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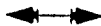
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TORONTO, MAY, 1896.

GENERAL.

THE MESSAGE OF MALACHI.*

IV. THE MESSAGE ITSELF: ITS CHIEF BURDEN.

(I) The exposure of hypocritical worship.

Malachi affirms that God is less loved than a father, less feared than a master, and actually offered gifts that would be spurned by a pasha. He says to the worshippers, "You lead up to God's altar sick, lame, blind, and lacerated animals, while your unblemished males scamper in the meadows. You overreach God. You bring offensive offerings, but you yourselves are infinitely more offensive, as you complain about the weariness of worship, and snuff contemptuously at the savor of the sacrifices. Oh, would that someone among you would slam the temple door in your faces rather than permit you to kindle fire on God's altar to no profit!"

This message is modern, and has singular force when we remember that this insistence on bringing "the whole tithe" to God was urged without any abatement at a period when drought and the grain "devourer" had left Israel very poor. The Ananias' and Sapphiras' are not yet stricken down. There is shrewder overreaching of God than of competitors down town. "A cheap religion is a cheat religion." But this message goes deeper. Our best sacrifices are prayer and praise out of contrite

* Concluded from April number of THE MONTHLY.

and broken hearts. Does God receive these His dues worthily? If inattention to a friend speaking to us is positively rude, what disrespect is accorded God in a single diet of worship!

(2) The sin of the day uprooted.

I say uprooted, because for steady grubbing at a stump of evil I know nothing like it. I wish I could properly show you the cumulative impeachment of this sin. It reveals intellectual power that a Burke could not surpass. The sin was divorce, to clear the way for a heathen harem. Malachi first lays down an indisputable principle in the questions, "Have we not all one father? Hath not one God created us?" That is to say, we are brothers because we have one God and Father, and brothers in a specially near sense, as God is a specially near Father to us as a nation. Then comes the application of this principle of brotherhood: "Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Let us not miss the point of this application. It is this: "We are all one family. If one member of our family divorces his wife and marries a heathen, he sins against the whole family, and drags all the other members into the mire." This is followed by a fresh view of the nature of this sin, the words "treacherously" and "abomination" struck out at the beginning for emphasis, and the sin lifted up and shown to be a sin against God—a profanation of the holiness of the Lord that must necessitate judgment, not one escaping of people or priests. This completes what may be called the first line of the argumentation.

The second begins by exposing the sin in the light of the divorced wives. In a picture of burning satire, the guilty husbands are drawn, offering in mock piety their cheap sacrifices upon the altar already wet with the bitter tears of their wives. "Ah," in concealed sarcasm the prophet seems to cry, "which sacrifices will be acceptable to God? Your mock ones, or those salt tears of your wives that cry to heaven for vengeance?" and continuing to heap up aggravations of the sin: "This is the way that you treat the wife of your first love, as you mar her rosy bloom with furrows of care—your tried companion in exile and in liberty, whom you promised before God as witness to love and cherish. Completing this line of evidence as he did the former by denouncing divorce as a sin against God, inasmuch as it thwarts His holy purpose of preserving a goodly seed, and

closing with that ringing sentence, "I hate divorce," "Therefore take heed to your spirit."

I have not uncovered the heart-breaking desolations of home this brief historical sketch suggests. Draw them for yourselves. You cannot paint them too dark, nor exaggerate the importance of preserving the home pure and holy as the nursery of "a seed of God." Happily, our beloved Canada stands four-square against divorce, and God forbid that she should ever fall so low as some nations in this sin. But we are not free from danger. There is an unholy eagerness on the part of parents to marry their daughter to wealth and position, no matter how godless. Malachi's protest needs to be heard. It is in line with Paul's, "Be ye not unequally yoked with unbelievers."

(3) Righteousness, or the beauty of holiness.

Reverence is Malachi's prime essential of true worship. He appears to give it a higher place than love. Reverence certainly keeps the bloom on love. Whether irreverence in our day has chilled into that icy insolence we see in Malachi's day may be questioned; yet how many among us to-day "tremble at the word of God" under holy awe? Most surely there is no trembling when the Word of God is used as a platform whereon to dance with flippant stories and smart epigrams to the delectation of the world and the discomfiture of the Holy Spirit.

The prophet shows us the beauty of holiness in two pictures: The ideal minister and the ideal church. The ideal minister is presented to us in c. ii. 5-7: "My covenant was with him of life and peace; and I gave them to him that he might fear, and he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." A very remarkable picture! One fears to touch it. There is the title given to the true minister-messenger of Jehovah Sabaoth—not his own, nor his people's, but his Lord's messenger. This implies communication with his Lord and bestowment of qualifications. These are twofold, life and peace. The messenger thus equipped gives back to God His due—fear and reverence; and to the people law, truth, knowledge, backed by the power of a blameless life; and the

blessed effect followed, many turned away from iniquity. The picture, in brief, is this: Life and peace from God constantly pouring into the soul of His messenger, and flowing out through him to the people of his charge. In a true messenger, as in Christ, righteousness and peace have kissed each other, and remain true to their covenanting love.

We ask, in wonder, where did Malachi get this view of an ideal priest of God? Certainly not from the description of Phinehas, the model priest, in Numbers xxv., for little is said there. Where, then, did this intense reformer of Levitical ritual get this inner version so searching and spiritual that it is not reached by Spirit-filled apostles? We speak of prophecy, of inspiration; here it is in a picture that burns us with shame and humiliation.*

His second illustration of the beauty of holiness is the ideal church, or, what is equivalent, the ideal people or nation. Need we remind you that this picture is concealed beneath the picture of an ideal priest? For, "like priest, like people." It is also given brokenly in such passages as: "They shall offer unto the Lord offerings in righteousness." But the main picture is in c. iii. 16, 17, beginning: "Then they that feared the Lord spake one with another"—where we see the saints of God cuddling close together the darker and colder grew the night, communing in sweet fellowship with the prophet in their midst revealing to them "the secret of the Lord." And to this may be added another picture, the Sun of Righteousness bursting on the world's night and burning the wicked like chaff, and the saints hidden safely in their secret places of worship coming forth after the wrath is overpast, and beneath the healing rays of the same Sun gambolling in joyous vigor like calves of the stall.

