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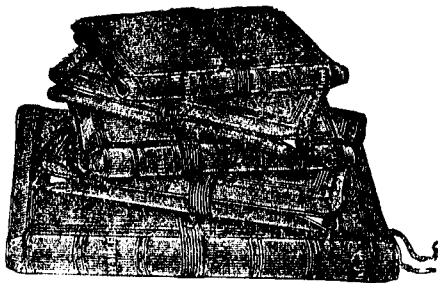
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THE FAMILIES OF THE CHURCH.

NO man liveth to himself; we are so placed together in life that all mutually affect each other. If we fall others are pulled down with us, and if we rise we help to lift up those with whom we are associated. More especially is this the case in the family, where the head of the home can do so much either to make or mar it; the sins of the fathers being visited on their children to the third and fourth generation, while their faith follows thousands of them that love God and keep His commandments. The sin and neglect of the parents carry the children away from God, and forfeit their standing and privileges before Him; while the faith of the parents brings the children near to God.

I. THE REPRESENTATIVE PRINCIPLE.

This is one of the commonplaces in theology. God has, in His all-wise and merciful arrangements, made the standing of the child in civil, social and sacred things to depend upon that of the parent. Every covenant which God has made with man has included the *chilā* with the parent, and it has been the divine purpose to deal with the *family* rather than with individuals; e.g., in the *Covenant of Works* with Adam, when life was promised on condition of obedience, Adam represented his posterity. "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression."

So also in the *Covenant of Grace* through a Redeemer, Christ represented His people, and acted for them; and the same principle of representation runs through every subsequent renewal and unfolding of that covenant. In the covenant of protection made with Noah, his *posterity* are included, "And God spake unto Noah and his sons saying, And I, behold I establish my covenant with you, and with *your seed after you*," etc., Gen. ix. 9-17. Of this covenant the bow in the cloud was the sign and seal to him and his posterity that God would never again destroy the earth with a flood. It is the same principle of parents representing their children that is contained in the Covenant of Grace made with Abraham, "And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to *thy seed after thee*." Gen. xvii. 7. And in the renewal of the same covenant with Israel through Moses, even the little children are included; it is still the same principle of "*you and your seed*." "Ye stand this day, all of you, before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, *your little ones*, your wives, and the stranger that is in thy camp, from the hewer of wood unto the drawer of water, that thou shouldst enter into the covenant with the Lord thy God, and into the oath which the Lord thy God maketh with thee this day, that He may establish thee to-day for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." Deut. xxix. 10-13. And in the opening sermon of the New Testament dispensation, when the Church was *remodelled*, not *instituted*, the same gracious principle is proclaimed. "The promise is to *to you and to your children*." Acts ii. 39. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Matt. xix. 14. While on the ground of this established principle and permanent relationship the solemn injunction of the Master to His Church is, "*Feed my lambs*."

II. PARENTS AND CHILDREN.

The former represent and include the latter. In the Old Testament the terms were, "*you and your seed*"; and in the New Testament, which is the same Church visited, comforted and purified, the terms are, "*you and your children*." And this principle is

the key-note of the Bible on this subject. In all His gracious dealings God has included children and brought them along with their parents within the scope of His promise. When His people of old stood before the mount to enter into covenant with Him their *little ones* were there also to be included, and to enjoy the privileges with their parents. When God gave laws to His people, they were in the most solemn manner commanded to teach them diligently to their children. When the new dispensation was introduced and the Church took its New Testament form, the same principle is announced: "Of such is the kingdom of heaven;" the same great truth is declared: it is still "*you and your children.*" When the head of a home was circumcised on a profession of faith and received among the professed people of God, their children were received at the same time and counted members. So when parents were baptized their *households* were baptized with them, in every instance where children were known to exist. And wherever gospel duties are enjoined, and the worship of the true God enforced, children are always included. They are always spoken of, and spoken to, as belonging to the Church, and as far as outward relationship and visible membership are concerned, as being Christians. Paul addresses his letter to the *saints* which are at Ephesus, and among those saints he includes children. "Children obey your parents in the Lord: for this is right. Honour thy father and mother; that it may be well with the thee, and thou mayest live long on the earth," etc.—Eph. vi. 1-3. It is still "*you and your children.*"

Our children are subjects of the British nation as much as we are, protected in common with ourselves by the whole power of the law. They are growing up to assume the whole responsibilities, and to enjoy all the privileges of their citizenship, though as yet they are only minors. So are the children of believing parents members of the commonwealth of Israel through God's covenant incorporating them into His visible kingdom, with a view to their religious training for His spiritual and eternal kingdom; that when they grow up they may assume all the responsibilities and rejoice in all the privileges of loyal subjects to the grace of Christ their King, related not merely to the external Church, but members of the Church invisible, having their names written in the Lamb's Book of Life. So in the Christian home the head carries the members with it, and a parent's faith changes the character and relationship of that home;

brings the family under Christian training and influence ; gives it new hopes and new joys ; and covers it with the promises of salvation. From being a Jewish or a pagan household, the parent's faith in Christ changed it into a Christian home.

III. THE HOUSEHOLD COVENANT.

We have evidence of this truth in the answer which Paul gave to the question, so earnestly asked of him by the jailor : " What must I do to be saved ? Believe on the Lord Jesus Christ and thou shalt be saved, *and thy house.*" All readily acquiesce in the first part of the answer, viz., that personal faith in a personal Saviour would save the soul. But when it is further affirmed that his faith would save his *house* as well as himself ; that it would bring his *family* along with him into covenant relations to the Saviour, then some doubt the doctrine, while others deny it utterly. Yet this is the affirmation that Paul makes, that the father's faith would save both himself and his house.

When the apostle declared that the *house* would be saved by the faith of its *head*, he did not mean to say—nor is this what he did say—that the jailor's faith would save his family as well as himself. Neither is it a proper understanding of this passage to say that all he meant was, that the same way of salvation was open to his family that was open to him ; and that if they believed, they would be saved as he would be saved ; that their faith would save them, as his faith had saved him. To take this view is to miss the force of the apostle's statement. It is not a satisfactory explanation to say, that all that was meant was, that salvation was open to his family on the very same terms that it was open to its head, " The same way open to them as to him."—(*Alford.*) This would declare nothing as being peculiar, or of special benefit to them. If this were all then were these children not one whit advantaged by the faith and Christian life of the father ; for in this sense it was open to all the Philippians, and indeed to the whole human race. But when Paul says, the faith of the father will save the *household*, it is of the *Household Covenant* the apostle speaks, according to the original promise, " *I will be a God to thee, an' to thy seed after thee ;*" that covenant, according to whose terms my faith makes God not only my God, but also the God of my home and of my family. The faith of the jailor would bring his *household* along with himself into covenant relations with God ; it would give it a

new character ; from being a pagan, it would now become a Christian home ; it would confer on all the children the advantages and privileges of a household of faith ; it would cover it with a new light and glory ; it would breathe around it a new atmosphere, and confer new duties ; it would bring the home within the range of the Church of Christ according to the Abrahamic covenant, and secure for the children the nurture and admonition of the Lord. In short, it would save the house, so that the children would grow up under Christian influences, which God has promised to bless to the salvation of our children. Hence all the other members were at once baptized on the faith of the father, and along with him. It was to be in the new dispensation, as in the old, the father's faith carried the children with him, and they were to be baptized and incorporated into the Church as formerly the children of proselytes to the Jewish faith had always been.

It was also on the ground of this same covenant relation between parents and children—the head and its members—that Lydia's household was baptized. The Lord opened her heart ; she believed and was baptized and received into the Church. And on the ground of her professed faith, which gave her a right to bring her children to the Lord, they were baptised and received into the Christian Church along with their mother. God receives His people as households, " For the promise is to you, and your children."

When Zachæus, at the call of the Master, came down to receive the Lord at his house, the *home* was made a partaker of his salvation, and of all his new-born privileges. *That day salvation came to his house* ; not merely to himself but to his children. His receiving the Lord gave his home new relations, new privileges, new duties, new responsibilities ; it became clothed in a new character, and was brought within the scope of the Divine promises. His children would henceforth be committed to his way of life, and be made partakers of the father's hopes and joys. He would now bring them up in the nurture and admonition of the Lord, that they might be made partakers of a like precious faith with himself, and be recognized by God as the seed of the righteous.

IV. THE FAMILY—THE UNIT OF CHURCH LIFE.

In this representative principle which we have been illustrating, there is nothing peculiar to the Church. The relation and stand-

ing of the child along with its parents is only what is common in every other sphere. In the most vital instances the standing of the parents is the standing of the child, and the act of the parents is the act of the child. If the parent becomes a British subject, so do his children; if he cross the lines and take the oath of allegiance his children become subjects of the United States. Even without the household covenant of God's gracious dealings the parents must naturally, and of necessity, carry their children with them in the course which they pursue, whether that course be good or bad. If I am a pagan, then my children are brought up pagans; if a Mohammedan, then they grow up Mohammedans; if a Mormon, then my children are committed to that gross belief, there is no help for them; if a Roman Catholic, then they are trained as Roman Catholics; whatever branch of the Protestant faith I profess, my children are trained in the same. If I am an earnest and loving disciple of the Lord Jesus Christ, my first care—as in the case of Lydia—will be for those who are dependent upon me that they too may grow up in the fear of the Lord, and the promise is—a promise I take home to my heart—that we shall all be bound together as a family in the bundle of life. In all these instances it is still “*You and your children.*” How then can any parent neglect this great salvation, when he sees his family so seriously involved in the consequences of his life and conduct, committed in fact to his course.

Some say this makes membership in the Church come as a matter of course, and not of grace. We are told the cases are not parallel between the Church and the world, and membership in the Church and citizenship in an earthly kingdom. We are born into the latter by natural birth, and all so born are as a matter of course subjects of the nation. But with the kingdom of Christ or Church it is different; here we must be born of the Spirit. “Except ye be born again,” John iii, 7. We must have His grace realized in our hearts to make us members of His Church, and we have no right to receive any as members of the Church till we can receive from them this evidence of regeneration. Such is the teaching of some; we believe it to be unscriptural and partial; it looks at one side of a subject which obviously has two sides. If true, it would exclude children, who, though they were subjects of grace from their birth, could not give us the proof of it. It is

necessary also to remember the distinction between the *visible* and invisible Church. Membership in the former, does not in all cases depend upon actual faith. As far as adults are concerned, they are received on a *profession* of faith, and this is all they can give, or the Church receive from them—a credible profession justified by a corresponding conduct. It was this test alone that Christ required, or allows any of His servants to demand; while the Church membership of infants depends on that of their parents. They are along with their parents members of God's visible kingdom which embraces believers and their seed, and in consequence of their being members of the visible Church the *Seal* of the covenant is to be applied to them in our day as it was applied to Abraham's seed since his day.

V. YOU AND YOUR SEED—YOU AND YOUR CHILDREN.

God sets us together in His Church as families.

We ask consideration of the first sermon preached in the Church under its New Testament form by Peter on the day of Pentecost. That morning when the sun rose, the constitution of the Church as including infant members was as it had always been. If any change is to be effected now is the time to make it. Jewish parents had all along been accustomed to regard their children as being with them in the Church; they did so that morning on the day of Pentecost. Will any intimation of a change be given before the day closes? any new regulations that shall from this time forth exclude children? Will Peter in his first sermon say anything that will make parents feel that their children will be in a worse position now than before, and even in any different position? Or will his words be a sweet assurance to them, that their children will continue to occupy the same place and enjoy the same privileges in the Church? "For the promise is unto *you and your children*, Acts ii. 39.

"*You and your seed*" had been the terms of the covenant all along. Peter, now in his first sermon, says they are to be the terms of the covenant still. "You and your children" together in the Church now as you have always been. As Jews, their children had been always associated with them in the same privileges and blessings in the Church, and if they had to be deprived of these now, it is strange that the old covenant relation should be spoken of in this way. True, the language of the Apostle does

not enjoin the baptism of infants, nor even refers directly to baptism. But it overthrows the notion that the children of believers are in a less favoured position now than they were under the old dispensation. If his words have any meaning, they do mean that the covenant of God with His people is to remain unchanged in this respect, and still to include infants with their parents. "*You and your children,*" were the explicit terms of both. Besides the New Testament Church is distinguished from the Old by its extension of privilege and not by its curtailment. And it would be passing strange if the faith of the parent in Christ would have the effect of cutting the child off from His Church, and leaving it outside and in a worse position than in a Church of more circumscribed privileges.

