way is the want of funds. We are pleased to note that, in connection with the college conferences held in Queen's, a lectureship has been established through the liberality of one of her benefactors. If some wealthy friend of Knox would found in her such a lectureship, it would be a great service both of the college and to the church.

J. M.

THE RELATION BETWEEN NATURAL SCIENCE AND THE BIBLE.*

IT is easy in all things to do the work of destruction ; easy to pull down, but difficult to build. The constructive faculty in man has to be developed, and that by hard work. A madman, with a hatchet, can destroy in a short time the work of the most skilled mechanic, and then laugh at his supposed superiority. It has been truly remarked "that God alone can form and paint a flower, while any foolish child can pull it to pieces." The faculties required for establishing a truth are vastly different from those required to make light of it. All along the ages there has been a conflict between light and darkness ; a conflict between truth and error. Much, however, of the strife might have been avoided had the contesting parties better understood their positions. God reveals Himself to us in His Word, and in His works. "The heavens declare the glory of God ; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." These two volumes reveal to man all he knows about God. He who studies nature finds a vast field before him.

No less profound and extensive will he find the revealed Word. We cannot see God fully, as revealed in nature, unless He has been revealed to us in His Word ; and, on the other hand, much of what appears mysterious to us in His Word is made plain by studying nature. There is perfect harmony existing between them, and the more perfect our knowledge of the two, the easier seen.

Men in all ages have declared the Word to be wrong, when not in accord with their peculiar notions of the truth of science ; and, on the other hand, students of God's Word have been led to decry nature, simply because their interpretations of the Word conflicted with scientific discoveries.

Many students of nature fail to see God as revealed there, and attempt to work out some problem in geology or history

* Essay which won the John Fenwick prize.

in order to arrive at a conclusion at variance with the statements of scripture ; and when they have solved the problem to their own satisfaction, they foolishly assert that the book is wrong. Again and again has it been proven that the Word, when interpreted in the light of experience and divine wisdom, is not only in accord with the teachings of nature, but is itself the best revealer of its truths. All who have tried to destroy the Word by interpreting nature have failed, while all who have attempted to throw light upon the teaching of nature by the Word have been successful. Those who have attempted to prove the fallacy of the Word as a divine revelation by an interpretation of nature have succeeded in establishing the Word, and have shown the beautiful harmony existing between the two revelations. Indeed, the very oppositions of science are to be welcomed on this account ; they incite inquiry, and inquiry ends not only in showing the fallacy, perhaps folly, of the objection, but in adding confirmation (were confirmation necessary) to the declaration that "all scripture is given by inspiration of God."

Let us look at a few of the conflicts, and note the outcome of each.

A few years ago, many considered that they had established beyond the possibility of contradiction their theory of heterogenesis, or that it is not a law of nature that everything should produce after its kind. They worked their problem, and, according to their apperception of the facts, obtained their answer. They had found a fly and an insect, which, being narrowly watched, were pronounced to produce offspring different from themselves. Prof. Huxley applied himself to the problem, and discovered that the observations were by no means fully made, and the inference drawn defective. So the theorists, though positive, were shown to be wrong, and that by a renowned student of nature. It was found by one of their own school that the book was right that tells us how "God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so." We now turn to history. Historians have said the Bible cannot be true, because we find no place in Assyrian history for a king Belshazzar. However, in 1854, inscriptions were deciphered on some cylinders found on the supposed site of Ur of the Chaldees. In these inscriptions, the name of Belshazzar was discovered. The Word

was found to be true to discovery, and received extra confirmation by added light.

Again, scientific men thought that, from their knowledge of acoustics, the events alluded to in Deuteronomy xxvii. 12-14 and Joshua vii. 33-35 could not be true. "How," it was asked, "was it possible for the Levites or Joshua, standing on the slopes or tops of Mount Ebal and Ferizim, to be heard by those in the valley below, or on the opposite hill?" Yet by actual experiments the fallacy of the theorists was proved conclusively, and the truth of the Word established; and we have also the testimony of our much-esteemed Principal, who, from actual observation, tells us that a single voice may be heard by many thousands, shut in and conveyed up and down by the enclosing hills.

All would be harmony between science and the Bible were it not for the short-sightedness of man. The conflict in all cases is between the teaching of man in reference to science and his interpretation of the Word, rather than between the revelations of each.

We find the theories of the men of science at times at variance with the theories of theologians. We find the interpretations which men give of certain events in nature conflicting with the interpretations which men advance for certain passages in the Bible. But we should remember that, after all, whilst interpreters may disagree, yet the books may be in perfect accord. Whilst the views of scientists and of theologians may be as wide asunder as the poles, yet the handwriting of God in His Word may be in the most perfect accord with that in His works. The Bible has been found to be the great revealer of the truths of science, and the discoveries of science to be the great interpreter of the Bible. We do not mean to say that the Bible has for its object the imparting of scientific truth. It has a grander object than this—to make known to man his fallen state, and of the salvation provided. Man, on this account, is sometimes addressed in the language of appearance, and this is misinterpreted. As soon as these expressions are translated into modern scientific language, the seeming difference vanishes. The account given of the creation was thought to be at variance with science, but it has been shown that all is in beautiful harmony. The earth being without form and void, and enveloped in the darkness of

night ; that God made the firmament and divided the waters—these things are admitted to be literally true.