(4) Judgment, or the day of the Lord.

We have already traced the prevailing skepticism to a disordered family life. This seems to be borne out by what is said to be the chief mission of the coming Elijah, to "turn the heart of the fathers to the children, and the heart of the children to their fathers." It is still true that doubt is generally bred in homes by the irreligious life of parents. Observe, too, that this unbelief is the unbelief of those who once professed the name of God, and,

*In view of this picture alone it is hard to see how Deehm can assert that Malachi makes religion consist of ritual, and is hardly worthy of being called a prophet.

as is usual in such cases, it took on a very insolent form. Babylon had something to do with this also. The spirit of Chaldean philosophy is here. But it was really a combination in embryo of the types of unbelief our Lord met fully matured, viz.: A Pharisaic adherence to ritual, and Sadducean questionings as to an after-judgment. It touched zero in its chilling blasphemy, charging God with calling good evil and evil good, and especially in affirming that God not only favored bad men, but even delighted in their wickedness!

The prophet's announcement to such wicked doubters is simply this: "This is your day, but there is a day coming—that great and terrible day of the Lord—when your manifold sins shall receive judgment." And this is the answer of the New Testament as well as that of the Old—the day of the Lord. Its coming is delayed in love. Announced frequently in the Scriptures, it has always the same features. There is suddenness in its advent; there is burning, sifting, discerning, separating power in it; and it has finality—to the righteous, a final judgment of grace, and to the wicked, a final judgment of condemnation. Is this a message that is seldom given to-day? No day needs it more.

(5) The universality of worship.

We have isolated intimations of this truth in other prophets, but in none have we such a definite statement of it as in Malachi. He speaks not only of the ingathering of the Gentiles, but, what is remarkable, conditions this fact on the rejection of Israel. Three times his prophetic vision takes within its range this universal worship—in verses 5, 11, and 14 of chapter i. The main statement is in verse 11, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith the Lord of hosts." This is a *crux interpretum*. But we have kept to the future tense, as it seems impossible to apply the language to heathen worship in Malachi's own day, even though we think only of Persian monotheists; for how could a prophet be so inconsistent as to throw the weight of his influence against heathen alliances lest the pure monotheisms of Isaac should be sullied, and then, in the same breath, speak of heathen worship as "incense, and a pure offering" to

Jehovah's name? The passage looks forward to that day announced by our Lord to the woman of Samaria, when God should be worshipped, not as to any special locality, but everywhere, in spirit and in truth—the great day of which we are the glad witnesses.

Is this not a broad outlook for one so exclusive as Malachi, for one who insisted on the rigid observance of the old Mosaic ritual? No doubt, but there is no incompatibility. For Malachi saw that faithful, loyal use of the forms of service God had given them was the true and the speediest way of ushering in the day of universal worship—a message surely for our day, with its multifarious schemes for the betterment of society and for the speedy oncoming of God's kingdom on earth, to the persistent and deliberate neglect of the good old way—the Gospel of Jesus Christ.

(6) The unchangeableness of God's love.

This message we have kept last for emphasis, and because it can be best seen in the shadow of the sinful condition of the people to whom it came. We have seen how cold, callous, pharisaic, insolent, and blasphemous Israel, in large part, has become, priest and people alike; yet to such a nation how does God beg'n His message through His servant Malachi? Would you not say that enough vows had been broken, sins committed, and cold, starving, irreverent worship proffered to Jehovah to make His message one flaming judgment? Even with our Christian views of judgment, are we prepared to find God's first word one of tenderest mercy—"I have loved you"? What a look it gives us into the heart of God, aye, and the heart of Malachi, who could possess himself so fully of the thought of God!

But this message of love was met with a cold challenge, "In what have ye loved us?" In answer, God repeats His affirmation of love, and proceeds to give proof. It is hard to say which most stirs our amazement, the deliberate insolence of the challenge or the condescension of God in stooping to answer it. It is a father appealing to his wayward children. God, in the Old Testament, has not often spoken of Himself by the name of *Father*, but we ought to remember that He has done what is infinitely better. He has spoken times and ways without number as a *Father*. His pathetic appeals run out to His lost children, and when they, in pitiful insensibility deny His love, He falls back

upon His own consciousness of it, and still cries, "I love you." The nearest parallel to this scene in Malachi's opening verses I can think of is a half-drunken insensate husband beating the wife of his choice, while her whole face mutely appeals and cries, "I love you still."

It may be said, however, that the proof given of Jehovah's love is not very high—the wasted condition of Edom recently overrun by the Nabothian Arabs. We must judge that by the time in which it was given, and to such a time it would be the most convincing of proofs. This will be seen when we remember that God had just declared His special love to Israel in choosing her for Himself. Now, what more vivid truth of this special love than the less favored condition of Edom, a twin-sister nation? It is true that the declaration of this fact in the phrase, "I hated Esau," has a harsh sound to our ear. But here we must remember that there are many Oriental expressions that will not bear the English meanings we interject into them. For instance, this verb "hated" is used relatively, as in Genesis xxix. 31, when Jacob is said to have "hated" Leah, and also as when our Lord laid down His test of discipleship that one must "hate father and mother and children."