There is only one way in which the Jews could understand Peter's language, viz., that children would continue to hold, along with their parents, their membership in the New Testament Church that they had done under the Old. And could you conceive of Peter, this holy man of God, speaking as he was moved by the Holy Ghost, using such language at the beginning of the Gospel, employing the very expression that would of necessity convey this idea, when he knew that now children were to have no relation to the Church whatever. If they were to be cast out surely some explanation of the fact was necessary. For two thousand years, "*you and your seed,*" meant both together in the Church of God; but now, "*you and your seed,*" means parents and children are to be separated from each other in that same Church! Who can believe such a thing? Surely Peter's words at the commencement of the New Testament dispensation would be misleading if the *status* of children was not to be of the same now as it had always been. If any change of relation had been contemplated, the Church would have been made aware of it. But there is no notice of a change, no complaint from any quarter, which would have been made, if children had to be deprived of a privilege they had enjoyed all along in the Church. But instead of this Peter declares that now as formerly, the promise would still include both "*you and your seed.*"

"Were this idea of the import of infant baptism intelligently and faithfully carried out in the practical government of families and churches, we believe the amount of baptized apostasy would

be greatly diminished ; that piety among parents and children would not only be more widely diffused, but more complete, elevated, and symmetrical, as a vital force penetrating all the relations of life ; that the spectacle of devout men, fearing God with all their house, would be as frequent as it is delightful ; that the Church would be ensured perpetually, and increase not merely by external conquest and aggregation, but by internal growth, in the multiplication of those happy families of which we can say : ' Behold ' how good and how pleasant it is for brethren to dwell together in unity. There, the Lord hath commanded His blessing, even life forevermore.' Such a cheering faith is warranted by the promises of God, which are none the less true though our unbelief fails to realize them." (*Princeton Review.*)

VI. EVILS OF A CONTRARY BELIEF.

Christian parents too often fail to take clear and strong hold of the covenant of God, made with them and their children. God's precious covenant—the sure mercies of David—on which we profess to rest when offering our children to God in baptism, dwindles too frequently into a mere ceremonial observance ; the performing of a mere rite ; it may be the giving of a name to the child ; or at best an irksome duty. After consecrating our dear little ones to the Lord, calling them by His name and committing them to His holy care, we still take for granted they are not His and act on this supposition. We do not expect they will grow up in *grace*, but as unconverted they will grow up in sin, as children of the devil, till such time as they may chance to come under conviction and be brought in. We speak of them as aliens, we treat them as aliens, and in this way we lead them to believe themselves to be aliens, and they soon learn to accept the place and character we give them through our unbelief. By our false treatment of them we put them outside of the kingdom, and make their return all but an impossibility. There is nothing more unscriptural, and, consequently, nothing more hurtful to the Christian growth of our children, than to teach them that they are not of the Church, but of the world. And nothing tends more powerfully to make them what we call them, than their disfranchisement from the family of God. If these are the unhallowed influences under which our families are growing up, when they come to maturity, the more serious of them stand aloof, waiting, as it were, for God to

enlist them : waiting for some mysterious call, some miraculous unfolding, some undefined influence to come upon them, some supernatural invitation given them to come in and take their place ; instead of feeling—and acting on the feeling—that all along they have been under law to Christ, included as members in His visible Church, and held to Him by the tenderest and holiest of all ties, and that all their life long every blessed consideration unites to urge them to give themselves up to Christ at once, and know that they belong to Him as the Seed of the Righteous.

VII. THE HOME, THE NURSERY OF THE CHURCH.

We must magnify the *family* in our ministry, and emphasize what is in great danger of being forgotten at the present time. We have dwelt on individual responsibility so long, the relation, duties, power and capacity of the unit till we begin to feel that the individual is the exclusive unit of society and of the Church of God. But the Lord makes much of the family and of home life. He binds together parents and children in holy, tender bonds, so that the *head* saves the members. And thus under the Divine arrangement one Christian generation produces another ; faith is the root of faith, and the Church of the future is carried in the bowels of the Church of to-day. His offers of mercy run thus : " Believe on the Lord Jesus Christ, and thou shalt be saved *and thy house.*" A strong Church is made up of well-ordered families, where Christian fathers and mothers bring up their children in the nurture and admonition of the Lord, where the home of the week has its counterpart in the home of the Sabbath. Such a home is the Church's true nursery, where the young men and maidens are glad when it is said to them : " Let us go into the house of the Lord." A home where the atmosphere is pure, where the plants grow under the fostering care of a bright and blessed influence, where the purity and peace of Christian nurture come, is as the benediction of heaven on the opening minds of the young and is to them the type and prophecy of an eternal Sabbath, and of our home above.

What is the prevailing tone and sentiment of your home ? Tell me this, and I will tell you the future of your children. Is the atmosphere surrounding it clear and healthy, or murky and full of miasma ? Is the tone frivolous, mean, worldly, low ? Is there a sad lack of savour and sweetness—the something better and higher ? Or is your home warm, loving, true ; refreshing and win-

some as a May morning? Do father and mother show the children they are living for God? Then the future of your children is manifest, for blessed is that home that is in such a case.

VIII. A WORD TO THE HEADS OF THE HOME.

It is well to remember that it is in the recurring duties of each day where you exert your power, and breathe a fragrance around the life of your children, that will influence them all their days. It is not so much the discharge of technical duties either, as the spirit you manifest—your own life lived before them—that tells on the training and destiny of your home. Your children will *copy your example*, rather than *obey your precept*.

Don't forget that for some years you stand in God's stead to them, and can do much either to mar or make them. And no one can take the place, or do the work of a parent, or relieve you of your home duties. Sabbath schools are only *helps*, not *substitutes*. HOME TRAINING! what may it not accomplish under God for your child? What fruits may it not produce? But if not faithful to your solemn charge what evils may not result from your neglect?

And see what care you bestow on other things of far less consequence than the godly upbringing of your offspring! How much time and pains you spend on training a vine to climb upward on the proper supports! What interest you take in your favourite plants, shrubs, or the flowers in your conservatory! How diligently and constantly you watch them, water them, prune them, protect them at nights against frosts! What a large share of your care and even affection they enlist!

But with how much greater zeal and loving earnestness should you watch over and train the *olive plants* in the nursery of your own home, that they may become the trees of righteousness, and grow up goodly cedars in the garden of God. Great must be the blame attaching to those parents whose neglect of duty is the occasion of their children's ruin. Keep constantly before them the scriptural model of Christian nurture, viz., that children are not only capable of, but often are subjects of, grace from their mother's womb, and whose life-long steps have daily brought them near to the mountain of the Lord's house—a true growth in practical godliness. Teach your children these blessed truths in the bright days of their childhood. Tell them in the morning of life, that

Christ requires them to be His, that the true place for the lambs is the fold of the Shepherd's love. Treat them as belonging to Christ, speak of and to them as bearing this character ; make clear to their understanding and heart their place, their responsibilities, and duties to the Saviour, and this will be one of the most efficient means to make them what you long to have have them to become. And your encouragements are great, for the Lord loves to hear, and is so ready to grant the requests of father and mother when pleading with Him for those whom He pressed to His bosom, and claimed to be His own—Mark v. 22, 35, Matt xv. 21 and many other places.

J. THOMPSON,

Sarnia.

THE DISCUSSION IN THE GENERAL ASSEMBLY ON THE PROPOSED SUMMER SESSION.

WHEN the overtures from the North-West and the Presbytery of Toronto with reference to our Home Mission difficulty and its proposed solution by means of a summer session were read it was soon seen that the Assembly was determined to face the question. It would not hear of referring the matter to the Senates of the Colleges, or to the Presbyteries, or to a Committee that was to report next year. Some solution of the problem must be found this year, or investigation must show that no solution was possible. A large Committee was therefore appointed on Monday, with instructions to report as soon as possible. The Committee got leave to meet while the Assembly was in session, and proceeded to thresh out the subject. Everyone was heard patiently, and though unanimity was not reached, a practical agreement was come to on some points that will be of use in our further dealing with the subject. The difficulties in the way of a summer session were presented with a force that convinced me that it could not be adopted at once, or without the fullest consideration by the Presbyteries of the Church. I went into committee, prepossessed in favour of the scheme, and came out with the conviction that we must "hasten slowly" along that line, or rather that other schemes must be tried first, and that only if they failed to give relief would it be right to establish the proposed summer session. But relief must be had. That was the conviction to which the bulk of the Committee came, while the Assembly was convinced of it from the first so decidedly, that if nothing else had been offered it would have voted summer session, anywhere or anyhow. Fortunately, the suggestion that the third year in theology might be taken extra-murally, and that second year students might not only be appointed to vacant fields without losing their year, but even be ordained to them, seemed to offer enough relief to induce the Assembly to pause. It was all the more ready to do this, when it was shown that very few of the students who accepted appointments last April had been willing to

give a promise to remain in their fields during the winter, conditionally on the Assembly establishing a summer session. Less than a dozen had promised, though all had been canvassed, and it was hardly worth while pressing for a measure that the best experts pronounced revolutionary and likely to "demoralize" their classes, when its fruit was to be so small. The Assembly evidently felt that out of sixty or seventy second year students in the Church, there might be nearly a dozen extra-murals, and thus the same measure of relief be obtained by common consent that would have been obtained otherwise at a very serious cost.

On the one side, it was stated that what was wanted was not more men but a better distribution of them. It was proved, however, on the other side, that within a month after the spring meeting of the Home Mission Committee almost every applicant for summer work had received an appointment, most of them too in our own Church, and therefore that a scheme was needed that would call out more agents. To do this, the Committee suggested the institution of a training school for catechists who might be unable to matriculate or even pass the examination admitting to the preparatory classes in Knox and Montreal Colleges, but who in the judgment of Presbyteries would do useful work in the mission field, if some instruction were given them, both along the line of Bible instruction and along the line of college requirements. This scheme obtained a large support in the Committee, but the Assembly resolved to send it down to Presbyteries. The Committee by a large majority also recommended that hereafter ministers received from other Churches should be required to give a year in the mission field before being eligible for a call, and this recommendation, as well as the one absolving second year students in theology from the necessity of attending classes during their third session, was agreed to.

When the Committee's report was presented to the Assembly an interesting discussion ensued. At first the feeling in favour of establishing a summer session was very strong, and Professor Bryce stated the case for it with a plausibility that seemed to carry the house; but after hearing a number of speeches, most of them limited by the five minute rule, the Assembly rejected the proposal by a vote of 68 to 50; but unwilling to commit itself in opposition, it subsequently voted to remit the matter to the Presbyteries for

their judgment, instructing any Presbytery that might be in favour of such a scheme to suggest also a workable plan.

It remains then to be seen how much relief will be given to our winter vacancies by the Committee's suggestions that were adopted, and how the Presbyteries will view the proposed new training school for catechists. It will still be more interesting to note the points of view from which they may regard a summer session or what form will most commend itself to their judgment. In the Committee it was suggested that Knox, Montreal, and the Theological Department in Queen's should alternately, or each for a course of three years, hold such sessions. But the all but universal feeling was that Winnipeg was the place for the experiment to be made, should it be found necessary to make it. But, while Winnipeg was the place, it was evident that nowhere could the Professors be asked to undertake it with less reason. Dr. King and Professor Baird must teach for nine months in the Arts Faculty as well as teach Theology for six months. To tack on a session of five months immediately after the close of the winter six, and expect them to undertake the work is plainly impossible. Little dependence could be placed on men from other colleges. They might be asked to teach at their own colleges for two sessions in the year, but they could hardly be asked to break up house at the end of their session and carry themselves, their families, their libraries and their engagements for five months to Winnipeg, to teach a handful of students gathered there from different years of different colleges. This was so evident that a proposal was made in the committee that as Manitoba was instituted as a missionary college, and as the special need for winter supply in the North-West, that college should cease for a time to have theological classes in the winter, so permitting all its students to be in the mission field and at the same time relieving the Professors to a certain extent, and that thus its summer session would have a solid basis in its own students. Dr. King declared this to be impossible, but notwithstanding it was moved and seconded in the Assembly and found considerable support.

The one point on which there is almost complete unanimity is that we cannot allow things to remain as they have been. Dr Robertson expects to have sixty-five vacancies on his hands in the Fall. Next year, this number will probably rise to eighty. We are

face to face with a crisis that may last for ten, twenty, or thirty years, and it will not do to meet with a "non possumus." On that the Church has evidently made up its mind, and its thanks are due to the Superintendent of Missions in the North-West, and to the members of the Presbytery of Toronto who have called its attention to the necessity for immediate action.

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THE IMPORTANCE OF THE STUDY OF THE WORD.*

IN presenting this paper to the wider constituency secured by its appearance in this magazine, the author, to prevent unwarranted inference, begs leave to say that the reason of its publication is by no means the desire of the Conference, but, on the contrary, certain manifestations of disfavour which awakened the wish, of which its appearance in these pages is the realization. The paper is presented, notwithstanding some alterations, substantially as it was read.