Long ago astronomers discovered that the stars were, as the Bible said, innumerable.

Men of science have recently learned that the mountains were once covered by the sea, and that many of the strata of the earth were formed by the action of the water by which it was submerged. But had they listened to the Bible, they would have heard the Psalmist sing (Psa. civ. 6) : " Thou coveredst the earth with the deep as with a garment : the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them."

When David, in Psa. xix., spake of the sun "going forth from the end of the heaven, and his circuit unto the ends of it," men laughed at the statement. But when it was discovered that the sun did move in a circuit, the Bible was found to be far in advance of the attainments of science.

When the Bible spake of the air as having weight (Job xxviii. 25), of the wind as having circuits (Eccles. i. 6, 7), that the centre of the earth was in a molten state (Job. xxviii. 5), man, in his ignorance, sneered ; but when scientific discovery proved the facts, the Bible was found to be a revealer of truths.

The Bible is ever eager to recognize God's presence and power everywhere, and to proclaim Him as the great First Cause ; and when scientific men enter, as it were, into the very presence of the Most High, while no doubt some reject, there are those who, in pursuing their studies, feel themselves treading

" Upon the world's great altar stairs,
That slope thro' darkness up to God,"

but find that, for the full conception of the universe, it is necessary to feel the presence, in nature, of the ever-bountiful Father ; therefore we conclude that physical science and the Bible are in harmony, when understood.

Remembering the fact that the Bible was written in the ages of ignorance of the sciences of to-day, this, in itself, is sufficient proof that a higher intelligence than that of man has presided over the composition of this wonderful book.

Amidst all the wondrous evidence of the supernatural origin

of the Bible, one is almost tempted to think it strange that so many reject and hate it. Men who can calmly debate every other question will fall into angry words when the authority of God's Word is mentioned to them. Why? Because it probes the wounds of sin and guilt in their souls. Because it reveals a sink of deep and vile depravity in the heart of man. Because it proclaims man a sinner, and in need of pardon. But, oh, the folly of hating and denying the truth! What can be gained by it? Is it not infinitely wiser to sit down and ask the question, earnestly and humbly, Is this book true? To sift the evidence of its divine origin, and, if convinced of its truth, to heed its warning voice by seeking God the Saviour while He may be found?

Knox College.

JAMES SKENE.

FOUR MOTTOES.

“Look up, and not down”—do you mind how the tree top
Rejoices in sunshine denied to its root?
And hear how the lark, gazing skyward, is flooding
All earth with its song, while the ground bird is mute?

“Look out, and not in!”—see the sap rushing outward
In leaf, bud, and blossom; all winter it lay
Imprisoned, while earth wore a white desolation;
Now nature is glad with the beauty of May.

“Look forward, not back!”—’Tis the chant of creation,
The chime of the seasons as onward they roll;
’Tis the pulse of the world, ’tis the hope of the ages—
The voice of the Lord in the depths of the soul!

“Lend a hand!”—like the sun, that turns night into morning,
The moon, that guides storm-driven sailors to land;
Ah, life were worth living, with this for its watchword—
“Look up, out, and forward, and each lend a hand!”

—*Caroline A. Mason.*

LITERATURE.

A NEW and revised edition of the Cambridge Companion to the Bible has been issued. In letter-press and paper, it is a great improvement on former editions. The name declares its character and purpose. When studying the Word of God, it should be within easy reach. It is fresh, up to date, and comprehensive, the various parts being by distinguished scholars, who have written extensively on different portions of the Word.

"BE PERFECT" is the title of a little work by Rev. Andrew Murray, which, divided into thirty-one parts, furnishes meditation for a month. Perhaps there is no adjective which, regarded in theory as incapable of comparison, and as expressing an idea of a most rigid character, is in practice employed with more varying shades of meaning than the word "perfect." This is especially the case in the Bible use of the word. Mr. Murray has, consequently, adopted a wise plan when he proposes "to find from the context what is the impression the word was meant to convey." His aim is not to expound or vindicate any theory of perfection, but to examine for practical purposes the principal passages in which the word "perfect" is found. A deep spiritual tone pervades the whole book. He is intensely practical, and urges and presses the truth in upon the mind in such a manner that there is no escaping from it.

OUR NEW HYMNAL. *By Philip Phillips, Mus. Doc., and Philip Phillips, Jr. New York and Toronto: Funk & Wagnalls Co. Pp. 369. \$1.00.*

In the musical world Philip Phillips has for many years occupied a most prominent place. He has devoted his talents to sacred song, and has greatly helped to enrich it.

In this collection of 530 hymns, the old, familiar hymns which have so deeply rooted themselves in the affections of God's people that they will never die are here given a place. To these, many others which promise well, but are yet to be tested by experience, are added. The music is simple and sweet, and well adapted for congregational singing, being, in large part, the tunes through which the gospel has been sung for years.