This keynote of love struck in the introduction sounds throughout the prophecy. We find it in the threatenings of judgments, for they are all conditional on impenitence, and yearn for repentance—to the impious priests it is, "If ye will not hear, if ye will not lay it to heart," etc.; to the treacherous husband it is, "Take heed to your spirit," twice over; to the insolent skeptics it is the appeal, "Return unto me, and I will return unto you," preceded by the great affirmation of unchanging love, "I the Lord change not; therefore ye sons of Jacob are not consumed." Besides, there are repeated declarations of His special love for His own people—His "peculiar treasure."

But we are told that the prophecy ceases with a curse. The changes are rung upon this by those who wish to put a great gulf fixed between the Old Testament and the New. They are quick to see the curse at the end of the prophecy, but overlook the love at the beginning and throughout. But does the prophecy end with a curse? Certainly not. It does not even end with a threatening of a curse. The exact word is *cherem*, a ban, and refers to an unproductiveness, a disability that would fall upon

the land, and make it like the land of Sodom ; and even in this threatening see the love in that word of tender warning, "Remember"—a father, again, with his hand on his son's shoulder, giving him a last loving word as he leaves the old home—"Remember ye the law of Moses," followed by a second definite warning as Elijah is to be sent on before to mend their broken homes and hearts, if they will, lest this ban come upon their land. Thus may we not say that the message of Malachi ends as it begins—with God's unchanging and unchangeable love uppermost, and that across the gap of four centuries it is not hard to see the outstretched hand of the last messenger of Jehovah of Israel clasped in the outstretched hand of the first messenger of the Christ of the world ?

J. MACGILLIVRAY.

Westmount, Montreal.

THE GREAT TEMPTATION.

V. TEMPTATION TO COMPROMISE.

“The wiles of the devil.” “Ye cannot serve God and mammon.”

HAVING now come to the last chapter of our endeavor to expound the narrative of the Great Temptation, and to point out some of its lessons, it may be well to recapitulate briefly before considering the third and last suggestion of the tempter.

We have seen how Satan was foiled in his successive previous attempts. The remarkable temptation, recorded in detail by Matthew and Luke, and noticed briefly by Mark, was, as we cannot doubt, designed to perfect our Lord's preparation for the work before Him. It was, so to speak, the first full personal trial of strength, or, rather, of hellish craft and heavenly wisdom, between the destroyer and the Saviour of man. Jesus having now received the fulness of endowment necessary for His work, from God who “giveth not the Spirit by measure unto him,” John iii. 34 ; and having a ripened conviction and full assurance of His divine Sonship and of His commission “to destroy the works of the devil,” I. John iii. 8, the tempter was permitted to put forth his full power in assailing Him, the result being as was no doubt designed, that, by actual experience of conflict with the great adversary, He was perfectly prepared to cope with him in the daily conflict that was to end only in death, the death by which He completed His conquest “of him who had the power of death,” Heb. ii. 14.

Satan's first and most prolonged attempt had, we have suggested, for its object the deterring of Jesus from His work of service, suffering, and death—an assault so violent and protracted, and met with such steady and unflinching resolution, that, in the intensity of the mysterious conflict, the cravings of famished nature could not make themselves heard. The adversary, seeing it impossible to shake His confidence and His resolution, resorted to a new method of assault. Taking advantage of the dire necessity to which Jesus was reduced, he suggested the easy and simple method of relief—the exertion of His inherent

divine power to supply the urgent wants of His humanity. Failing in this temptation also—seeing that Jesus would not exert His divine power in a way or for a purpose inconsistent with the only way in which He could save us and bring us to glory (Heb. ii. 10), but was, at the same time, full of confidence in His Father's promise (see Isa. xlix. 10; Heb. v. 7-9)—he next suggests that He should make a conspicuous display of His strong and, no doubt, well-grounded confidence, by an act which, as we have seen, would have involved His assumption of the direction of His Father's power; inasmuch as to incur danger, uncalled by God, in the expectation of special or miraculous protection, is to dictate to God or to desire Him to be subject to our will, in putting forth His power when and because we are pleased that He should do so.

In his first and most prolonged attempt, Satan did not give any direct intimation of his personal presence, while he exerted that mysterious influence which he has power to exert on the human spirit, and which Christian believers not infrequently experience when they retire for the purpose of meditation and prayer. Foiled in this attempt, he presented himself, or made known his presence, under the guise of a friendly being of angelic nature, and made a suggestion of the most plausible kind, but the true character of which the wisdom of Jesus immediately perceived, so that it was at once rejected. The real character and design of the suggester might not be apparent. His next attempt was of a far more suspicious character, his suggestion being of such a nature as involved the commission of actual sin,* under pretence of showing confidence in God; the suggestion being backed up by a misapplication of Scripture. We cannot doubt that, by this time, there was in the soul—the “reasonable,” *i.e.*, rational “soul”—of the “man Christ Jesus,” I. Tim. ii. 5, a growing suspicion of the real character of His professed or pretended friend and adviser.

Here let me ask attention to a note which, at first, we intended to attach to our introductory chapter, so as to obviate the difficulty that may be felt in accepting the fact of the existence of a double consciousness in the *Theanthropos*, which we accept, with all orthodox divines, in opposition to the Apollinarian heresy; according to which, in the union of deity and

*Our readers, most of them, would notice (p. 487) the misprint of *extraneously* for *ultraneously*, the error having been overlooked in correcting the proof.

humanity in the person of Jesus Christ, the deity occupied the place of the rational soul in other men; from which, if true, it would follow that, in the person of Christ, deity is united with a mutilated humanity, a humanity divested of the rational soul, His body possessing only the sensitive soul of the animal, and His divine nature performing the functions of the intellectual and spiritual principle in man. To state the error is enough, without any attempt to refute it.