As to the method of treatment, it seems as if the three main words of the topic, "The Importance of the Study of the Word," present us with guiding lines. There is the Word, the Study of it, and the Importance of that study. Taking the last for our starting point, it seems to carry the mind forward to the great ends the Word is intended to subserve. It embraces more, as of course is very apparent. But it seems more obviously suggestive of them than of any other of its contents. They are two: the glory of God and the well-being of men through their deliverance from sins. They are stated in the order of their importance. The first end is the glory of God; the second, and subordinate, is the well-being of men. This order is perhaps not always fully recognized in the ministration of the Word, and it may be is seldom recognized enough. And it is to be the more regretted, as it is not only the order of importance, but, if we may so put it, the order likewise of effect. That is, it is only through the attainment of the former end that the latter is to be attained. It is because it is an instrument of securing the Divine glory, that the Word is an instrument for securing the well-being of men. It is only as God is made glorious in the eyes of men that their emancipation from sin can be realized. What men are or will become is altogether dependent upon their conceptions of God. With perverted conceptions of God their salvation is an impossibility. Their salvation is realized just as their conceptions of God are corrected. Hence the great aim of

* Read before the Synod Conference at Lindsay, revised by the author.

the Word must be, and the great aim of the ministration of the Word should be, to impart right conceptions of God, that is to glorify God. This is indicated, as well as in other portions of the Divine Word, in the familiar declaration that "The gospel is the power of God unto salvation, because therein is revealed the righteousness of God." Whatever meaning is given to the phrase, "The righteousness of God," the passage is an intimation that the Gospel or the Word is the power for the salvation of men because of the manifestation of God which it makes, an idea which is perhaps more directly expressed when it is said that the object of the Gospel, or the Word—for the Gospel is the Word in essence—is to declare the righteousness of God, that He might be just while He justifies the believer. Such, then, being the objects to be subserved by the Word, and such being the relation between these objects, it is manifest that the Word, viewed in the light of these considerations, gives to its study an importance of a very profound kind indeed.

We come now to the Word and seek through it, to be impressed with the importance of its study. There are, however, two considerations calling for our attention. They are, Is it the only instrument for attaining the mentioned ends? and, What is it as an instrument, or shortly, its place and its power?

Upon the former of these questions we have the very decisive dictum of our Shorter Catechism, "The word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him." Then we have the formal declaration of our Confession, which after enumerating the books of the Old and New Testaments, adds, "All these are given by inspiration of God to be the rule of faith and life." Having made these quotations, it may not be amiss, for the sake of emphasis, to add one or two more. We have the Church of England in its xxxix. Articles saying, "Whatsoever is not read in Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." The Helvetic Confession has the statement that the Church of Christ has everything belonging to faith and life most fully laid down in Scripture, and that in the matter of faith and morals there is no other judge than God Himself, declaring through the Scriptures what is true in doctrine and right in practice. The Gallican Confession, stating that "The

Word of God contains everything that is required for worship and salvation," emphatically adds that "it is impious for man or angel to add to or detract from, or make any change whatsoever in it." And the Lutheran Church, declaring that the *Word of God and no one*, not even angelic, besides can lay down articles of faith, goes on to say that the rule by which doctrines and doctors ought to be judged is Scripture alone.

We have emphasized by these quotations the place belonging to Scripture, not as of themselves settling what our attitude to the Scriptures ought to be, but as forming the basis of three remarks pertinent to our subject. The first is, how essential is the utmost faithfulness to Scripture if it possesses the unique authority which these quotations claim for it. The faithfulness which it demands will exhibit itself in two ways: It will exhibit itself in a painstaking effort to arrive at the mind of Scripture, and it will exhibit itself in the most submissive loyalty to the ascertained mind of Scripture. It will not do two things: It will not give slipshod interpretations of Scripture. It will count it an imperative duty to arrive at, if possible, the exact mind of Scripture. It will not be content with simply making sermons, careless as to what is their relationship to Scripture and anxious only that they should take. It will feel incumbent on it the weight of an obligation of the profoundest kind to ascertain what in any and every case is the teaching of Scripture. The second thing it will not do is to tamper with the mind of Scripture, when that has been ascertained. Utterly regardless of every other consideration, its only anxiety will be to enunciate that which with painful conscientiousness it has found to be the mind of Scripture. It will not dare to enunciate what it does not find Scripture to declare, and it will not dare to withhold what it finds Scripture teaches. Regarding the perfectly unique place which Scripture holds, it will regard aught else as treason to the sacredest of trusts.

The second remark I would make is that from our Confessional utterance we are bound to the recognition of the sole authority of Scripture in matters of faith and practice, and therefore are bound to this faithfulness in dealing with Scripture to which we have been referring. Recognizing, with the Church of England, that nothing is of obligation in faith or morals that cannot be proved to be so from Scripture, we are to find in the enunciations of Scripture

teaching the *raison d'être* of the ministerial office. We are to recognize that its function has ceased when it has ceased to be the mouthpiece of the Word. We are to recognize that whatever qualities may belong to such a ministry, qualities of learning, eloquence or genius, it is the fact that whilst it bears the name, it has ceased to discharge the ministerial function ; that no qualities, however exalted, can condone the offence of which he is guilty, who being in the ministry employs his talents, shall we not rather say prostitutes them, in teaching what is not loyal to the Word of God.

The third remark, based on the Confessional quotations, I would make is that, whilst Scripture, from our Confessional utterance, claims our supreme regard, it claims it intrinsically from our recognition of its quality as inspired. Recognizing it to be inspired gives it, to us who do so, the unique place of an absolutely supreme authority in faith and morals. If it is inspired it is so the authority in faith and morals that it is first without any second. It is so the authority in faith and morals that it stands by infinity above every competitor. It is so the authority that it is nothing less than Divine, and he rushes in where angels fear to tread who dares to tamper with a single jot or tittle of the sacred pronouncement. Nor will any professed concern for the cause of truth and right shield him from the criminality of or protect him from the judgment that befel him who laid unhallowed hands upon the tottering ark of God.

There is a word employed with favour in some quarters, which must I am sure have occasioned perplexity in more minds than mine. The word is Bibliolatry. After some consideration it appears to us to be one of those meaningless words which express nothing but the malice of those employing them. Words are often incorrectly, and therefore untruthfully employed to put an undeserved stigma upon some party or practice objected to. The sole end and aim of them is to bring unreasonably and untruthfully, into disrepute what ought to be esteemed. For instance, this word is intended to bring into disrepute that sole regard for the authority of Scripture which is its due, if it be, as we hold it is, the Word of God. And surely that is a wrong intention. For could any regard be too high for that which is the Word of God? Is not the regard demanded for it just the regard that is due to God? Is not he who regards God as speaking in the Scriptures, bound to the same consideration

as he would be compelled to were God to speak to him from heaven? And if he is not open to the charge of idolatry for submitting himself absolutely to the mind of God expressed directly from heaven, is he a whit more open to it for giving the most absolute submission to the mind of God expressed in the Scriptures? Surely the word is a lie. The man who uses it is guilty of a falsehood. There would be truth in the charge did we place the Bible in a shrine of gold, with all the outward semblances of a profound devotion kneel to it and offer to it our prayers. Or there might be some truth in it did we place some other book where it alone should be. Did we give to our Confessional utterance the place of supreme authority that belongs to the Bible, there might in that instance be ground for the charge. But when regarding God as speaking in the Scriptures, we accept of its enunciations as determining all that is incumbent on us in faith and practice, it follows of necessity that he is guilty of a serious perversion of language who should denounce us for so doing as chargeable with the crime of book idolatry.

The Scriptures, then, whatever it may be to others, is to us nothing less than the Divine pronouncement on faith and morals. Just, then, as we do not dispute the voice of God speaking from heaven, so ought we not to dispute the voice of God in Scripture. And just as we would most unquestioningly obey whatever behest was uttered by the living voice of the Supreme, no less unquestioningly are we bound to obey the behests of God, conveyed to us in the still language of the printed page. And just as we would shrink from the awful and perilous crime of altering or in anywise modifying what had been conveyed to us in audible tones from amid the glories of the upper sanctuary, so ought we to recognize that a crime no less awful and perilous is committed when there is altering or modifying the mind of God as conveyed to us in Scripture. And we shall be all the more impressed with this, if we recall how utterly unfitted *we* are to perform such a part even were its allowability conceivable. With a moral nature such as to give rise to the humiliating representation, "The heart is deceitful above all things and desperately wicked," a moral nature the taint of whose corruption remains all through even the converted life, giving rise to the warning, "I can not to thine own understanding," and to the pungent utterance, "He that trusteth in his own heart is a fool;" with such a record against us, who are we that we should seek to

improve upon the teaching of inspiration? Nay, does not, must not, every such attempt, in the very nature of the case, prove to be a practical illustration of and comment upon the declaration, "The heart is deceitful above all things and desperately wicked." But however that may be, it is manifest that the book, whether regarded in the light of our ascription or of our character, makes a claim to which we should unquestionably submit, when it declares that one jot or tittle of it will not pass till all is fulfilled, and denounces the extreme penalty upon any who should add to or subtract from its records; all of which surely presents in the highest conceivable light the "Importance of the study of the Word."

Having thus considered the place of the Word as the instrument for securing the glory of God and the well-being of men, we now come to consider what is its instrumental value. The nature and importance of this enquiry will appear if we recall the Lutheran theory of the efficiency of the Word. As given by Hodge, we learn that the Word has an inherent, supernatural and truly Divine potency for the production of the supernatural effect of converting, regenerating and renewing men, and the failure to produce these effects in any case is due not to the Word not being attended with Divine power, which as being the Word of God it must ever be, but to resistance in the hearts of men. This theory can scarcely recommend itself to acceptance from the manifest incongruity in the idea of Divine power exerted to the accomplishment of a certain end and the exertion frustrated by human power. But whilst we reject this theory and refuse to recognize that Divine power is inherent in the Word, we recognize that the saving efficacy of the Word, wherever it has been experienced, is due to the forth-putting of Divine power; that Divine power has made the Word efficacious for the conviction, enlightenment and conversion of the sinner, and we formulate our conviction in the statement that The Spirit of God attends the Word with a power not inherent in the Word, but granted as He sees fit, which seems to be an echo of the passage in James, "Of His own will begat He us with the word of truth." Now recognizing this, there are two enquiries that naturally arise: What are the conditions of the exercise of Divine power with the Word? and, What exactly are we to understand by The Word?

We ask, then, What are the conditions of the exercise of Divine power through the Word? Referring of course to the exercise of

the ministry, it is ordinarily an essential condition that that which is ministered be the Word of God. That this is realized in the exercise of the ministry, is not in all cases quite apparent. It does not seem to be in all cases a matter of course that when we have selected a passage of Scripture as the basis of discourse, that the sermon based upon it is a declaration of the Word of God. There are many cases of sermons in which it would be a difficult thing to say that of them. But in such instances the Divine instrument is a-wanting, and it would surely be incongruous to look for the Divine efficiency, nor can it be readily supposed that in such cases it is either looked for or desired.

Another condition ordinarily essential is, that not only should the Word be declared, but that the declaration should ostensibly be a declaration of the Divine Word. If inspired truth be presented, not as inspired truth, but as part of a system of philosophy, deriving its authority not from inspiration but from reason, then it appears to us that there is a-wanting an element ordinarily essential to the Divine efficiency of the Word.

Another condition is that the Word should be employed with a view to the ends for which it is given, the glory of God and the good of men. Recognizing it as the Divinely given and divinely fitted instrument for the accomplishment of these ends, it looks as if it were essential to its successful employment that the ministrant of it should be intelligently a fellow-worker with God, to the extent of yielding himself in the ministration of the Word as an instrument for the accomplishment of its high ends.

The last condition we shall notice is, that employing the Word for the accomplishment of the great ends designed, it should be employed in entire dependency upon the Divine operation which alone can give it efficacy.

Now these conditions being fulfilled, are we to suppose that the Spirit will invariably operate through the Word? In answer to that enquiry, it seems to us as if there might after all be something in the Lutheran theory, and that where the Word is faithfully administered there will it be attended by the Divine power, not, however, necessarily to the salvation of men, that not being the only effect of the Divine Word, as we are warned in that awfully solemn passage in which the Apostle, declaring that to some the preachers of the Gospel are a savour of death unto death as well as

to others of life unto life, adds, that in both they are unto God a sweet savour of Christ, both in them that are saved and in them that perish. May it not then be that in the faithful preaching of the Word there is ever a Divine efficiency operating in mercy for the salvation of some, and in judgment for the perdition of others?