It is most fitting that the two great hymn-writers, Charles Wesley and Isaac Watts, should stand side by side on the first page, and sing together their hymns of adoration, to the same tune.

Twenty scripture readings are included, and there are six song services.

The compilers and editors have endeavored to render the selection of the appropriate hymn or tune, or the finding of the one desired, as easy as possible. The table of contents is according to subjects. One index gives the first line of the hymn; another, all the tunes alphabetically arranged; and there is, in addition, a concordance of the most suggestive words in all the hymns, with the lines in which they occur.

The words and the music are neatly printed on good paper, the binding is substantial, and the whole volume may, without hesitation, be pronounced handsome.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. *General Editor, J. J. S. Perowne, D.D. Cambridge: At the University Press. Toronto: Methodist Book Room.*

The authors of this series, which has gained an assured place among commentaries on the Bible, are among those who, fearlessly, but reverently, are examining anew the foundation of our belief in the Bible as the Word of God, are making the search-light of modern criticism to fall upon the sacred page, and are being blessed of God to the bringing forth of many precious nuggets of truth which have hitherto lain concealed in the deep, rich mine.

It is not to be expected that the volumes will prove to be of equal merit. Some of them have taken their place in the very front rank of commentaries; and of the series as a whole it can be said that whilst bearing a most unpretentious name, and presenting a very humble appearance, for purely critical purposes and suggestiveness they outrank many much larger works.

One of the most valuable parts of each volume is the historical and critical introduction, dealing with the topics belonging thereto at considerable length, and in a manner which manifests patient research and much thought, and greatly helps to the proper understanding of the text.

The critical and explanatory notes on the text are scholarly, carefully prepared, pithy, and to the point.

THE PASTOR IN THE SICK ROOM. *By J. D. Wells, D.D. Philadelphia: Presbyterian Board of Publication. Toronto: N. T. Wilson. Pp. 128. \$0.50*

This book is made up of three lectures delivered to the students of Princeton Theological Seminary by one who, fifty years before, as a student of the institution, sat at the feet of Dr. A. Alexander, Dr. Samuel Miller, Dr. Charles Hodge, and Dr. J. A. Alexander.

There is no more important subject than the one with which these lectures deal. It is in the sick room that the pastor's common sense,

sympathy, and consecration are most demanded and subjected to the severest tests. It is here he learns how to preach and what to teach. Here the last opportunity—and in some cases the first as well—of winning some soul for Christ presents itself. And it is when a shadow is resting upon the home, and hearts are anxious and sad, that many careless families are reached.

Many things combine to constitute the efficient pastor in the sick room. Experience will intensify and educate these; and much may be learned from those who have had a long experience in the work. Hence the value of this book.

In the first chapter he advances arguments to prove that "a sick bed is a most unfavorable place for laying hold on eternal life." The invitations and promises of the Bible are addressed mainly to persons supposed to be in health. The revealed plan for saving the lost supposes them, for the most part, gathered in places where the word of salvation is publicly heralded. Persons to whom the gospel comes with saving power are supposed to be in circumstances favorable to active and grateful service to their new Master. It is an historical fact that the family of God on earth has its chief increase from those who are strong and in health. The gospel is the good news of salvation by faith in Jesus Christ, but it is also a collection of precious truths to be learned, believed, and lived. The character of sicknesses and hurts greatly varies; in some of these the nerves of sensation are tortured; other diseases depress, producing at times melancholy; some excite and exhilarate, the wildest delirium often resulting. Some persons are unwilling to have a word spoken to them on the subject of religion, or prayer offered in their presence, because in such services there is a suggestion that they may not recover. Medicines have well-known effects on persons who are sick; the effects vary from the extreme of insensibility and unconsciousness to that of intense activity of body and vagaries of mind. Of those who profess to have found Christ on a sick bed and afterward recover, not one in a hundred—hardly more than one in a thousand—consents to be numbered among the confessors of Christ. These nine arguments he explains and illustrates, and they are certainly worthy of careful consideration, some of them being irrefutable.

He then proceeds to correct the unwarrantable conclusion often drawn from the ninth argument he has presented—"that because those who profess conversion on beds of sickness and recover are, in most cases, mistaken in their hopes and professions, therefore those who make the like profession and die find themselves without God, and without hope in the world." This he does by distinguishing, as is expressed in the title of this lecture, between the sick bed and the deathbed.

The lecture concludes with quotations from the triumphant utterances with which many saints of God closed their earthly pilgrimage.

The second lecture has as its theme salvation possible, and in many cases probable, on the deathbed. Here, again, he gives reasons for his contention, and urges that it is wrong to relax effort while life lasts, as he "firmly and gladly believes that many sinners are called and justified and saved on beds of death."

The third lecture deals with the wrong treatment of the sick and dying; the right treatment of the same; and the uses that may be made of their experience. In this lecture he deals with the foolish and positively sinful restrictions imposed upon pastors by the friends of the sick and dying, or by the physician in attendance. That this is a most delicate and important part of this subject, every pastor will at once admit.