We cannot, of course, comprehend or explain the nature and the mode of the connection between deity and humanity in the person of our Lord, and the mode of their mutual operation on, and communication with, each other. How can we, when we cannot comprehend and explain the nature and the mode of the connection between our own soul and body, and of their mutual operation on, and communication with, each other? But, knowing as we do, first, the fact of the union, in the person of Jesus Christ, of supreme deity and perfect humanity; and, second, that, while such a union was necessary to His being our Saviour, the union of supreme deity with His humanity did not deify His humanity or deprive it of anything essentially human in body, or in soul, we cannot, in particular, resist the persuasion that the humanity of our Lord was not exempt from the necessity of learning by experience, as we must all do, the true character of what comes to us under a deceitful guise. Doubtless there was, on the part of Jesus, the most perfect watchfulness and a clearness of perception, undimmed by sin. But we must not suppose that the omniscience of His divine nature directly imparted to His rational soul the knowledge of the true character and design of His adviser. Rather, we are to believe, and, indeed, cannot doubt, that, in the exercise of the grace and wisdom in which He had grown from His childhood, acting as we should do in similar circumstances, He, in due time, penetrated the mask of His wily adversary, and compelled him to retire "for a season" to wait for another opportunity to renew his work of temptation.

We may well suppose that Satan was now at his "wits' end." We may well suppose that he had never before had such an experience as he now had, as the great tempter of humanity. Usually men yield, without suspicion, to his first and most subtle and plausible suggestion. So yielding, they are, but for special divine interference, sure to yield to each successively grosser

temptation, till his mastery is fully established. But Jesus gave him no such advantage. On the contrary, His perfect watchfulness and clearness of perception were ready to detect any certain indication of the real character and purpose of His professing friend. *That* Satan now gave Him. Convinced, as he might well be, that he is engaged in a hopeless conflict with one who, beyond all others he had ever assailed, is prepared to "stand against all his wiles," Eph. vi. 11, he proposes to give up the conflict, and to come to terms or form an alliance with Him. "He taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me": or, as it is in the parallel passage, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." This proposal clearly showed who he was, and revealed beyond doubt his bad design. Jesus, therefore, immediately answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"; as much as if He had said, "If such is thy power and such thy proposal, then I know thee who thou art—none other than Satan, the god of this world: therefore, away with thee, for it is written," etc.

From the difference of expression in the two gospels (Matthew and Luke), we infer that neither is to be understood as giving the exact words, or all the words, that passed between Jesus and the tempter on the occasion; but that both the one and the other are to be regarded as indicating, in substance, the character of this third and last particular temptation. We can hardly suppose that Satan proposed or thought of a literal or bodily prostration, though we can easily suppose his proposing what would have been its full equivalent. It is not easy to imagine that, after the experience which Satan had just had of the adversary with whom he was contending, he could have made a proposal so very gross as, that Jesus should then and there make him the object of religious worship. But it is easy to understand that, foiled in his successive attempts to gain an advantage over Jesus by his "wiles," he should make a supreme and desperate attempt of the character above suggested, in the way of proposing to confer upon Him the government of the world,

on a condition the acceptance of which would have been tantamount to worshipping him. He tells Jesus of the dominion and power he has as the god of this world; that he exercises a universal rule in its affairs. He does not pretend to be the rightful lord and ruler of the world; for that he is not. He does not govern it by the issue and the enforcement of his lawful commands. But, in accordance with his character as the Prince of Darkness, concealing not only his designs, but his very existence, he maintains his rule in the affairs of the world by means of the depraved lusts of its inhabitants, and of those, most of all, who are least aware of the rule they are under. Those especially he "leads captive at his will," his will being that they do their own will and not the will of God. Man would be, as Satan of old proposed, his own god, doing his own will, as it is determined by the lusts he serves. Satan desires nothing more; and is, all the while, secretly working in the direction of men's fulfilment of their lusts. These are his laws, by which he binds them to his service, and "leads them captive at his will"—"the law of sin in their members." Of this all but universal rule Satan tells Jesus. He does not pretend to know that Jesus has a commission or a design to dispossess him of his empire. Not improbably the proposal to confer upon Him the rule of the world was made in the way of a flattering compliment to His worth. But in the very making of it he indicated that he suspected, at least, Christ's design upon his empire. In view of that design he intimates that he is not unwilling that Christ should henceforth possess and rule the world, but with the proviso that he shall himself continue to be lord paramount as hitherto—not unwilling, that is, that Christ shall have all the honor of being the nominal and visible ruler, provided that he shall himself retain the real supremacy.

Assuming the view now given of Satan's final suggestion to be correct, it is evident that the bait was a very tempting one—a bait that has always been too eagerly taken by the followers of Christ, but never with His consent, or otherwise than contrary to His example and His will. The bait, we say, was a very tempting one. Here was the god of this world, as if in despair of coping successfully with one whose wisdom and faith in God have foiled him at every point, disposed to give up the conflict, and to lend his aid to the establishment of Christ's universal dominion,

the establishment of which must be a work of immense labor and of indefinite time, if undertaken in opposition to Satan's determination to maintain his own rule. Without difficulty and without delay, the world would be subject to Jesus, universal allegiance would be offered Him. Soon, none would question His supreme authority. Universal honor would be paid to Him. His name would soon be the greatest name on earth. All the kingdoms of the world would own His sway. As for him who made the tempting proposal, he would only occupy the place he had hitherto occupied—that of an invisible ruler who might never be thought of, and whose name, in time, might never be heard of, while the name, and fame, and authority of Jesus would be in the minds and the eyes and on the tongues of men.