Having thus seen the instrumental value of the Word, we turn to our concluding enquiry, What is the Word? To that enquiry we have an important answer given in the First Epistle of Peter, where, after the declaration that the Word is the instrument of the new birth, it is added: "This is the Word which by the Gospel is preached unto you." The Word, then, is the Gospel. That statement, we believe, embraces from the first chapter of Genesis to the last of Revelation. Every bit of the Bible is, we believe, a part of the Gospel, and is to be interpreted and understood only in its relation to the Gospel. And it is only as seen and interpreted in such relation that its ministry is the ministry of the Word of God, and apart from that we might preach from Genesis to Revelation without coming in sight of the Word of God. The Gospel is the Soul of Scripture. It is it that gives it unity and vitality, and without it its various parts are no better than Ezekiel's bones, very many and very dry. To preach the Word, then, we are to preach the Gospel. But how? It is by expounding the Word and asking acceptance of the Word so expounded. To this last point we call special attention. It is the Word, not our exposition, that is the saving power. Our exposition simply helps to see what the Word contains. Our exposition is to be but the opening of the eyes to behold the wonderful things that are in the law, and it is as these wonders are seen to be in the law that they have saving power. It is ever God's words, not ours, that are to save. We see, then, the fundamental importance of the Word. It is through it we are to reach the apprehension of the Gospel, and through it the Gospel is to become saving to our fellows. If we are to save them we must give them the Gospel through the Word. If we are to save ourselves we must get at the Gospel through the Word.

But for the Word to be thus efficient, we must have confidence in it as announcing the mind of God. Our confidence in it as doing so must be absolute. Our confidence must be such that every element that goes to make up a proposition will be of unquestioned and unquestionable force. Our confidence must be such that single

words and forms of words, so far as statements of the inspired book are dependent upon them, will be of indisputable authority. Our confidence in them is to be such that we shall feel authorized and obliged to recognize the Divine mind as expressing itself to us, say, in the plural of a word. Our confidence must be such that we shall recognize the very wording of Scripture to come under the shield of our Saviour's aphorism, "The Scripture cannot be broken." Nor is it possible to object to this representation, unless in the case of those who feel themselves at liberty to reject statements of Scripture which professedly declare the mind of God. Those, on the contrary, who refuse to recognize such a liberty, who recognize the Divinely binding form of every statement of Scripture presenting itself as a declaration of the Divine mind, those cannot object to the foregoing representation. They must acknowledge that the slightest uncertainty with regard to the wording will fatally vitiate the result. It is then unquestionable that, for those to whom the statements of Scripture are authoritative, not only the ideas but the words in which they are conveyed are of indisputable, that is, of Divine authority. Without this, the confidence that we have the mind of God in the statement is impossible of attainment. It is essentially impossible. It is impossible in the nature of the case. The condition of possibility is wanting. Men, in that case, may impose upon themselves, and think they believe they have the mind of God. But it is necessarily an imposition. They do not, because they cannot, believe they have the mind of God. The only alternative to the doctrine of full inspiration is that, were it tenable, of gracious elevation. But it is not tenable. Scripture positively rejects it. It is compatible neither with the contents nor with the claims of Scripture. Hence the denial of full inspiration seems to be constructive infidelity. The position is a harsh one; but it seems a logical necessity, and it is not incapable of historical defence. To some extent at least history testifies that the denial of full inspiration leads to infidelity. It is said that the holding of it does. We should like to see the man whom a genuine belief in it has led to infidelity. But the doctrine is spoken of as leading to infidelity by hindering men from accepting the truth. We venture to say that no man who would otherwise have accepted of the truth was ever prevented from doing so by the doctrine of full inspiration. Nay, the refusal to accept of that doctrine is the sure indication

that the teaching of Scripture is already to a greater or less extent rejected. And he who, for the sake of converts, gives way upon that doctrine, will be found giving way on other doctrines also. He who, for the purpose of winning men, renounces the absolute reliability of Scripture, will be found for the same object renouncing the doctrine of the Divine personality of our Saviour, of the atoning efficacy of His death, of the reality of His resurrection. If we would hold with a grasp that nothing can loosen, not even death itself, the great saving truths of Scripture, we must hold to the Divine authority of the words by which they are announced. Let go that, and it does not appear that we can have a vital hold of any Scripture truth whatever. There is this certain, that if we have a vital hold of any truth of Scripture, we must believe in the Divine authority of the wording of at least the portion of Scripture in which that truth is expressed.

We have thus dealt with two of our three topics, and we now turn our attention to the third, "The Study of the Word." Study is a word employed to designate an act which rather designates the feeling or mental state from which the act comes. Study originally designates the eagerness of desire from which what we call study arises. A high authority defines study to be an assiduous and vehement application of the mind, a definition of which the essence is the mental attitude. Study of the Word, then, is application of the mind to the Word with vehemently eager desire to become learned in it. That is the mind that should possess us all. It is both our duty and our wisdom to be possessed by it. Many a restive congregation and shaky ministry would find a solution and a dissolution of its troubles by such a specific. But it is to be feared that when there is the vehemence of desire, it is in too many cases to be learned in something else. In some it takes the shape of desire to be learned in systems of Philosophy, in others in systems of Theology, and so on. Are there many in whom it takes the shape of a desire to be learned in the Word? And yet that is emphatically our true wisdom. Witness the familiar passage, "The entrance of Thy Word giveth light, it giveth understanding to the simple." And also, "I have more understanding than all my teachers, for Thy testimonies are my meditation." Let me recommend this latter passage to the thoughtful consideration of students. It will manifestly, if reduced to practice, put them in the way of becoming professors. Let me mention, in illustration of this point,

an occurrence belonging to the Church in Scotland. A minister, a man I understand of more than average ability, resigned one of the more important charges in Glasgow, on the ground that he found himself unable to respond to the demands made upon him by such a congregation. He had, he said, read all the more important magazines to keep himself abreast of current thought, but found the strain too great for him, and so sought relief in resignation. Does not such an experience show a grievous mistake? Had he spent the energy on the Word that he spent on magazines, are we not safe in saying that he would have had a very different experience? Our wisdom, then, as it is our duty, is to have a vehement desire to be learned in the Word. But that is not possible for those who have not subjected themselves to Him who is the Word incarnate. The Word is of such a nature that, apart from Christ, it has no savour in it. Without Christ it is little better than the apples of Sodom, filling the mouth with ashes and disgust. The key to a successful study of the Word is a personal acquaintanceship with Jesus. Cuyler, telling a young minister the secret of a successful ministry, said, "Make your ministry a service to Jesus." That is the key to a successful study of the Word. Make it a service to Christ, and the path of your study and your ministerial service, too, will be like the shining light that shineth more and more to the perfect day.

I have now concluded my task, and would just append a word of explanation. I have altogether avoided my subject in its relation to questions of criticism. And I have been very willing to do so, for the purpose of emphasizing the thought, that our study of the Word is to be mainly for its own sake, not for the sake of the critics. Even for those of us who minister to critics, their main, overwhelmingly their main, study should be for the purpose not of answering critical objections, but for the saving of sinners and the edifying of saints. And if it is so with them, how much more for the mass of us whose congregations will know little or nothing of the critics but what we may choose, and it may be very foolishly, to tell them. We may, without detriment, omit the critics, but not without mischief the saints and sinners. And it may be a question, perhaps it is none, but that we shall serve the critics best when we are consulting for the saints and sinners most.

JOHN M'ALPINE.

CHRISTIAN SCIENCE.

IT is possible to find a definition underlying all its various schools. There is a central principle explanatory of its many details. That principle consists of two apparently simple propositions: Mind is the ruling power; and it has the power to believe that nothing is, but infinite spirit, infinite goodness, all else being shadow.

In making this statement we wish to do justice to this school. We know there are many statements we have excluded. We know that there are many shades of thought, which renders it difficult to reach a comprehensive definition. We do not quarrel with their variety of views any more than we sneer at Christianity because it is broken up into sects. Admitting all these facts, we believe there is a fundamental statement. If not, it is a Babel of tongues. Students will recognize a little Hegelianism in this statement. Hegel says, "Man is both the product and the producer of the world, the seer and the sight. He is the absolute spirit, the expression of God." Spinoza says, "When we say man perceives this or that, it is only another way of saying that God has such and such ideas." This Pantheism was suggested centuries ago in Greece. There can be nothing new in speculative philosophy, thank Heaven!

Carrying out this fundamental idea, a practitioner has only one simple medicine for a patient: "You come to me with a certain complaint you say you have; but you are an idiot (for coming!); you are living below your mind; rise up into your true self. You have no disease, any more than a horse can be haunted with ghosts; believe you have none, and you have none, as a consequence." This invigorating exhortation is maintained for days, or weeks, until the patient attains that mental atmosphere—the belief that nothing is, but mind, and that mind is but a part of God, the universal spirit of goodness.

How, then, come disease, sickness, pain? In the same way as a side pool stagnates—because separated from the main current! How comes pain? It is that men have come to think that they

think of themselves, and by themselves ; and then comes the sense of individualism, of isolation from the one main and sole mind. Then creeps in fear ; then the whole gamut of pains flesh is heir to ! Humanity must therefore return ! Humanity must realize its oneness with the Divine pervasive goodness. Then comes perfection, happiness.

Nonsense, you say ? But every creed that has taken hold of men has a germ of truth, which alone gives it sway. To a certain extent we accept the sovereignty of mind. Many a man goes to a doctor expecting to hear that "it is only a matter of time with him," and the doctor rubs his hands, gives him a slap on the shoulder to wake a little temper (often a means of grace!), and says, "You're only imagining," and the poor fellow goes out feeling a new man. We remember a somewhat ridiculous instance of this : A man had been ailing for over a week. He kept putting off sending for the doctor, but at last he took a slight fever and his wife told the neighbours. The neighbours called in that evening ; in their kindness they crowded the room to suffocation. The parson had come and prayed, with the perspiration rolling down his face. After a while the doctor came. He saw the poor wretch suffering in that stifling atmosphere, and inferred from the seriousness of the visitors that the end was near. The doctor was equal to the emergency. He walked up to the man, looked at him for a moment, walked back with a gruesome face, whispered to one friend, "*Small-pox!*" The idea seized the crowd. In a minute the house was vacated. The women hurried away from the pest house, trouncing their dresses, and the men shaking themselves generally ! Then the doctor coolly went back to the sick man with a look of humor, told him the stratagem, and told him that he would be well in a few days ; and the man at once felt better.

We believe the Creator intended the human mind to dominate the body, but only by mastering the laws. Mere will power may vivify a sluggish nervous system, but only for the moment ; to cure, we must master the laws ; and the laws are God's.

On examining the system we find stress laid on the power of mind and the goodness of the universe. These two virtues alone rescue it from contempt, and even these are pushed to an extreme in this age of extremes. On the other hand, no system that holds so many minds as thralls, lays bare so many inherent contradictions.

A contradiction lies on its face. They affirm that pain, evil, exist at least in diseased imagination; they affirm that this imagination is at present a part of man; they affirm that man is a part of nature; that nature is a part of God—who holds nothing but good. An infant's logic would expose the fallacy: God must hold pain!

If on a lake a number of glasses float and each holds a poisonous liquid, one can say that the poison is separate from the lake that bears up the vessels. But break those glasses, and then the lake itself is so far impure. The benignity of a separate, though all supporting God is not a contradiction, but only a perplexity, if men are distinct and responsible for their behaviour; but dissolve that individuality, proclaim Pantheism, and of course the taint in things must pass into God! Yet, like all reverent men, they hold that God has only good.

It is therefore a flat contradiction; but worse still, for an inherent contradiction is not the worst thing conceivable, except to mere logicians. The system is a fraud because it claims to be a science and a science of Christ, when it outrages both.

Science is nothing but grouping facts so as to reach their connecting law; science sees the facts of pain, crime, disease, and traces them back to some broken laws. This peculiar science cuts the knot, declares disease, pain, due to distorted imagination; gout, palsy, neuralgia, poverty, hunger—these things, which like infants, are certainly interesting to their owners, are born of mere fancy. "Will them away! What right have fancies to torture you when you are a part of the great spirit of goodness!" Science! This school tends, for the most part, to deny the existence of matter. Some shrink from this, but shade their denial by distinguishing between qualities and substance, and affirming no evil in the qualities of matter. The inwardness of the denial is apparent. This school, imbued with science, either denies or disparages the laws of nature; consequently, it continues the use of means as fit only for imbeciles; consequently, scorns the medical profession. Hence the deaths due to a scorn of means! Hence, cases where children die because their parents are bigots and won't call in doctors! Hence, suffering unalloyed because of fidelity to a theory—a theory that affirms pain to be the child of imagination, a fiction, and that nothing can exist but universal goodness!