The author is evidently a man of deep piety and tender sympathy. These, educated and developed by an experience of fifty years, eminently qualify and entitle him to speak and be heard on this subject, and these lectures will be very helpful to those especially who are but entering on the duties of pastor.

NONE LIKE IT—A PLEA FOR THE OLD SWORD. *By Dr. Joseph Parker.*
New York and Chicago: Fleming H. Revell Co. Toronto: Williard
Tract Depository. Pp. 271. \$1.25

No one requires to read many pages in the author's People's Bible to discover his great reverence for and abiding confidence in the Bible. To him it is the Word of God. He hardly so much as sees the human names; "they are the names of clerks, scribes, secretaries, or amanuenses, and he is interested in them only in a very secondary and remote way."

The main purpose of this volume is to present a plea for the Word in opposition to the attacks of a certain class of critics.

He is in favor of scholarship. "The Christian church should welcome all the light and aid of the best scholarship in the elucidation of the Bible. There is no orthodoxy so despicable as that which sneers at scholarship." But, at times, he can scarcely find words sufficiently strong to express his detestation of those who, it may be unconsciously, but none the less really, are undermining the faith of many. He does not belong to the class who, mistaken in their conception of the term higher criticism, regard its very mention as the signal for attack. He recognizes criticism *and* criticism. "There are ministers," says he, "who honestly avail themselves of certain results of the higher criticism in a spirit of reserve utterly destitute of blatancy and defiance." On the other hand, he does not spare those who boast of the destruction they have wrought, and sneer at conservative orthodoxy. He regards with pity those who imagine all the learning is on one side, and all the ignorance on the other. And he most indignantly denounces those who are perfectly regardless of

the disastrous results which must flow from a foolish trifling with the most sacred of all books, and with the faith of many Christians. One higher critic, he says, read in the pulpit a portion of scripture, and concluded thus, "Of course, you know it is not true, but it will serve to illustrate my subject." Another announced a course of week-evening addresses upon "Things in the Bible that are not true." Dr. Parker adds, "Such men are in their wrong places in pulpits that are even nominally evangelical."

He is opposed to the "dissection" of the Bible, on the ground that the Bible is infinitely more than a piece of literature, and just as it becomes more it passes out of the region of dissection, even as we can dissect the body, but cannot dissect the life. Nor does the "experience" method meet with his approval, as experience is so indefinite and variable.

Speaking of the attitude of Popery to the Bible, he asks, "Does not Protestantism pass the Bible to the people through a kind of popery of its own? Even Baur or Colenso may, contrary to his own wishes, be almost unconsciously elevated into a literary deity, under whose approving nod alone we can read the Bible with any edification. It is no secret that when Baur rejected the Epistle to the Philippians as un-Pauline Christian Europe became partially paralyzed, and that when Hilgenfeld pronounced it Pauline Christian Europe resumed its prayers. Have we to wait a communication from Tübingen, or a telegram from Oxford, before we can read the Bible? The Bible is not the Bible to me because Herr Baur countersigns it, but because it reveals, as no other book has yet revealed, the almightiness and the all-love of the eternal God." The point is well taken, and the words of warning spoken are most timely in these days, when even ripe Christians, in the very face of the evidence which they possess in their own experience, having done the works and proved the doctrines true, are suffering doubts to enter and rob them of their peace, and the Bible of its glory, because some scholar has spoken doubtingly, disparagingly, or sneeringly of some part of scripture.

The answer which he gives, in closing the volume, to the question, "Ought not scholars to be encouraged to prosecute their critical studies?" is one to which many will willingly subscribe their names. "Certainly; and they ought to be encouraged to refrain from publication until they have something better to offer than 'merely a series of tentative suggestions.' It might be useful for them to issue a one-sentence report to the effect that they were steadily at work, and that, until they had definite conclusions to announce, the church would do well to keep on reading the Bible. I believe the church will do this, whatever bulletins may be issued from the mines of criticism."

He wields a keen blade, which discovers and pierces the vital parts in many theories. He is a master of sarcasm, and makes frequent and

telling use of it. Take these as samples: "So also with texts, separate verses, and special commandments which are supposed to present such stumbling-blocks to that sensitive creature, that highly wrought and delicately constructed machine, the infidel. Some teachers are painfully careful of his feelings. He is most sensitive. When he hears that God visits the iniquities of the fathers upon their children unto the third and fourth generation, he faints. When he is told that the Canaanites and other persons in whose feelings and sufferings he is deeply interested were driven out of the land with great slaughter and loss, he is overpowered. When he comes to passages which seem to direct that the heads of little ones are to be dashed against the stones, he simply lays down the Bible in horror and becomes a larger infidel than ever. Yet, after all, and speaking with trembling deference, even an infidel may occasionally be wrong." In another place, speaking of those who regard the Bible not as *being*, but as *containing* the Word of God, he says, "The view must not be regarded as original. It must not be supposed that some man discovered it yesterday. It is a view for which other men have suffered. Young men are now gaining applause for saying that for which older men suffered social and professional martyrdom. The least such young men can do is to acknowledge the wisdom and courage of their forerunners. In discrediting the value of second-hand learning, we should take great pains to escape the humiliation of second-hand originality." Again, speaking of critics, he says, "Less and less as life advances am I disposed to wrangle with anti-Christian or infidel critics, even though they come from a foreign country and overbear us with rugged names. I am not afraid of them. They come and go like epidemics." Here is the way in which he describes the man who delights in the use of big words in the pulpit: "He always seemed to be preaching out of a cloud into a cloud, and to be writhing with intellectual and verbal pain. I have avoided the portentous creature, and have sincerely wished that he would at once take a final year in Germany."