According to the view now presented it will be seen that Satan's proposal was in accordance with the prevailing spirit of the time, and in accordance with the views current among the Jews regarding the Messiah and His kingdom. Against this spirit and these views, Jesus, as we know, had to contend continually during the whole course of His ministry. Not only the carnal multitude, under the influence of occasional temporary excitement, but the more enlightened and really believing disciples, were continually urging Him in the direction of His setting up a temporal kingdom.

In the very making of his last suggestion to Jesus, Satan, as we have said, made a full discovery of himself. Such a proposal as he now made could come from no other than Satan; even as Peter's rebuke of his Master, on the first intimation of the sufferings that must go before His "entrance into his glory," could be from no other than Satan, Matt. xvi. 21-23. It was a proposal that Christ's kingdom should be of such a nature as would not interfere with his own rule of the world, which had so long been all but universal. It was a proposal to make all the world nominally Christian and subject to Christ, without any serious difficulty or long delay, while yet it should really continue in subjection to Satan, who had been its god for so many generations.

But the tempter was again, and, for the time being, finally foiled. The bait, the taking of which has been, through all her history, and is still, a characteristic folly and weakness of the Christian church, could not affect our Lord, except in the way of fully

revealing the true character, and the real design of him who presented it. In making his last proposal, it would seem as if Satan were reduced to the utter recklessness of desperation in his vain assault upon his great adversary. But that he made such a proposal should impress upon us the very solemn lesson that Satan will readily consent to any kind of kingdom or government, under any name or under any head, that will not affect his rule as the "god of this world," his leading men "captive at his will" by the cords of their own lusts.

Satan having discovered himself by a proposal which could come from no other than he, so soon as he saw that he was discovered, and was bidden away, departed, knowing that it was vain for him to persevere in the assault in which he had been foiled at every point. For, as we have said, it is characteristic of him, as the prince of darkness—the arch-deceiver and liar—that he always works in the dark or under cover, invariably retiring or "fleeing" when he is discovered.

In closing our exposition, we cannot but refer more fully to the serious and awfully solemn truth, of which Satan's last suggestion reminds us, that he cares little what religion we may profess or follow, or what religion may prevail in the world, if it is not inconsistent with his own actual supremacy as the god of this world. All the various religions of the heathen world, when our Lord appeared, whatever elements of truth might be in them, were but so many forms of devil-worship, I. Cor. x. 20. Not only were they, all of them, consistent with Satan's dominion, but they tended to its maintenance. Men had a religion which more or less satisfied their conscience, while they served their own lusts and lived in sin, encouraged in so doing by their religion. Satan, we may suppose, would rather that these religions had not been meddled with. But he did not much care that they should be all swept away, and a new religion, named after Christ, established in their room, provided under it he were allowed to retain his place of supremacy.

The history of the Christian church is a melancholy record of the readiness of Christ's followers to be taken with this "device" of Satan. The idea of a universal rule of the world in the name of Christ has, for many centuries, yea, even more than a millennium, been attempted to be carried out. A church, so called, not only naming itself Christian, but claiming to be the only church

of Christ, to the exclusion of His true saints, the best of whom it has persecuted even unto death, but which is described in Scripture as a harlot rather than the bride of Christ, has fully proved itself to be Satan's masterpiece. For, in the establishment of that church, and in its maintenance, Satan has practically, for centuries, carried out the proposal which Jesus instantly and indignantly rejected, having established and yet maintaining a system under which men professing allegiance to Christ may be largely at ease, while serving their own lusts and living in sin.

To say nothing more of this most conspicuous, in some respects, of all instances of devil-worship under the name of Christianity, turn where we will, we shall find bodies of men, under the Christian name, modifying Christian principles, or shrinking from their practical application, with a view to the promotion of worldly interests, by the securing of the adherence of larger numbers, and especially the adherence of those who are rich in this world. This compromising with the world, what is it but the devil-worship that Satan proposed, and by the very proposal of which he discovered himself to our Lord?

The snare that Christian communities are being constantly taken in, the individual Christian is always in danger of. Indeed, the root of the evil is in the depraved and deceitful heart. Just because "the heart is deceitful above all things and desperately wicked," there is not one of us who does not need to be constantly on his guard against the adversary who is constantly seeking to ensnare us. When we see an advantage or a pleasure that is beyond our reach in the use of lawful means, but which is of easy attainment by compromise of principle; when, that is, worldly interest or carnal inclination urges us to do what conscience cannot approve of, or to refrain from doing what conscience demands our doing, Satan is then saying to us: "This advantage, or this pleasure, is mine, entirely at my disposal, and I give it to whomsoever I will; only worship me, and it shall be thine." Happy is the man who recognizes the voice of Satan in his proposal to secure advantage or pleasure by turning aside, be it ever so little, from the way of God's command, and who says: "Get thee behind me, Satan!" And happy is the man who, having been entangled in the meshes of Satan's snare, and having by experience, perhaps very bitter, learned to know his voice, bids him, without any parleying, "Begone!"

Thus resisted, he will surely flee. True, as he departed from Jesus only "for a season," he will return and renew his temptation of us. But, if we are wise to watch and pray, he will, in every new attempt upon us, only court another defeat; and, as it was with Christ, so shall it be with us, the time will come, and come "shortly" (Rom. xvi. 20), when, after repeated defeat and flight, the "God of peace shall bruise him under our feet"; yea, as in Christ, the "heel that he has bruised shall bruise his head."

NOTE ON THE DOUBLE CONSCIOUSNESS OF THE GOD-MAN.