Antagonistic as the system is with at least the common ideas of

science, it is more than so with Christianity. There cannot be truce between these two, no, not for an hour. That system eliminates the universe, by merging it in God. Pantheism is mostly its affirmation; and where not so, is certainly its tendency.

The secret connection between God and nature, above all between God and man, is unknowable, but there is separativeness enough that nature cannot be merged in God, nor man bereft of his will and responsibility. Any system that loosens this distinction is deadly to Christ. Then, too, this system blots out the wrath of God, presenting a Deity of unruffled sweetness, unmoved in the least at any symptoms of sin! You might as well expect the marble image to frown at the waif beneath it, who uses oaths. An infinite holiness indignant at sin and pitiful—such an idea is nonsense to a system which has left Paul and Augustine on a lower, earthlier atmosphere, and soars in the higher, where infinite beauty and calm alone exist! But the last blow fells the tree. That system, denying pain and the cause of pain, sin, must, of necessity, deny a Christ whose work was against sin! must deny, out and out, his Deity, because Deity would know that sin was a nightmare of the mind! must deny even the gentle strength of His manhood! must sweep away our Bible, whose core is a cure of wrong!

We scathe the system; not the devotees. Personalities are irrelevant. Many of them are among my friends, whose choice character I revere. Many of them may incline to that school, not knowing its deep deadliness. Some minds have an affinity for fascinating eccentricities. But, waiving all plausibilities, we pronounce this system to be a scandal on reason and, if victorious, to be a deathblow to Christianity. And these charges cannot wrong that school, for no pain or anger can possibly exist in them, nor badness in their theory, save by perverted imagination! nor in our argument, save by *their* diseased imagination!

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RECENT LITERATURE ON THE FOURTH GOSPEL.

IN answer to inquiries from ministers and students regarding helps to the systematic study of the International Sabbath School Lessons for the current half-year, I have made a selection from the very extensive literature that has been gathering around the Gospel of St. John, and shall offer such observations as may be useful to those whose special needs are kept in view. It is evident that the very excellent periodical literature of the day, being intended for popular use, is not satisfactory to thoroughgoing students. This is specially true in dealing with the Fourth Gospel, the mere words of which are familiar to childhood's ears, but the thought and meaning of which sometimes eludes a lifetime's study. In the following lists preference is given to recent works, and advisedly so, because rapid strides have been made in the understanding of this Gospel during the last decade or two ; and besides, most of the older books are already quite well known to readers of the MONTHLY. In the footnotes such information is given as may facilitate purchase. The prices given are the ordinary retail prices of the Toronto booksellers named, who either control the Canadian trade or keep the books in stock.

INTRODUCTION.

First, then, we have the department of Introduction. For before we can study to the highest profit or expound to real edification we must ask, and if possible answer, questions relating to the authorship, date, design and peculiarities of our book. Around the Fourth Gospel, more than around any of the others, the battle still wages. We are face to face with the most difficult problem in New Testament literature. Accepting the Johannine authorship does not solve it ; rejecting that authorship rather adds to the perplexity. Granting its unity, the question emerges, " Is it a record or a dream ? Is it the testimony of an eye-witness and ear-witness to certain events, or is it the speculation of a philosopher concerning some analogous events ? Is it a page of biography, or is it the clothing of an idea ? Is it of priceless value as the outpouring on the ear of

an intimate friend of the inner consciousness of One whom the writer did not hesitate to call the incarnate Word of God, or is it the poetic and artistic exposition of a reverence which knew no bounds, but did not hesitate to create facts and imagine teachings in harmony with such a subtle and stupendous idea as that of the Son of God who had taken a perfect humanity up into his own consciousness?" We cannot begin to expound the teachings of this Gospel until we have felt the force of questions like these and have arrived at some reasonable solution of the problem presented.

For those who would know the history of the Johannine controversy and the present attitude of scholarship, nothing is fresher or better than *Modern Criticism and the Fourth Gospel*,* the Bampton Lectures for 1890, by Archdeacon Watkins of Durham. It is a fine volume of five hundred pages. In it Dr. Watkins, whose commentary on the same Gospel in Ellicott's Bible for Schools is a very useful handbook, sets himself to disprove Kiem's confident assertion in reference to the authorship of the Fourth Gospel: "Our age has cancelled the judgment of centuries." He ascertains, in the first three lectures, what "the judgment of centuries" on this question is, and then what is the criticism of "our age," which is held to have cancelled it. When we took up the book it was in search of another thing than that we found. We sought for a fresh and strong grappling with the problem such as we hoped might end the controversy and establish "the judgment of centuries." We found a fine and fresh statement of the literature of the problem, a careful review of the controversy, and a just estimate of the criticism of "our age," German, Dutch, French and English. This is an excellent service, but not the service we had expected from the Bampton Lecturer for 1890. That he could have rendered the required service is pretty evident from the eighth and last lecture in this course, in which he deals all too briefly with the problem itself independently of "our age" or of "the centuries." But this is a really valuable contribution to Johannine literature, and is worth possessing.

Another fresh contribution, and one that will become a stand-

* *Modern Criticism Considered in Relation to the Fourth Gospel*. By Henry William Watkins, D.D., Archdeacon and Canon of Durham. London: John Murray. Toronto: Upper Canada Tract Society. 1890. 8vo. pp. xxxix, 502. \$5.00.

ard, is Dr. Paton J. Gloag's *Introduction to the Johannine Writings*.* This is the latest work of the honoured minister of Galashiels, and will take its place at once beside his two previous Introductions to the Pauline and the Catholic Epistles. Those who know Dr. Gloag's books—and students who do not are advised to make their acquaintance at once—know him to be a genuine scholar, a sober critic, a safe guide. He never startles his readers with over-bold novelties, nor offends them with pretty conceits, nor misleads them with false lights. He is always sensible, rational, perspicuous. No sentence requires a second reading. The present volume deals with John's Gospel, Epistles and the Apocalypse. Exactly one-half is given to the Gospel. The prefixed Life of John will be welcomed as a valuable addition to the comparatively meagre literature in this department. The very full discussion of the authenticity of the Gospel, while, from the conservative standpoint, is not at all one-sided. The great questions properly belonging to Introduction are all considered, and the conclusion is on the side of the judgment of the centuries. I have not looked into the sections devoted to the Epistles and the Apocalypse, but they cannot but be good. Both this and Dr. Watkins' are splendidly made books.

There is another book which, though not recent, is well worth looking into: *The Authorship and Historical Character of the Fourth Gospel*, by Dr. Sanday of Oxford. When he published this book, 1872, Dr. Sanday did not lay much stress on the external evidence of Johannine authorship, and confined himself entirely to the internal evidence. Recent advance in the study of the subject has not out-dated Dr. Sanday's book, although it has increased the importance and value of the external evidence in his eyes. The argument from the contents of the Gospel itself is not better stated by any one than by Sanday.

Of course Westcott's *Introduction to the Study of the Gospels*, and Salmon's or Weiss' *Introduction to the New Testament*, should be consulted by those who have them at hand. The chapter on John in Dr. Marcus Dods' little book on N. T. Introduction is as concise and intelligible, compressed into twenty pages, as can be found anywhere.

In the same series, "The Theological Educator," is another little

* Introduction to the Johannine Writings. By Paton J. Gloag, D.D. London: James Nisbet. Toronto: Upper Canada Tract Society, 1891. 8vo. pp. xvii, 440. \$3.50.

book that will be prized by first-class students, that is Simcox's *Writers of the New Testament*.* Attention was directed to it and to its companion on the Language of the N. T. in the "Editor's Book Shelf," several months ago. They are models. Those who read the Gospel in the Greek will prize Simcox. To use him well one must be a ready Greek scholar; then the chapter on John's writings will be relished.

EXPOSITION.

But it is with the exposition of the Gospel that we have chiefly to do. Questions of text and of literary and historical criticism are of importance in so far as their solution aids us to grasp the truth within. And it is in exposition that the literature of John's Gospel is most abundant. One is at a loss, because of the abundance. Mention should be made of Luthardt, whose commentary is not very much used in Canada and is in danger of being pushed aside altogether, but was the mine in which many modern expositors, among them Alford, digged eagerly, and not in vain. There is rich ore in it yet. Better known, perhaps deservedly so, is Godet's three volumes in Clark's Foreign Theological Library. Godet carried on the work of Luthardt, adding to the comprehensive knowledge of the German the graceful touch and glow of the Frenchman. Godet has done much for theological literature, but it is in exegesis that he excels. He does not stand highest as a textual critic, but in literary and historical criticism he has few equals, and in the real work of exposition all his powers come into play. And of all his exegetical works the most popular, and probably the best, is his commentary on John's Gospel. Take it all in all, it is perhaps unsurpassed. In the 322 pages of Introduction the critical ground is covered; and in the exposition Godet is at his best. He comes at John's meaning not by laboured reasoning, but by spiritual insight. Like John himself, where other men would argue, he sees. By all means get Godet.

But Godet can hardly be classed as recent literature. Newer, and worthy of a place near Godet, is *The Pulpit Commentary*.†

* *The Writers of the New Testament. Their Style and Characteristics.* By the late Rev. W. H. Simcox, M.A. London: Hodder & Stoughton. Toronto: Willard Tract Depository. 1890. Crown 8vo. pp. viii., 190. 75 cents.

† *The Pulpit Commentary. The Gospel of St. John. Introduction and Exposition.* By Rev. H. R. Reynolds, D.D. Homiletics: By Rev. Prof. T. Croskery, D.D. Homilies by various authors. Toronto: Willard Tract Depository. Two vols. pp. clxi, 401; 526. \$2.00 per vol.

This series is varied, the good very good, the bad very bad, the indifferent worse than either. The Fourth Gospel is one of the good pieces of work, and has been highly commended by many who have used it. The "Pulpit" is so well known that a description is unnecessary. In the two volumes on John we have the Introduction and Exposition by President H. R. Reynolds, D.D.; the Homiletics, by Prof. Thos. Croskery, D.D., and Homilies by various authors. Dr. Reynolds' part of the work seems to be of the first class. The 161 pages of Introduction which precedes the exposition is at once scholarly and readable. With no other special work on the subject, one could get along fairly well. The type is rather small, but this gives space for a pretty full discussion of the critical questions. Dr. Reynolds grasps the real points at issue and handles them with skill. One who has not already mastered the subject will find this Introduction of great service. In exposition Dr. Reynolds seems to satisfy those who have used his work. Taking him on test verses and phrases, we find him fresh and stimulating. Following each section of exposition are several pages of homiletics and a half dozen homilies. This may be of great use to others, but—well, much of it seems rather useless. I know one professor who would not give a pinch of snuff for pages of such homiletics. Still there must be something good in the homiletics and homilies, or they would not be given so much space in so good a commentary as the "Pulpit." The professor hates ready-made sermon-outlines with a perfect hatred, and so might not be quite just to Croskery's evidently careful work. There is certainly full value of good matter in these two volumes of more than one thousand closely-printed pages.

Speaking of the "Pulpit" reminds us of Bishop Westcott's fine commentary on John's Gospel in *The Speaker's Commentary*. The "Speaker's" has not found its way into many Canadian libraries, although its general average is higher than almost any other of its class. Westcott's St. John is the very book for advanced and patient students of Greek. Indeed those who like fine exegetical work will not ask for any other. Westcott is easily in the front rank, and his St. John and his Hebrews will hold their own for many a day.

An excellent one-volume commentary, not so closely critical as Westcott's, but marked by ripe scholarship, sound in exegesis and

full of suggestion, is Dr. Whitelaw's *Gospel of St. John*,* "an exposition exegetical and homiletical, for the use of clergymen, students and teachers." Dr. Whitelaw is author of the exposition and homiletics in the "Pulpit" Genesis, and he has fashioned his commentary on St. John after the pattern of that series; but the exposition here is fuller and the homilies are omitted, which is an improvement. In the Introduction the author discusses soberly and with accurate knowledge the Authenticity, Authorship, Composition, Purpose and Plan of the Gospel. In commending such a discussion one does not need to profess agreement with all the details of an author's view, but even the details of Dr. Whitelaw's argument will be accepted by most readers. The exposition is full and careful. No real difficulty is shunned. The homiletics gathers up the results of the exposition, and those who need such help will find it handy. The *Expository Times*, whose judgment is to be trusted, says "this is the best accessible commentary on the Gospel for preachers who wish to have homiletical help at hand. This is the book for those who want their money's worth."