In the chapter addressed "*ad clerum*," you see the author at his best. He speaks as an elder brother to his fellow-ministers, directing them to the Bible for counsel, comfort, sympathy, strength, etc. The rules which he says he laid down for his own guidance, spiritually and pastorally, might, with great profit, be adopted by all.

THE EARLIEST LIFE OF CHRIST, *being the Diatessaron of Tatian, literally translated from the Arabic Version.* By Rev. J. Hamlyn Hill, B.D. Edinburgh: T. & T. Clark. Toronto: Willard Tract Depository. Pp. 379. \$3.50

Tatian was a native of Assyria, born, probably, about A.D. 110. He was a pupil of Justin Martyr, in Rome, and became one of the most pro-

minent Christian writers of the second century. Repairing to Syria after the death of Justin, he adopted many of the heretical doctrines of the gnostics, and became one of their leaders.

In his Ecclesiastical History, Eusebius says: "Tatian, their former leader, composed a sort of connection and compilation, I know not how, of the gospels, and called it the Diatessaron. This is current with some persons even to the present day." The work thus referred to by this church historian was that of which a translation into English is here given.

As is known, and as the name indicates (although this has been questioned), the aim of the author was to produce a life of Christ by combining the gospels in one consecutive narrative. His work has not escaped criticism. Some rejected it because of the gnostic belief which he held at a later period of his life. Theodoret sought to banish it from the churches of Syria because of its omissions, its insertions of harmonistic comments, and its inaccuracies of translation. Tregelles says that "this work led to a confusion and intermingling on the part of transcribers of the words and expressions of one gospel with that which was found in another, and thus had more effect, apparently, on the text of the gospels in use throughout the church than all the designed falsifications of Marcion and every scion of the gnostic blood."

Notwithstanding this opposition and adverse criticism Tatian's work is, beyond question, of great interest as being the earliest life of Christ, and the first attempt made to weave the four gospels into one, a work in which he has had many followers. It is important because of its bearing on many of the present-day controversies, and its evidential value in settling the time when the gospels were written. There are those who, anxious to get rid of the supernatural, assert that "the miracles of healing ascribed to Christ were a later invention, never heard of in the first century, and even unknown in the time of Justin, but created in the latter part of the second century in order to assist in the deification of the Saviour." Tatian's Diatessaron is, beyond doubt, a harmony of our four gospels, and of no others. They must, therefore, have been in existence and collected before the middle of the second century. It also furnishes strong presumptive proof that the "memoirs of the apostles" so frequently referred to by Justin were, in reality, our four gospels.

In the introduction the translator gives the history of the Diatessaron, so far as it can be learned, it was originally written in Syriac, and was translated into Arabic early in the eleventh century by Abdulla Ben-Attib. There are two Arabic copies of the work in existence. One of these is MS. XIV. in the Vatican Library; the other is in the Borgian Museum.

This was the work which Ciasca selected as the most suitable one to be published in honor of the jubilee of the priesthood of Pope Leo XIII.

It was accordingly published at Rome, A.D. 1888, in the original Arabic, accompanied by a Latin translation.

In the Syrian Homilies, which were composed by Alphraates, the Persian sage, between A.D. 337 and 345, there are numerous and extensive quotations from the Diatessaron, which was almost exclusively used in Syria in his day. These quotations are valuable as being the only portions of the Diatessaron of any considerable length that have come down to us in the original tongue.

Ephraem, the deacon of Edessa, and the most famous of the native Syrian fathers (died A.D. 373), wrote a commentary upon the Diatessaron. From the passages quoted and commented on, Zahn attempted to reconstruct the Diatessaron, publishing the results in A.D. 1881. During the past few years the work has been attracting considerable attention. The translator has a very high opinion of its intrinsic worth. "It not only brings into juxtaposition the different accounts of the same transaction, but with great elaboration weaves them into one single narrative containing not only the outline, but every little detail to be found in any one account." Speaking of the internal harmonization, he says: "The Diatessaron leaves little to be desired. It has been carried out in the fullest detail, and the greatest care has been taken not to omit the slightest comment of any one evangelist, unless it was substantially preserved in the words of another." How far the work itself justifies this high commendation can be determined by each one for himself.

Everything possible has been done to make it of value to the English reader. The text is beautifully printed. In the margin to the left of the text, the chapters and verses are given; and in the margin to the right, the gospel chapter and verse from which the passage has been taken are indicated.