In reference to statements in our first article, pp. 298 and 300, which imply a double consciousness in the *Theanthropos*, there need be no difficulty in accepting as unquestionable the important truth that, while the consciousness of the *Logos* of union with the humanity was complete and invariable in all stages of the development of the humanity, the humanity's consciousness of its union with the *Logos* was a growth, beginning with its first dawn, we may well suppose in the earliest childhood, and gradually ripening into a full and perfect conviction; and that, as human, Jesus needed to acquire the knowledge that was necessary for His guidance and protection, by application of mind in the use of means, as other men, and was not exempt from the necessity of such watchfulness, consideration, and prayer as all men are called to in relation to temptation. For have we not an almost perfect analogy in the experience of every Christian? I refer to the dwelling of the Holy Spirit in the Christian believer, who is, body and soul, "the temple of the Holy Ghost." The analogy is especially thoroughgoing and complete in the case, more common than perhaps we think, in which regeneration is contemporaneous with birth. But, in all cases, Deity in the person of the Holy Ghost must be always equally and invariably conscious of His own dwelling in the subject of His regenerating grace and power. Whereas the persuasion of the subject of the grace and power—the Christian believer—that the Spirit of God dwells in him, not being a matter of intuition, but a reasoning or conclusion from an effect to its adequate cause, necessarily depends on his perception in himself of an experience such as the Word indicates to be the fruit of the Spirit, and such as only the Spirit can be the author of. He knows, that is, that the Spirit of God dwells and is working in him, because his expe-

rience is such as none but the Spirit of God can be the adequate cause of. "Hereby we do know that we know him, if we keep his commandments." "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." See I. John, *passim*.

The Christian's persuasion that the Spirit of God dwells in him, not being a matter of intuition or of immediate consciousness, like the Spirit's knowledge of His own indwelling, may be, and often is, very imperfect and variable, and is sometimes to himself a matter of great uncertainty.

Though few analogies are perfect, the completeness of the analogy now suggested is not affected by the fact of the perfect sinlessness of our Lord's humanity. It only follows from this that His persuasion (*i.e.*, the humanity's persuasion) of the indwelling of "all the fullness of the Godhead" could not be other than a steady growth from its first dawn to full and abiding perfect conviction; whereas the believer's persuasion of the dwelling in him of the Spirit may be, and often is, greatly disturbed by the powerful working of indwelling sin, "the law in his members." Some sincere believers are, all their days, more or less doubtful of the dwelling in them of the Spirit. And in so far as there is reason for such doubts, they are salutary, and not to be confounded with the doubts of unbelief. Rather, they are to be regarded as the work of the Spirit, in awakening a salutary alarm in the mind of the believer who has left his first love, Rev. ii. 4; in restoring his soul, and leading him back to the path of righteousness from which he has strayed, Ps. xxiii. 3.

J. MIDDLEMISS.

FRANZ DELITZSCH.*

THE city of Leipzig occupies a central situation in the Empire of Germany. It is the second city in the kingdom of Saxony in size, and the first in commercial importance. In the way of picturesque beauty it has as little to boast of as Winnipeg, except, perhaps, that it lies at the confluence of three muddy rivers, while we boast of only two. But, flat and uninteresting as are its surroundings, it is rich in historic associations. Within the distance of a pleasant afternoon's walk lies Lützen, the battlefield where Gustavus Adolphus, dying on the field, won the victory that closed the Thirty Years' War, and secured freedom of religion for the German States. Within two miles of the city was fought, in 1813, the battle of Leipzig, the most prolonged and bloody battle of modern times—the *Volkerschlacht*, the Germans call it, the battle of the nations, in which Napoleon met the combined forces of Russia, Germany, and Austria, and was routed, but only after four days' fighting and the slaughter of 100,000 men. But many of the most interesting associations of the city are of a peaceful character, and centre in its fairs, which, three times a year, bring traders to the number of 30,000 or 40,000 from all parts of Europe, and especially from the Orient, and the place is crowded with the booths of Persians, Jews, Armenians, and Bulgarians, to say nothing of those of multitudes of dealers from nearer at hand; or its book trade, the greatest in Germany, represented by 300 bookshops, 70 publishing houses, and 5,000 agencies of publishers from other parts of the world; or its university, founded in 1409, nearly five hundred years ago, by the secession of 2,000 German students from Prague. This university is one of the most important in the land. A generation ago it was the most numerously attended, but recently it has been outstripped by Berlin. In the number of theological students, however, it still keeps the lead. In my student days there were 3,300 undergraduates and 170 professors and lecturers, of whom over 600 students and 13 professors and lecturers were in the faculty of theology.

*The opening lecture of the Summer Theological Session in Manitoba College, delivered March 31st, 1896. Concluding portion will appear in next number of THE MONTHLY.

The literary, scientific, and artistic life of the place is very active. The prominence of the book publishing trade has attracted authors and stimulated literary enthusiasm; the musical conservatory, which is known over all the world, and which attracts even more English-speaking students than the university, has done much to develop that taste in music which is characteristic of Germans everywhere. Sebastian Bach, Hiller, and Mendelssohn are counted among the famous musicians who have held musical posts in the city, and Wagner was a Leipziger by birth. In literature the university numbers among its alumni Goethe, Klopstock, Jean Paul Richter, the Schlegels, Fichte, and Schelling, and Schiller was for years one of its citizens. Altogether, then, the fond epithet which Goethe applied to it when he spoke of a "Paris in miniature" is not entirely absurd.

It was in this city of Leipzig that Franz Delitzsch was born on the 23rd of February, 1813; here he received his education; here he was professor for twenty-two years, and here he died on the 4th of March, 1890.