The objection may be raised by some that most of the preceding works are expensive. Of course books cost money—even poor books. But as necessity knows no law books have to be made to suit lean purses. It is one of the blessings of modern life, that poverty need never deprive any man of at least a few best books. And there are cheaper commentaries on St. John, that are really admirable in design and execution. Dr. Watkins' in Ellicott's Bible for schools is said to be choice. We have at hand two very choice handbooks. One is Dr. Plummer's in the *Cambridge Bible for Schools and Colleges*.† This whole series is very good, the average is higher than most. The title is rather against it, giving the impression that it is fit for juveniles only. While it is simple in style, the work is so good and scholarly that all Bible students who are not themselves specialists will find this series very useful. The name of the general editor, Bishop J. J. S. Perowne, is a guarantee. Among the contributors are such scholars as E. H. Perowne, Plumptre, Moule, Farrar, and A. B. Davidson. David-

* The Gospel of St. John. By Rev. Thomas Whitelaw, M.A., D.D. Glasgow: James Maclehose & Sons. Toronto: Upper Canada Tract Society, 1888. Pp. lxiii. 464. \$4.50.

†St. John. Edited by A. Plummer, D.D. Cambridge: University Press. Toronto: Presbyterian News Co., 1891, pp. 388. \$1.25

son's "Job" is enough to give any series respectability. Dr. Plummer, who edits St. John, may always be depended upon. He is a genuine scholar, and leaves traces of independent study on all his work. His "Introduction" to St. John is concise and sufficiently exhaustive for the purpose aimed at. All the points are covered. His notes are usually brief and clear; but, where necessary, they expand into a discussion. If "geography and chronology are the two eyes of history," Plummer's St. John is not as blind as most commentaries, for it is provided with several very useful and clear maps.

Similar to the foregoing and yet differing from it in important points is Reith's St. John, in Clark's *Hand-books for Bible Classes** This series is already well-known; Stalker's "Life of Christ" and "Life of St. Paul," Davidson's "Hebrews" and others of equal merit have given it a front place. The two volumes on St. John are of real value. Mr. Reith is successor to Dr. Buchanan in Glasgow and is a patient student. As a preacher one might call him slow, but his matter is good when it comes and well worth waiting for. So with his exposition of St. John. He keeps pretty close to old lines, not because he is a traditionalist but because the old is better. His Introduction is a very careful presentation of the generally accepted positions on the questions raised. Every page suggests reading, study, scholarship, but nowhere are the marks of the tools left. The notes are generally much fuller than Dr. Plummer's in the "Cambridge." In matters of doctrine Mr. Reith is always sound.

This list is already unreasonably long, but it would be incomplete were no mention made of Dr. Marcus Dods' St. John in the "Expositor's Bible," the first volume of which is ready, but comes to hand too late for more than an eager glance. When it was announced that Dods was to write two volumes on St. John's Gospel, we felt that the already extensive Johannine literature would receive the most important addition of recent years. The editor could not have laid his hand on a man better qualified in mind and heart for expounding this most precious but most difficult Gospel. Dr. Dods is so genuine, so honest, so thorough a scholar, his style is so lucid, rivalling John Foster's in purity, his mind is so evenly

* *Hand-books for Bible Classes and Private Students. St. John's Gospel with Introduction and Notes by Rev. George Reith, M.A.* Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. Two Parts, pp. lxi. 136, 178. 70 cent. each.

poised, his spiritual insight is so keen, and withal his spirit is so strong, but gentle, loving, Christ-like. He is a man of books, a thoughtful, meditative man, with a philosophic turn, and a simple, reverent, adoring follower of Jesus Christ. Where could John find a better interpreter? and where would Dods find more congenial work?

Our high hopes are not to be disappointed. The first instalment of his work covers the first eleven chapters. He does not discuss questions of criticism, that is not in his plan. He comes close to the unbeginning Word. The ground he feels to be holy, and it is with bared head and shoeless feet he enters the presence of the Incarnate God. Would that those who suspected him of treason to Christ in holding a low view of His Person came with him into this holy place, and, standing in the unclouded presence of their Lord and God, learned the meaning of true reverence and breathed the spirit of Christian charity.

There are several older books, that should be better known, to which one would like to call attention. Had space permitted something might be said about a volume on St. John's Gospel, by Frederick Denison Maurice, a really rich volume, in which discriminating readers will find much plump wheat; but as there is not merely chaff, but some noxious seeds, a sharp look-out must be kept. Then there are other works that are not mentioned simply because they are already well known or have not come under the writer's notice.

Toronto.

J. A. MACDONALD.

CHRISTIANITY AND MODERN LIFE.

AN eminent Englishman of science is reported to have said that if he were about to introduce a new religion into the British Islands he did not think that Christianity would be that religion. I confess that on first reading this remarkable confession of faith, I was struck with surprise. I had been accustomed to think of Christianity as the central fact of all time. In it, as I believed and still believe, all the scattered rays of religious truth were concentrated in one intense point and flashed forth over the whole history of man. I had imagined that to the Christian religion might be applied the sublime words of the old Hebrew prophet: "And it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it." And now I was asked to believe that the rising tide of modern thought threatened to carry it away. Evidently, to this enlightened man of science, Christianity meant something very different from what it meant to me.

What then was in his mind when he said that he would hesitate to introduce Christianity into the British Islands? Perhaps it may be suggested that exclusive devotion to the study of nature had dimmed his eyes and dried up the currents of religious emotion in his breast, or that by an illegitimate extension of natural law to the spiritual world he had reduced the life and thought of man to a dead play of mechanical forces? I shall not venture to deny that either, or both, of these explanations may be partially correct; but I think that the main explanation of his opposition to what he regarded as Christianity must be sought in a different direction. For a similar view has been taken by two thinkers whose lives were devoted not to science, but to those studies which are usually supposed to make men quickly responsive to the spiritual interests of their kind.

In the earlier phases of his faith, Goethe, the great representative of the modern spirit, felt what he called with a certain exaggeration a "truly Julian hatred of Christianity." And Hegel, the greatest

of modern philosophers, was in his youth inclined to hold that Christianity had obscured and hindered the spread of the true conception of life which had been presented to the world by the people of Greece. And as the greatest poet and the greatest philosopher of modern times have charged Christianity with hostility to the onward march of modern thought, so the greatest living novelist maintains that the march of modern thought is hostile to Christianity. The religion of Jesus, says Tolstoi, demands submission to evil, self-effacement, simplicity of life; whereas the whole edifice of modern society is based upon resentment of evil, self-assertion and luxury. It cannot therefore be wrong to assume that there is at least an apparent antagonism between the modern spirit and the spirit of Christianity, and perhaps I cannot better fulfil the task which you have assigned to me than by asking whether the alternative of Christianity *or* modern civilization is not false; whether it may not be that so far from being hostile to the great movement of modern thought, Christianity is in reality its informing and ennobling spirit.

I am not aware that the man of science to whom I have referred ever revised his hasty judgment, but it is significant that the maturer creed of the two great representatives of modern literature and modern philosophy was a criticism of the earlier. In the *Wanderjahre*, Goethe recognizes in Christianity, as the religion which teaches "reverence for that which is beneath us," the highest of all religions. The recantation of Hegel was still more decided. Not only did he come to regard the Greek spirit as lower than the Christian, but in an application of the Christian principle, "Die to live," he found the solution of every problem of modern thought. Of Tolstoi we cannot say that he has returned upon himself, but we may say I think that he has at last developed his creed to the point at which we can see it accomplish its own destruction. By a narrow and uncritical interpretation of the New Testament he has constructed a theory which is hostile not merely to modern life, but to all life. First denying all the bonds which hold society together, he has at last attacked the sacred institution of the family. Only one more step remains for him to take: to counsel the existing race of men not to wait for their inevitable extinction, but to follow at once the example of the Gadarene swine. A race that has no right to exist, should not continue to exist. It can only be from weak

irresolution that men cling to life themselves, after seeing it to be their duty to abstain from having successors. From the pages of a book, which in every line breathes the spirit of joyous confidence in the goodness and love of God, Tolstoi has contrived, by a method that would make nonsense of any literary product in the world, to extract the most dismal of all creeds. Once again the divorce of religion from life has demonstrated its self-contradiction and nullity.

I have said that Goethe and Hegel in their first mind conceived of Christianity as antagonistic to that great movement of modern thought, which, unlike Tolstoi, they believed to be onward and upward. Wherein they conceived the antagonism to consist they have not left us in doubt. Christianity, they said, with the rash doctrinairism of youth, is essentially a religion of the other world; it tells men to despise all earthly interests and to think of nothing but how to save their souls; it conceives of God as an external creator and governor, removed from the whole sphere of man's life and activity. Such a religion, they maintained, must be hostile to the whole progress of the race. If it were reduced to practice it would put an end to all individual, social and political development; for men whose entire interest is in another world cannot take seriously the concerns of this world. A religion of this type can only produce a morbid and unhealthy spiritualism. It may teach men how to die, it can never teach them how to live. It is the religion of the mystic, the dreamer, the fanatic, not the religion of men with a firm hold on facts. Can it be seriously believed that a life of honest industry is a life of degradation; that enthusiasm for truth, the unwearied cultivation of the higher faculties, unselfish devotion to one's country and to humanity, rank lower in the sight of God than the enervating transports of a sentimental piety? How much more grandly did the ancient Greek conceive of life! His energies were not wasted in a morbid brooding over the joys and terrors of a future world, but he gave the best proof of spiritual sanity in his public spirit and his enthusiasm for all that is great and beautiful and true. For him religion was but the idealized picture of a noble human life; here and now he found enough to inspire him with resolution and to call out his highest energies.

I think we must admit that if Christianity were what it is here assumed to be, its antagonism to the modern spirit would be abso-

lute and invincible. For of that spirit it is characteristic that it is in dead earnest with the things of this world. To the conscientious artizan who feels a glow of triumph when he has done a good honest piece of handiwork ; to the great captains of industry who direct the instruments by which thousands are enabled to triumph over the material forces that are ever working for man's destruction ; to the man of science, conscious that by wresting from nature the secret of her laws, he puts into the hands of his fellows weapons which help to subdue misery and vice ; to the literary man, the poet, the artist, who by hard toil penetrate to the deeper meaning of human life ; to the lonely thinker, intent on formulating a consistent theory of the world that shall destroy the paralyzing influence of doubt and dissipate intellectual chaos ; to each and all of these, that must seem a false and hateful creed which proclaims unselfish devotion to the cause of humanity to be a blunder and a sin, and the ideal life of man a sheltered quiet and seclusion remote from the storms and tempests of the work-a-day world.

But does Christianity give any countenance to what Goethe well calls "the blasphemous doctrine that all is vanity?" Does it tell us to despise the active life of industry, the no less active life of scientific discovery, artistic creation and philosophical reflection? The exact opposite is the truth. No religion has affirmed with the same energy and decisiveness as Christianity, that in the enthusiasm of humanity lies the secret of deliverance from the crushing weight of individual responsibility. It tells men that the misery, the vice, the spiritual degradation of the whole race is their own misery, their own vice, their own spiritual degradation. He who seeks to save his life shall lose it. It is by taking upon himself, in the energy of faith, the sins of the whole world that the individual is freed from the consciousness of guilt. He no longer goes about to establish his own righteousness. The joys and sorrows, the triumphs and failures of his brethren are his. Thus is he crucified, raised and exalted with Christ. Forgetting himself he finds himself ; strong in the faith that "all things work together for good to them that love the Lord," he becomes a "fellow-worker with God," and in devotion to the commonweal he "fills up the sufferings of Christ."

The false assumption that Christianity is a religion only of the other world has arisen from a confusion of one aspect of it with the whole. This was the radical weakness of the mediæval spirit.

Religion, it was then supposed, had no concern with secular life: only in the passionless tranquility of the cloister could men be liberated from evil; trade and commerce, scientific investigation, independent speculation, even patriotism, were all unholy. The middle ages was an unhappy period in the history of the world. It was a time of sharp and abrupt contrasts. A fierce and lawless nobility, continually at war with each other, obstructed the peaceful development of industry and commerce; the violence and caprice of the master had as their counterpart the slavery, the subservience, the wretchedness of the serf; in the laity religion was a superstition, in the clergy an instrument of spiritual domination, or an unreal pietism. But we must not forget that even in this period of lawless violence, abject submission and spiritual slavery, the power of Christianity could not be entirely suppressed. It was not in vain that to the turbulence of a factious nobility was opposed the gentleness and unworldliness of a St. Francis. The one extreme was a criticism of the other. The industrious burgher learned that in every-day life there was a lower and a higher, and in devotion to his trade or calling he planted the seeds of patriotism and of a healthy civic life; the monk, by his simple and self-denying life, was a living protest against the brutalizing influence of a purely material ideal. Yet it remains on the whole true, that religion in divorce from secular life did not transform the world into its own image, but let it go its own wise way, and occupied itself only with the visionary and unreal. The noble, looking upon religion as a thing apart, could one day stab his friend to the heart, and the next compound with heaven by an external penance; the clergy too often perverted religion into a dead formalism and a superstition. All this had to be changed, and with the modern spirit the change has come.