There are eleven appendices. The first is a comparative table of contents. The Diatessaron divided into sections is given in the first column; in the second the gospel or gospels from which derived; next, the order in the Diatessaron as obtained from other sources, viz., Zahn's Reconstruction, Ephraem's Commentary and Codex Fuldensis; and, lastly, the order of the modern harmonists, Greswell, Stroud, and Tischendorf.

The second appendix is an analysis of the gospels, showing what passages are in the Diatessaron now, and where; and what passages are omitted, and whether they represent duplicate matter, the substance of which is not omitted, but supplied from another gospel. Nothing more could be done to facilitate comparison with the gospels.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. *New York and Toronto: Funk & Wagnalls Co.*

The history of lexicography is an exceedingly interesting study. It begins, so far as our knowledge extends, in the far East with the series of clay tablets covered with cuneiform inscriptions found in the ruins of a palace of Nineveh. The oldest extant Greek dictionary is by Appolonius of Alexandria; and the earliest English dictionary was Dr. John Bullokar's, entitled "The English Exposition," giving an explanation of 5,080 of the "hardest words." From this it is evident that the scope of the earliest English dictionaries was a very limited one, falling far short of the conception which prevails to-day as to what a dictionary should be. These are interesting as the beginnings of the many and colossal dictionaries which are now in existence.

The work of preparing a dictionary is no sinecure. It is, in one sense, an evolution; but an evolution which has been directed and controlled at every point. There is an abundance of material which has accumulated, been wrought over and systematized, with which to begin, and to which to add. But so rapidly has the language grown, in keeping pace with this wonderful age of activity, progress, invention, and discovery, that any dictionary a few years old and unrevised is behind the times. Johnson prepared his dictionary in eight years; no man, however cyclopædic his mind, would to-day attempt the herculean task of gathering together all the words to be defined in an English dictionary. Webster devoted thirty-six years to the preparation of his dictionary; at the present day the earlier pages would have become so musty with age that no one would care to turn them over. In fact, although it is only sixty-six years since the first edition of his dictionary appeared, it has been revised at least five times.

In these days many minds must be at work searching literature, ancient and modern, with a view to collect all words, and, from their use, determine their meanings; and all this must be accomplished in a brief space of time; otherwise a part of the dictionary will be old before it is issued. The publishers of the Standard Dictionary have in this respect, as well as in many others, shown themselves alive to the requirements of the age, and the demands of the searcher after truth, in their employment of so many office editors, specialists, and readers, and in having so expeditiously carried through to completion a work which gives evidence on every page of labor, skill, care, and patience.

Again, it is an easy matter to say what a dictionary should be; that "it should be a complete record and picture of the language"; that "it must contain all words ever in any way belonging to it, in writing or in speech, or it will not be a complete record, and will not satisfy those who consult it"; that "words obsolete and newly coined, barbarous, vulgar, and affected,

temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place—the only question being as to the evidence for their existence—not, indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out.” There are times when we would like to have at our command a dictionary answering this description; but when the aim is to produce a dictionary adapted for daily use in the office, study, school, and home, a selection of the words whose meaning, derivation, and pronunciation will be most frequently sought must be made. To this end rules for inclusion and exclusion must be laid down; some standard must be established; every word must be carefully scrutinized in order to determine its right to be admitted. There is no use of placing in such a dictionary, whose one great aim is practical utility, words which have sprung from the mere caprice of individuals, and are certain to have but an ephemeral existence. It would be equally useless to search the rocks, caves, and graves of a day long gone by for fossilized remains. The rules which have been laid down by the large staff for their guidance will commend themselves to many, if not to all. They have also done well to include provincialisms, and words which are rapidly emerging from the department of slang, and coming to be recognized as good and expressive English words.

In the arrangement of the parts under words, either of two methods may be adopted. There is what may be called the historical method, which begins with the derivation of the word, then gives its primary and ancient meaning, and, last of all, the meaning which it has come to bear; thus practically writing an outline history of the word. The other method reverses this arrangement, placing the present-day meaning in the very foreground; secondary, ancient, and primary meanings next, and derivation last of all. That the former is the more scientifically correct cannot be questioned, and should be the more popular in this age, which is so full of the historic spirit; at the same time, it is just as true that the latter possesses manifest advantages, and is the more practical in serving the purpose with which a dictionary is most frequently consulted. This latter is the method adopted in the Standard Dictionary. We go to trees most frequently to pluck the fruit which hangs upon the branches, or to rest under their protecting foliage; occasionally, we are interested in determining the growth by the annulation, and in tracing the roots down to the most minute rootlet.

In detail, the order followed is this: First, the orthography is given. Here, some reforms are inaugurated; “in all words fully Anglicized *e* is preferred to the diphthongs *æ* and *æ*.” In accordance with the recommendation of the American Philological Association and the Philological Society of England, that the principles of spelling reform be immediately applied

to about 3,500 words, these words are in the dictionary spelled phonetically; and such spelling of many other words is expressed by the use of a parenthesis.

Next comes the pronunciation, to indicate which the scientific alphabet prepared by the American Philological Association, and adopted and recommended by the American Reform Association, is made use of. A little study will completely master this alphabet, which furnishes a ready and precise method of representing the pronunciation of words. The pronunciations preferred by other lexicographers are also given, and the order of their preferences is shown by means of numerals.