There was a tradition in Leipzig in my student days that he was of Jewish birth, and one form of the legend was to the effect that he was indebted to the charity of a Jewish family for his upbringing. So general was the belief in his Jewish parentage that the story has been adopted by Dr. Schaff, of New York, who was usually well informed about German theologians. But it has no foundation. Certificates are extant proving the marriage of his parents by a Lutheran clergyman, and his own baptism in the Nicolai Kirche; and there is no evidence, so far as the genealogy can be traced, of any infusion of Jewish blood. There was, however, a Jew, Hirsch Levy, an intimate friend of the family, who lived with them, and whom the young Delitzsch was in the habit of calling "Uncle Hirsch." The father was poor, a dealer in second-hand clothes, and, report says, dissipated. He died while Franz Delitzsch was still a student, and his mother joined in partnership with Hirsch Levy in the business he carried on as a dealer in second-hand books.

Educated in the schools of his native city, not a brilliant student at first, Delitzsch distinguished himself before he came, in 1831, to the close of his preparatory course in the gymnasium, a training school for the university. Besides taking the most conspicuous place in the graduation ceremonies, the report was

current among his admiring schoolmates that, at the final examination, Delitzsch spoke Greek fluently with one of the examiners. From the gymnasium he passed to the university, where he was attracted especially to the study of philosophy, and for a time the idealism of Fichte claimed him. In the early part of his university career his religious views underwent a change; influenced by godly associates and the reading of devotional books, he experienced the new birth, and dedicated himself to the service of Christ. He kept at bay the rationalistic influences which abounded in the city by meeting weekly with a little circle of friends for mutual edification. These years of his university course were, he says, the most beautiful of his life. In 1835, while he was still in his twenty-second year, he took the degree of doctor of philosophy. From this time he devoted himself with great assiduity to Old Testament studies. Indeed, throughout his whole life he was a most laborious student. It was his habit to rise at five o'clock in the morning—a habit which he kept up till he was more than seventy. The ordinary vacation he looked upon as a waste of time; work was his meat and drink; and, when one notes that the next seven years were spent quietly in the prosecution of his favorite studies, it will be seen that when, in 1842, he became a licentiate of theology, his mind was well furnished for the business of teaching, the work to which he aspired. He was a man of genius, an artist, a poet in temperament, a man of the deepest and tenderest sympathies, and with remarkably quick insight into truth; but, in his opinion, whatever gifts he had did not authorize him to dispense with the most minute and exact study as a preparation for his work. And not only so, but he was always eager to talk over the subjects he had in hand, and receive suggestions from friends who, like himself, were interested in them.

But before going on to speak of Delitzsch's work as a teacher, it will be necessary to say some words about German universities and professors. In Germany universities fill a much larger place in the national life than with us, partly because of the national taste for abstruse thinking and the propounding of theories, and partly because the university arrangements and traditions encourage independent original research, and so are likely to evoke all the powers of any son who devotes himself to the service of such an *alma mater*.

Although the universities are supported by the Government, and appointments are controlled by the party in power, the promotion of an incompetent man through political favoritism is almost unheard of. Indeed, there is scarcely a sphere in life where merit is more likely to make its mark than in these professorships. There are three grades :

(1) The ordinary professors are of the highest rank. They receive the full amount of their support from the State, independently of the number of students who attend their lectures. They are regular members of the faculty, and are eligible for election to the Senate.

(2) The extraordinary professors have a smaller income from the State, and have no seat in the faculty or in the Senate, but they are likely to be promoted when any vacancy occurs in one of the regular professorships, although some remain in the lower position all their lives long.

(3) The private lecturers (*privatim docentes*) are those who have passed a special examination of qualification, and who are authorized to deliver lectures in the university. But with few exceptions they receive no salary from the State, and are obliged to depend on the fees they receive from the students for support. This is rarely sufficient for maintenance, and must be supplemented by private tuition or literary labor until promotion comes.

In 1842 Delitzsch became a *privat docent*, with this privilege of lecturing in the university. His first course of lectures was an exposition of the prophecies of Isaiah. In the following year he was made a *professor extraordinarius*, and about the same time he was called as an ordinary professor to Königsberg, made famous by the life and work of Immanuel Kant ; but he refused the appointment because in Königsberg the Lutheran and Reformed systems were combined in what was known as the Evangelical Union, and Delitzsch, who was a strict and High Church Lutheran, regarded such a compromise with abhorrence.

In 1845 he was married to Miss Clara Silber, whom he met in religious meetings which he assisted in conducting. Both her brothers and her mother came to a knowledge of experimental religion through his instrumentality.

In the following year he received a second offer of an appointment as a regular professor—this time at Rostock, a

university, with two hundred students, in a seaport on the Baltic.

His lectures during his four years' professorship in that university embraced, besides more strictly theological subjects, the Syriac, Samaritan, Arabic, and Persian languages—a series which shows the direction of his own studies during this period.

In philanthropy he did noble service in founding a home for abandoned children. He was secretary of the organization which carried on the work, and was indefatigable in furthering its interests.

In 1850 the scene of his labors changed to Erlangen, in Bavaria, where he spent seventeen years, and had congenial work, and plenty of it, with fellow-professors who held doctrinal views similar to his own, and with opportunities about him for the exercise of his interest in practical religious work. One of the forms his energy took was in conducting, every Sunday evening, a service intended especially for children, but which was attended also by the parents of the children and by university students. His popularity as a teacher became very great, and students in large numbers were attracted by his fame, both from other parts of Germany and from foreign lands. He seemed very much at home among his Erlangen associations; he had declined several calls to other places, and it looked as if the remainder of his life were to be spent there. But a few of his admirers in Leipzig determined to make a strong effort to secure him for the university which had trained him, and in which his influence would likely be more widely felt than in Erlangen. Luthardt, Kahnis, and Tischendorf did their utmost in the way of persuasion, and, much to the disappointment and chagrin of his Erlangen associates, he was transferred to Leipzig in 1867.