And how has it come, but by a reversion to the pure teaching of Christianity, which in the middle ages had been obscured or lost? The Christian faith is most simply expressed by saying that it affirms the infinite love of God to man and the blessedness of a correspondent love of man to God. This was an absolutely new revelation. The fierce and savage gods of the early Celt or Teuton, the vague and shadowy Infinite of the higher Brahmanism of India, the refined but cold and unloving gods of Greece, the austere national god of the Jewish people, differ fundamentally from the

Christian God of love. The Celt or Teuton, engaged in a mortal combat with an enemy as truculent as himself, naturally conceived of the god of the tribe as exulting in the bloody triumphs of his worshippers. The speculative Brahman, contemplating life from the unsympathetic standpoint of a spectator, seemed to see in the restless flux of all terrestrial things, in the ceaseless tread of generation after generation on its way to dusty death, the nothingness of all movement, life and thought ; and therefore he imagined that all things were but phantoms and shadows, concealing the great unchangeable Unity of which nothing can be said but that it is. The Greek, with his quick artistic temperament, his passion for all the arts that refine and beautify life, his enthusiastic devotion to his own little state, fashioned his gods after his own image and conceived of them as calm, rational, beautiful, but never with a heart of love. And the Jew, touched as no other ancient people ever was touched with the infinite value of moral rectitude, and thereby separated from the sensuous and pleasure-loving nations by which it was his sad fate to be successfully overcome and politically enslaved—the Jew conceived of God as the righteous Judge of the earth, who took stern vengeance on the enemies of Israel, though to His chosen people He displayed even in His chastisements the compassion of a Father. In Christianity alone is the idea of God freed from all the limitations of particularism and separate nationality. To it, God is a spirit, present in the least and the greatest, manifest in the fall of a sparrow and in the ordered harmony and law of the celestial bodies, revealing Himself in the formative power of the plant and the instinctive tenderness of the animal for its young, and disclosing Himself without reserve in the perfect self-sacrifice of the Son of Man. Thus in the religion of Jesus the central idea is that the informing principle of the whole universe is love, a love of which the intensest human affection is but an adumbration and a prophecy. A religion which starts from this idea of God must inspire men with a faith in the triumph of good over evil. But Christianity does not shut its eyes to the facts of life. It knows that in his first or natural state man is in alienation from God. "There is none righteous, no, not one." It is bound up with the finitude of man that he should assert his evil individual self and thus fight against the eternal principle of love. Hence divisions, strifes, enmities ; hence the false judgments of ordinary life, which

set a value, not upon the measure in which men have in them the active principle of love, but upon the accident of race or position or material splendour. By the divine touchstone of love, Christianity reveals the true worth of men. All external and superficial distinctions vanish away, and they stand forth without disguise as in the transparent ether of the eternal world. The prince may take a lower place than the meanest of his subjects; the noble, divested of all outward pomp and circumstance, is revealed as he is, not as he appears; the despised Samaritan is exalted above the unloving Jew; the hard, unsympathetic elder brother gives place to the repentant prodigal; the self-righteous, avaricious, unpatriotic Pharisee ranks far beneath the humble publican with his heart of gold; and the poor erring woman is forgiven because she loved much. Thus Christianity produces a complete revolution in all the ordinary ideas of man. It humbles the exalted and uplifts the men of low degree. Its one un failing test is that of faith in the infinite love of God, a faith that is expressed in the God-like life of love. This is the open secret of Christianity; marching under this banner it has achieved all its triumphs in the past, and marching under this banner it shall yet subdue the whole world to itself.

Now, if I am right in believing that Christianity fixes the spiritual rank of men by the measure of their genuine devotion to the race, it is evident that the mediæval conception of religion is only redeemed from other falsity by its apprehension of the truth that the unchastened desires of man are at war with the Christian principle of love. The mediæval saint, we may say, saw one aspect of Christianity, but failed to see the other and complementary aspect. He recognized that the natural man is enmity against God, but he did not recognize that the way to the blessed life is not by suppression, but by transformation, of the natural man. Mediævalism taught men to shun the temptations of wealth and refinement, not seeing that in fleeing from the world the saint was leaving its baser elements to reign unchecked; it sought to raise men above the temptation to lose all wider interests in the absorbing interest of the family, by counselling a life of isolation, instead of helping them by influence and example to make the family an organ for the creation of wider interests; it shrank from the jar and conflict of political life instead of allying itself with genuine patriotism; it turned against the free spirit of scientific enquiry, unconscious that

every new insight into nature is a further revelation of the perfect mind of God. Against this false opposition of the secular and the religious life, the whole modern movement of humanity is certainly directed ; and if the mediæval were the true conception of Christianity, we must either be false to religion or return to the ideal of the ages called of faith. But it is not so : Christianity does not conceive of the future world as different from this, but as the present world in its ideal aspect ; what a man is then he is now ; and what he is now is determined by the degree in which his life breathes in the spirit of love. Christianity is above all things a religion of this world. Whatever tends to break down the artificial barriers which prevent the unity of mankind from being realized, whatever tends to put every one in the position of a free man with all his capacities in full play, the spirit of Christianity imperatively demands. Its ideal is the perfect development of all, not a few of the favoured individuals. It is nothing, if not social. There is no department of human life or thought which lies beyond the sphere of its influence. The practical problem of our time is to make all sorts and conditions of men responsive to its touch. The busy life of industry and commerce must feel its inspiration, the economist and statesman must solve their problems under its guidance. Christianity requires us to surrender even our prejudices, and to come to the study of nature with no other desire than to know the truth. It counsels us to make ourselves at home as far may be with the great products of literature and art, the most inestimable gifts of God to man. To be familiar with the creations of Homer, Dante, Shakespeare, Goethe, in which human life is presented as under the form of eternity and therefore detached from the complications which in actual life conceal its true nature, is the duty of every man who aspires to be a guide to others and reach the full stature of a Christian. Nor can anyone who, from indolence or baser motives, remains indifferent to the struggle of his fellows for a higher social and national life be called a good Christian. The great poet of the middle ages reserves his supreme contempt for those who are too weak and indolent to merit either praise or blame. Untouched by the eternal conflict between light and darkness they never truly live. They turn as the wind blows, that their self-indulgent repose may not be disturbed. Having no convictions, they follow any standard. "Not a word of them," says Dante, "let us look and pass."

It cannot be hard to see the spirit which Christianity enjoins upon us in these days of progress towards higher forms of individual, social and political life. Whatever makes for the elevation of the race is sacred. There is a tendency in each of us to undervalue what is not obviously connected with his own vocation. The man of business is apt to imagine that the scholar is simply a drone in the busy hive of life; to the politician the abstract thinker may seem at best a harmless visionary; to the plain man the lover of art is apt to appear frivolous and unpractical; the social reformer cannot understand how men can pass their life in fruitless speculation with the agonized cry of the poor and the miserable going ever up to heaven; the theologian has been known to look with suspicion at the "dangerous" tendency of science or philosophy. Thus is engendered a "spirit of watchful jealousy," which forces each man back upon himself. All this is unchristian. We are all members of one body; none can afford to despise the labours of others, because all agencies are needed to build up the one great edifice of society. From you who have an opportunity within these walls of gaining a wide and free prospect over human life, we hope for better things. We expect you to cultivate the widest sympathy for all that makes for the improvement of man's estate, the growth of a rational patriotism, the spread of culture and refinement, the discovery and dissemination of truth in all its forms, scientific, historical and philosophical. And while you cultivate this Christian catholicity, we expect you to exhibit each in his special vocation the spirit of the true "religion of humanity." Material prosperity is all too dearly purchased at the cost of spiritual degradation. In the solemn drama of human life, it is not suffering and death, or even the dissolution of our air-drawn visions of success, that constitutes its true pathos, but ignoble ideals, the arrest of spiritual development, the pollution of those whose youth was full of promise. Our earnest desire and hope is that in this awful sense you will not fail, but will take your place in the chivalry of God,

"The soldier saints who row on row
Burn upward each to his point of bliss."

JOHN WATSON.

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THE EDITOR'S BOOK SHELF.

British Nonconformity is proud of R. F. Horton. He is one of the foremost preachers in London, and stands in the front rank of English Congregationalism. He has not the peculiar genius of Dr. Parker, and he cannot reach so high nor dive so deep as Dr. Dale. But there are few men in the English pulpit so widely influential, especially with thoughtful young men. He is an Oxford man, with a tinge of Matthew Arnold's sweetness and light. But he has put his ear close to the "mighty heart" of London and heard its throb and sigh. And he has found a remedy and a consolation in the Gospel of Jesus Christ. Both by pen and voice he has done much to withstand the incoming tide of Ritualism and to inspire young Nonconformists with a spirit of independence and self-respect. Theologically he breathes freely, believing that truth has nothing to fear and can only gain by criticism. Although not a theologian, he published, a few years ago, a volume on the vexed question of Inspiration. We are bound to say that while his discussion was not satisfactory from the standpoint of a theological professor, it was deserving of better treatment than it received from Dr. Warfield in the *Review* of which he is editor. And we are perfectly sure that, being less hopelessly, blindly scholastic than Prof. Warfield's own contributions to current discussion, it is much more likely to lead into a more excellent way those who have turned their backs upon traditional dogmatic. As a preacher Mr. Horton is very popular throughout England. He has a quick mind and a sympathetic heart.

The task put upon Mr. Horton by the editor of the "Expositor's Bible" was not a light one, but the volume contributed, *The Book of Proverbs*,* is creditable to both. The very abundance of matter of a most practical kind, and the seemingly secular tone and prudential character of the book, as well as the questions as to text, authority and date, make the expositor's task more difficult than at first would appear. But Mr. Horton has done his work with skill and thoroughness. In a brief introduction he deals with the sources of the book, ascribing to Solomon only a certain number of the "wise sayings," many of them being plainly of a much later date, and further examines and classifies the several collections of proverbs. He distinguishes between the inspired speech which comes to the prophet or poet as a direct oracle of God and the speech which is the product of

* The Book of Proverbs. By Rev. R. F. Horton, M.A. London: Hodder & Stoughton. Toronto; Willard Tract Depository.

human wisdom and is only in a secondary sense inspired. The thirty-one chapters of exposition cover the entire book, touching with great practical force on the many questions of human life and conduct raised in the Sayings. Read along with a more critical commentary like Cheyne's, and with one of a more spiritualizing tendency, a student would not only arrive at a better understanding of the Hebrew Wisdom, but would also bring out of its sometimes unhelpful worldliness meat and sweetness for the spiritual life.

However slow we may be in accepting as final all the results of modern criticism, we are bound to admit that modern methods of Biblical study are more satisfactory, because more scientific, than those that obtained not so very long ago. The idea that prophetic utterances should be read and interpreted in the light of the times to which they belonged, and that an Old Testament prophet spoke first of all to the people of his own day—these sayings are commonplace enough to-day, but there was a time when such a confession would have called for ecclesiastical censure. The Jewish rabbis read everything in the light of their national hope, and Christian interpreters were biassed by their Messianic exegesis. What baseless exposition has resulted from a false method and from dogmatic prepossessions! It is cheering to note the signs of better things. The Old Testament, as never before, is receiving the attention of thoroughgoing and reverent scholarship, and the prophetic books especially are the subject of fresh study. As a result the message of the prophets of Israel is being translated into nineteenth century language and brought home to the common people.

As an indication of what is being done we have a manual, *How to Read Isaiah*,* which aims at placing the chief results of modern investigation into the life and labours of the great prophet before the multitude of ordinary readers who, quite capable of understanding and appreciating the value of the results, are unable to follow, or are indifferent to, the processes by which critics have attained these results. The idea of the book is good. In the first division, and occupying one hundred pages, we have the text of the prophecies, Chapters 1-xxxix., in chronological order, set in the historical record of the prophet's environment. Thus Isa. i: 1 is followed by 2 Chron. xxvi. 1-23; xxvii. 1-9, and this by Isa. vi. 1-13, and so on. In this way the light of the historical books is thrown directly on contemporary prophecy. The text of the authorized version is used with such changes

* *How to Read Isaiah*. Being the Prophecies of Isaiah arranged in order of time and subject, with explanations and glossary. By Buchanan Blake, B.D., Clydebank. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1891. pp. 187.

as seemed absolutely necessary, but which, however, will not satisfy critical scholars. The chapter and verse divisions are wisely omitted. The second division contains seventy pages of valuable explanatory notes dealing with the historical condition of Isaiah's prophecy, the man Isaiah, and the several groups of prophecies. In the third division we have a brief but suggestive chapter on the religious conceptions of Isaiah, a chronological table, and a glossary of names and notes.