Then follow the usual grammatical points, special care being taken to give the exceptions to the general rules.

A word in parentheses gives the standing of the word, as (archaic,) (obsolete,) (slang). In other cases an abbreviation shows the department to which the word belongs, as Med., Chem., Anat.

The present-day meaning of the word is then given, not by means of a list of words more or less closely related, but by means of a definition. Secondary meanings and meanings which the word has borne at different periods in the history of the language follow. There are numerous quotations from books, ancient and modern, each of which can be readily verified, as chapter and page, edition and name of publisher, are given.

The derivation of the word is, by means of abbreviations and symbols, and the elimination of all save the real sources, made to occupy but small space.

A list of synonyms is appended, with the exact shade of meaning expressed by each.

Three features are worthy of special mention in this connection as being exceedingly valuable: the lists of compounds, and of phrases, and the examples showing the proper preposition to employ in connection with the word under consideration.

The compounding of words has, until recently, received very little attention. Mr. Teall, who has given much study to this subject, and whose work, *English Compound Words and Phrases*, was reviewed in THE MONTHLY, has greatly helped to render this part uniform and correct.

The pictorial illustrations are all good, and some are simply exquisite. Among the latter we would mention decorations of honor; examples of remarkable ancient coins, such as the shekel of Jerusalem, and the widow's mite; and gems and precious stones, the most noteworthy being the twelve precious stones in the breastplate of the Jewish high priest. There is a full-page illustration of each of the following: representative types of leading breeds of cattle, of dogs, of fowls, and of horses. Examples of architecture and a chart of geological history are given. That all these

illustrations are so good we are not at all surprised when we learn that the publishers were able to enlist in their service for this work such celebrated artists and capable persons as Rosa Bonheur and Tiffany & Co.

The letter-press is clear and distinct, although the type is, in general, small ; the paper is good ; and the binding is simply superb.

So carefully has every atom of space been utilized, and so persistently has economy been practised and rendered possible by means of signs and abbreviations of various kinds, that, whilst the work is a large one, the amount of information contained in connection with the unprecedentedly large number of words is so great, as we contemplate it *multum in parvo* is the phrase that suggests itself as the most appropriate and expressive.

After a careful examination and comparison, our verdict is that the most recent and complete dictionaries will find in the Standard a most worthy rival, which will fully share with them the honors and tokens of appreciation, and pluck many a leaf from their wreaths.

How happy is he born and taught
 That serveth not another's will ;
 Whose armor is his honest thought,
 And simple truth his utmost skill ;

Whose passions not his masters are,
 Whose soul is still prepared for death,
 Not tied unto the world with care
 Of public fame, or private breath ;

Who envies none that chance doth praise
 Or vice ; who never understood
 How deepest wounds are given by praise ;
 Nor rules of state, but rules of good !

OUR COLLEGE.

MR. MOTT, the travelling secretary of college Y.M.C. Associations, addressed a mass meeting of the students on Jan. 29th.

MR. LOW, Queen's representative to our conversat, gave us a splendid little speech in the dining hall, conveying the greetings of Queen's to Knox.

THE sum of \$29.45 has been subscribed by the students and given to the Toronto Relief Society, to aid in relieving some of the distress at present existing in the city.

THE graduating class has organized itself into a class society, with J. A. Mustard, B.A., for president, and T. A. Watson, B.A., for secretary. The class picture is being taken by J. Fraser Bryce.

AT the regular meeting of the Literary Society, James Skene ('95) was declared the winner of the John Fenwick prize. The subject of the essay was "The Relation between Natural Science and the Bible."

OUR representatives at the Montreal debate, Messrs. Cooper, B.A., and Wilson, B.A., enjoyed their visit east very much, being royally treated by the Montreal students. They took in the Quebec carnival before returning.

THE committees of the two societies are exercised over getting their photographs taken. The Missionary Committee goes to Dixon, while the Literary Committee trusts itself to Parks. Academics are worn by the members of both.

WE have been favored with a visit from the Rev. J. G. Mackechnie, B.A. ('93), minister of Carssdale, Assa. His visit east was occasioned by the critical illness of his father. He has returned to his western parish, where he is enjoying his work.

IT looked like old times to see, during the Alumni retreat, so many old friends around the halls—McIntosh and Wilson, Johnston and Thomas, and others, all lifelike and seemingly happy. We hope their visit was as pleasing to themselves as it was to us.

AT the conference on the 17th February, we had with us Mr. Spencer Walton and the Rev. Dr. Gordon, Boston. Mr. Walton gave a short account of his work in South Africa, and Dr. Gordon delivered an impressive and practical address to the students.

THE REV. GEO. CRAW ('59), formerly minister of Hillsdale, and father of George and Alex. Craw, our fellow-students, died on Jan. 17th, after a protracted illness. J. Burnett, B.A. ('95), has also been called upon to mourn the loss of a parent, his mother having died, after a lingering illness. The students extend their sympathy to those bereaved.