This little book is to be commended not simply as a contribution to Isaianic literature, but chiefly as suggesting a good method of study. The work is well done. One wonders, however, why it was not better done. It either goes too far or not far enough. Apart from literary blemishes in the matter of translation, there is the much more serious question of authorship. Mr. Blake rejects chaps. xl.-lxvi. as non-Isaianic, and excludes these prophecies from his book altogether, and yet he admits chaps. xiii., xiv., xxxv., whose Isaianic character is disproved by the very same arguments used against the excluded section. In this way he discredits himself in the eyes of scholars, and is sure to mislead the ordinary reader. If the critical method is adopted at all, it is at once safer, more satisfactory and more defensible to use it consistently.

We should have said a word about *Franz Delitzsch: A Memorial Tribute*,* by Prof. S. Ives Curtiss, Chicago, which came to hand and was read through several months ago. A larger Life is in course of preparation, but friends and admirers of the distinguished scholar and commentator will welcome this concise biography by one of his most enthusiastic admirers and best known students in America. A chapter is devoted to each of the following subjects: Sketch of Delitzsch's life; the last farewell; Delitzsch as teacher and theologian; Delitzsch as author and friend of authors; Delitzsch as the friend of Israel. Prof. Curtiss might have added another chapter in Delitzsch as a correspondent, in which capacity he was the guide, philosopher and friend of many with whom he had almost no other acquaintance. But the five chapters given form a fitting memorial of the great man until such time as the promised complete biography can appear. The photograph frontispiece and the bibliographical appendix add very much to the value of the book.

Two very important volumes on the Jewish apocryphal writings have just been published by the Clarks. One of these bears the forbidding name of *Pseudepigrapha*†; fortunately it has an explanatory sub-title: An

* *Franz Delitzsch: A Memorial Tribute*. By Samuel Ives Curtiss, Professor in Chicago Theological Seminary. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1891.

† *Pseudepigrapha*. By the Rev. William J. Deane, M.A. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1891 pp. 344.

account of certain apocryphal sacred writings of the Jews and early Christians. These pseudepigraphical or "falsely-ascribed" writings were very popular about the commencement of the Christian era. We have such as "The Book of Enoch," "The Assumption of Moses," "The Apocalypse of Baruch," "The Book of Jubilees," "The Ascension of Isaiah." These writings were not literary forgeries, for they lacked the *animus decipiendi*, but were put forth under the ægis of a great name in order to attract the attention of which their authors deemed them worthy, and which could be secured only by the adoption of a pseudonym. The books to be found in some of our English Bibles, under the name of "Apocrypha," are excluded from Mr. Deane's review, as are those known only from fragments. The books mentioned above, and others not so familiar to general readers, are classified in four groups, Lyrical, Apocalyptic and Prophetical, Legendary and Mixed, and the purpose of the survey is to give readers who are not specialists a just conception of the literature and state of thought in Jewish and Christian circles in the days of our Lord. Each book or group of writings is taken up separately and examined. This is a very useful plan of treatment for beginners in this study, and provides materials for a broader treatment and more philosophic grouping and study of the facts presented. Here and there we find a bit of romance, and everywhere the student of early Christianity will find fresh light thrown on the grossly materialistic beliefs against which the lofty teachings of Christ had to struggle.

Dealing with the same subject is another book with a title which at first may seem rather irreverent: *The Books Which Influenced our Lord and His Apostles**. No reasonable reader will be shocked by the author's irreverence. He feels the sacredness of the inquiry concerning the influences which operated upon the "human nature that had been made awful by the personal presence of Deity within it." But there is a false reverence which would deprive us of that brotherly nearness to "The Son of Man," which is at once our privilege and right; and there is a mistaken reverence which would check all holy contemplation on the mental and spiritual character of Jesus and lead us into the old Apollinarian heresy. Hence it is not lowering the doctrine of the Person of Christ to assume that He was not at first conscious that he was the Messiah; and that the apprehension of His Messianic character, and of the nature of the Messianic work, if not awakened, was profoundly influenced by the study of the

* Books which Influenced our Lord and His Apostles: Being a Critical Review of Apocalyptic Jewish Literature. By John E. H. Thomson, B.D., Stirling. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1891. pp. 497.

prophetic utterances concerning the Messiah found in the religious literature of His nation. Chief among these were the Old Testament predictions. But to suppose that the Old Testament was the only literature with which he was acquainted is needlessly narrow. The First Book of Maccabees, the stories of Judith and Tobit, and the Wisdom Books were available. Philo, though a contemporary, was considerably His senior, and even if He had never read Philo in the library of the synagogue He would be influenced by the Alexandrian thought through His audience who were familiar with and moved by the Philonian doctrine. Then there were the Apocalyptic books, the product of that mysterious and solitary sect, the Essenes. These books are full of pseudo-prophecies of the coming Messiah; and while He would deny their authority He could not but be interested in them as expressive of His nation's mighty hope. And is it irreverent to think of the Youth with the lustrous, thoughtful eyes, under the swinging lamp in the dwelling of the Essenes in Nazareth, reading far into the night "the strange visions recorded in the Books of Enoch, or of Baruch, about the Son of Man who was to sit upon the throne of His glory, and before whom all shall appear, and of the blessings of the days of the Messiah?"

From this point of view Mr. Thomson surveys the literature of our Lord's day and country, taking a wider sweep than Mr. Deane does in his "Pseudepigrapha," and with a truer philosophic insight. His purpose is not merely to review the Jewish apocalyptic literature, but a higher: to indicate the intimate relation of our Lord and His apostles with the school from which that literature sprung, and to show the links connecting the Jewish Apocalypses with Christianity. His work is divided into four sections: The Background of Apocalyptic; The Historic Evolution of Apocalyptic; Criticism of Apocalyptic, and the Theological Characteristics of the Apocalyptic Books. Here and now we can only mention the titles of the several sections. That this is a valuable contribution to the study of an important subject is the verdict of scholars, and that it is readable and intensely interesting any intelligent reader will find out for himself. The language is always clear and often eloquent.

HERE AND AWAY.

The Report presented to the General Assembly by the Board of Management of Knox College expresses the hope that in the near future an addition may be made to the professorial staff of the College. This is encouraging. The staff needs strengthening. But the question arises, Where is the need the greatest? That is a most important question which must be considered carefully and broadly, surveying the whole field of ministerial training and with an eye to the future. How is it answered?

There are those who say that a chair of instruction in the English Bible is the most urgent need. It is alleged, and not without reason, that too many college graduates, while reasonably well versed in the subjects of the college curriculum, have a very imperfect and inaccurate knowledge of the English Bible, the textbook which they are to use in all private and public ministrations. They cannot, some of them, enumerate in order the books of either Testament. They cannot analyze any book, especially one of the less known, give the author's standpoint, outline its doctrinal teaching, or state off-hand the historical setting of some of the commonest texts. This is exactly as it should not be. Whatever else is compulsory or optional, the English Bible should be as familiar to the public teacher of religion as is the alphabet to the teacher in a primary school. What is needed, therefore, first of all, is a professor who is master of modern methods and who can take his students over the entire Bible, in thorough study, during their college course.

Then there are those who say that Knox College needs a chair of Old Testament Literature, and that this must be at once established if the College is to keep within sight of other seminaries, and give the students advantages they have a right to demand. It is said that Old Testament study has advanced of late years by leaps and bounds, and that it is simply unreasonable to expect one professor to do what Principal Caven is now asked to do. No one knows better than he what continents have been added to his department during his term of professorial service; and no one regrets more sincerely that circumstances have not allowed him to do more than drop anchor off the shore and point out here and there a rich plain, a picturesque mountain, a winding valley, and read snatches of travel sketches by less hurried explorers. It is proposed to divide his work, giving him, say, New Testament Literature, which, in all conscience, is enough for any one man even if he had no administrative duties. Then a new chair, that of Old Testament Literature, would be created, to do the work of which Princeton has three men, but one man's full time is all that is asked for Knox. It would then be possible for exegetical professors to do some fresh work, which must be done before Systematic Theology can be made more than a changing of men on the board.

A third proposal is made. It is asked, What is the use of providing first-class theological teaching if your students have only second or third rate literary training? Your lectures are meaningless, because the students do not understand the language. Your argument is powerless, because they have not learned to think. Your investigations are bewildering, because they cannot see. Hence a change must be made in the preparatory training. Those who take a full university course or a reasonable

substitute profit by the theological course, but there are others who do not and cannot be expected to. He is sent up by Presbyteries, having no knowledge of any language but his own, and is scarcely on speaking terms with that. He struggles through the Preparatory Course in Knox College and is landed, sometimes suddenly and headlong, in Theology. If he ever finds his feet it takes him all his time to keep pace with his class, and in course of time he comes up, dazed and breathless, for a diploma. His eyes have been kept so intently on the heels of his predecessor that he has not even caught glimpses of the country through which his course ran. If he were to retrace his steps he would be wandered at the first cross-road. But he gets a diploma and becomes a duly certified guide to others who are lost in the woods. What a farce! they say. Let us either abolish the Preparatory Course altogether or make it a real discipline. To abolish it and insist on a university degree would be suicidal. For the Church to make an Arts diploma a *sine qua non* would be self-stultification. And examples are cited. What should be done? Go back, they say, to the order of things when Prof. Young roused Preparatory men and made them work and think.

This is the season when candidates are presenting themselves for certification to college or for license and ordination. As presbytery examiners may have lost their college text-books we venture to suggest the following extracts for Latin sight-reading. They are not from Cicero, Horace or Virgil, but will test the Latinity of the average candidate:—

“ Mollis abuti,
Has an acuti.
No lasso finis :
O mi de armistres,
Cantu disco-ver
Meas alo ver?”

“ Samii mento invitabit ova te parte tu morior mundi. Os amo ducum tua sistat superante. Trito anser cantu. Canit aut attractu. Vere mane lassis artu visitus. Mollis cum in mare isto. Assuetorum has molle, assueti an acuti has mare. Sale heris assueta lassas uno. Luce ala sisto beata distant parte. Uno luce udo. Sui expectabit. Mane variis mens cariem. Sum in cardo sit orbi omnibus ducum. Sum a raptu ride honos Bacchor as Baccho gemini ! Nolim orno lex tua lasso usis. Cantu mari sum ovem. Triticum at ait. Sale lunis forte. Samio ducum. Vale.”

Jove ure
Vox es amare Annos ante
N. Dux For Rome in migro
unda re in quod. I studet
longitis tuba dans tandem
more I cantat allino. Sono
more

e
Jam satis
x

“Æs e humano agente
 Pace sua an mones lente
 Censum Bachus unas duo
 Cancer Thisbe sed Orpheo.”

I Sabilli hæres ago
 Fortibus es in aro,
 Forte vagans, forti trux,
 Se vaticinum—pes and dux

“Apud in is almi de si re,
 Mimis tres I ne ver re qui re,
 Alo veri findit a gestis,
 His miseri ne ver at restis.”

TONIS AD RESTO MARE.

O mare œva si formæ
 Formæ ure tonitru
 Iambicum as amandum,
 Olet Hymen promptu.
 Mihi is vetas anne se
 As humano Erebi;
 Olet mecum marito te,
 Or eta beta pi.

Alas plano more meretrix,
 Mi ardor vel uno ;
 Inferiam ure artis base,
 Tolerat me urebo.
 Ah me væ are scilicet,
 Vi laudu vimen thus ?
 Hiatu as arandum sex,
 Illuc Ionicus.

Heu sed heu vix en imago ;
 Mi missis mare sta ;
 Oh cantu redivit in mihi,
 Hibernas arida ?
 Averi vafer heri si,
 Mihi resolves indue ;
 Totius Olet Hymen cum—
 Accepta tonitru.

HIC JACET

A. PVBLI. CANALI.

ASPOORT.

Obit Christi Anno XXX.

Aletha te veritaste de qvali vasto!
 His hev vasa Jovi alto perago
 O doneat acv porcanorvm !
 An da preci ?

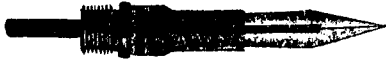
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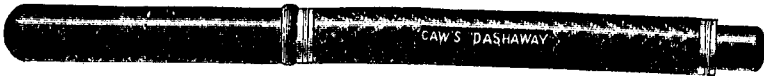
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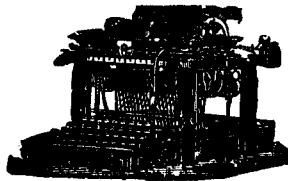
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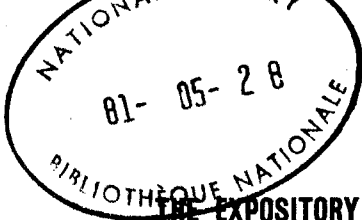
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