ST. VALENTINE'S DAY was worthily observed by our late editor, the Rev. R. W. Ross, M.A. ('93), Glencoe, for on that day he and Miss Esther Burns were made one. We congratulate Mr. Ross on his happiness, and heartily wish the young couple long life and happiness in their new relations, and all success in their labors.

At the regular meeting of the Missionary Society favorable reports were received from six fields. Messrs. J. A. Dow, B.A. ('96), and R. A. Mitchell, B.A. ('95), were appointed to represent the society at the missionary conference to be held in Detroit. To this convention the Mission Band sends J. McNicol, B.A. ('95), and J. A. Slimmons ('96) as its representatives.

OUR annual conversazione is now a thing of history, and we can look back on it as having been a success. All the arrangements were well made, and there was not a single hitch to mar the evening's enjoyment. It formed a fitting close to the post-graduate course, though the graduates seemed to take but little interest in it. The weather was unfortunate; in spite of it, however, about seven hundred braved the night to spend a social evening in Knox, some of them coming from outside points. Convocation Hall was decorated with flags of all nations, kindly lent by the Rev. T. Fenwick, Woodbridge, the college halls were decorated with bunting, the Union Jack predominating, although the stars and stripes and other flags put in an appearance here and there, and the upper halls and libraries were finely carpeted, the whole being lit with five electric arc lights put in for the occasion. When the halls were filled with the grace and chivalry of the city, it was truly a brilliant scene that presented itself to the onlooker. A reception committee had it upon them to attend to the comfort of the guests, and evidently they attended to their duties, for one could not see a single person looking lonely and deserted; all seemed to be enjoying themselves. The libraries and board rooms were used as sitting rooms for the evening, and were very comfortable; the library, with its cosy and secluded nooks, especially lending itself to the enjoyment of a quiet time by a small party. Two programmes, consisting of vocal and instrumental music and readings, were rendered in Convocation Hall, the first beginning at 8.15. The artistes were Miss Miller, A.T.C.M., Mr. Gorrie, the Toronto Ladies' Instrumental Quartette Club, Miss Evans, elocutionist, and the Glee Club. The number of encores demanded testified to the excellence of these programmes. Refreshments were served by Webb in the dining hall. Marcicano's orchestra discoursed sweet music during the evening. At eleven o'clock a promenade concert began. The long hall was admirably fitted for this part of the programme, which was one of the most appreciated events of the evening. About one o'clock our guests departed, expressing their enjoyment of the conversat, and the college sank back into its old ways. Among the guests present were delegates from all the Toronto colleges, and from Queen's.

OTHER COLLEGES.

TEXAS papers say that college graduates make first-class sheep herders after they have learned the business.

THE Bellahouston trustees have given £10,000 to Glasgow University for a class-room and laboratory for the chair of civil engineering, on condition that a like sum be got from other sources. They also give £5,000 for a similar purpose in connection with the chair of botany.

THE *Church Times* displays its notoriously sweet reasonableness in this description: "A body of Separatists, of recent growth, have taken upon themselves the pretentious title of 'The Presbyterian Church of England.'" "The reporters of the Dissenting press inform us that the debates in the 'Synod' upon a matter with which an alien sect had no right to interfere 'gave rise to considerable feeling.'"

REV. DR. MARSHALL LANG, in the first of the lectures on pastoral theology he is delivering in Glasgow University, said that clinical instruction of some kind was undoubtedly a desideratum, and he could wish that a part of a comprehensive scheme might be some college or settlement for the residence of students under an earnest head, who might be the professor of pastoral theology, with spiritual rule and discipline, instruction and training. The tone of the mind, the inner springs and principles of the service, were not sufficiently taken into account in their plans of training.

REV. DR. MACMILLAN, in his second Cunningham lecture, stated that in Pithon, one of the store cities of the great builder of Egypt, Rameses II., the lowest tiers of brick in the walls are the best, being made with straw, whilst the highest are the worst, being in a crumbling state for want of straw or other binding—a confirmation of the Bible narrative. Further, on one of the few monuments preserving the memory of Menaphtah, and enabling us to identify him with the Pharaoh that was compelled to free the Israelites, it is recorded that in the later years of his reign he was troubled by a pretender to his throne, showing that he had no legitimate heir; while another monument states that he lost his only son by a very sudden and melancholy death, the nature of which is not explained—a reference, doubtless, to the death of the firstborn of men and cattle in Egypt. Dealing with the story of Joseph, the lecturer said that such was the remarkable verisimilitude of its details, with no comments or explanations of the peculiar Egyptian traits, there was but one period in which it could have been written—that of Moses. The Israelites borrowed from the Egyptians some of the ritual of the tabernacle, but contrast, rather than similitude, marked the two religions.

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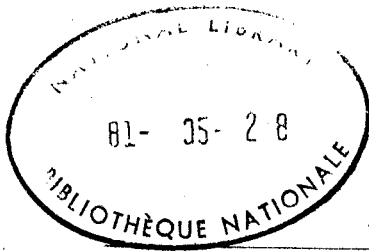
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