His fame was already firmly established and went on increasing, and he had the pleasure of seeing the evangelical views with which his name was associated become predominant in his own university. But in his domestic circle he was called to pass through deep waters. His family consisted of four sons. The second of these was a medical doctor, and served throughout the Franco-Prussian war in the capacity of assistant surgeon, but died very soon after the close of the war. The father in his mourning came into the class room and took his place before his students with the sigh, "I am a poor man"; but although he

was of that fine-strung and sympathetic nature which felt such a blow deeply, he was rich in that God comforted him with the abundant gifts of His Spirit and presence, and brightened his life not only with the success of his other sons, but enabled him to grapple to himself as with hooks of steel the admiration and affection of many another young man who became as a son to him. His eldest son, Johannes, became *professor extraordinarius* in the university in the department of theology; but he, too, was seized by illness, and passed away in 1876. Of the surviving sons, one is a banker in Leipzig, and the other, Friederich, the youngest, has made a high reputation for himself as a student of Assyriology, and is now professor in that department, and is the author of several monographs on topics connected with research in Oriental languages.

For Delitzsch young life had always a charm—a charm which lay, very likely, near to the foundation of the admiration and love his students had for him. “The sight of young men,” he says, “has a renewing influence upon me, even in my old age. I have always loved to bask in the reflection of everlasting life—fleeting though it be—which appears upon their faces; and from early youth the love of friendship has been my greatest pleasure.”

His house at Erlangen, and afterwards at Leipzig, was a social centre for professors and students. Perhaps it was here that he was seen at his best; at any rate, it was not the whole man who was before the eyes of one who knew him only in the class room, where, with 200 or 300 students before him, his manner was necessarily somewhat formal, or who has known him only through his commentaries, where now and then he is astonished by some apparently wayward digression. Such a partial kind of knowledge gives no hint of the wealth of attraction there was in his manner. “*Womit kann Ich dienen*” was the gracious question with which he presented himself to callers, and it expressed the keynote of his life. He was always at the service of his friends. He was in great demand as an adviser of young authors, and scarcely a work on Old Testament literature was published in Leipzig during the last twenty years of his life that he did not read over in manuscript or in proof. Indeed, it used to be said that no thief could pick his pockets when he went out to drink a cup of coffee in the evening without finding in them the proofs or the advance sheets of some theological work which

he had promised to look over, so that he might give hints to the author. It was an education in courtesy to see him standing at his desk with some neophyte as they read over together the young man's essay, and he corrected the mistakes, pointed out (for he was a faithful critic) the features in which it might be improved, his arm meanwhile stealing around the young man's neck, to prove how far he was from meaning to give offence.

And it was not only to ambitious young theologians and *privat docenten* eager to establish themselves in the critical world that he was accessible, and to whom he gave freely of his wealth of lore. It was said that he had been known to call at the rooms of poor students to invite them to go out and have a cup of coffee with him. It was a common thing for him to visit them in sickness, and he fulfilled the office of pastor with holy zeal for souls, for many a student shaken loose from the old moorings of faith has found in his strong, straightforward words, glowing with conviction, the very medicine that his life needed. His willingness to take all kinds of trouble for students knew no bounds. Here is the story told by Professor Curtiss, of Chicago, of whose reminiscences I have freely availed myself in this sketch. Curtiss found himself in Germany without any definitely formed plan of study, and without knowing anything of the respective merits of the German universities. He says: "I finally reached Leipzig, and called on Professor Delitzsch. When he had learned the object of my errand he said slowly, in English, 'Are you willing to study in Leipzig?' My heart at once answered the question in the affirmative. After he had drawn me to Leipzig all unconsciously to himself, he drew me to his department, and when I did not find teachers that suited me amazed me by offering me his services. It was certainly not for the compensation, for that was very moderate. He took me with a very elementary knowledge of Hebrew, and coached me in grammar and reading at sight. He was kindness and helpfulness itself from the beginning to the end of my stay."

Of course his kindness was now and then misprized, or even abused. An amusing story used to be told by his fellow-professor, Kahnis, who said, "Delitzsch is altogether too kind-hearted. He pleaded till he carried the day for the promotion of a man as licentiate of theology whom the theological faculty did not think at all fitted for a theological career. Delitzsch gained his point,

and made some changes in the candidate's dissertation which made it more acceptable ; but the author, instead of remembering his benefactor, afterwards dedicated it to the deceased predecessors of Delitzsch in the Old and New Testament departments."

When he was a young professor, and was lecturing on Genesis, a number of law and medical students planned to attend in a body when he came to the discussion of the fall of man, for the purpose of hearing what he had to say about Satan, and making sport of it. But he was forewarned of the trick before he entered the room, and the close of the hour saw a disappointed crowd of would-be mockers.

He was eager to get suggestions as well as to give them, and he sometimes displayed a good deal of skill in extracting information from unlikely sources. I shall not forget that once when I called upon him I found him plodding through the English of Robertson Smith's "Old Testament in the Jewish Church." The care with which he was reading was attested by frequent notes on the margin of the volume. The book had a double interest for him, for it was on a living question in his own department, and it was by an author who, not many years before, had spent a session under his own care. The volume was just published, and it had been my privilege to hear in Edinburgh during the previous winter the lectures of which it was composed. When I told him this he was keen to discuss the topics raised in the book, and, although my opinions were neither very well matured, nor did the German language afford a very ready medium for expressing them, I remember with pride with what expressiveness he thanked me for the explanations I had given him.

But the connection in which English-speaking students saw the most intimate and most natural side of Delitzsch was in the weekly seminar or private lecture and discussion which he held with them alone every Tuesday evening in one of the rooms of the Vereinshaus. To keep these talks from being aimless some theological subject of living interest was chosen for discussion ; the session I spent in Leipzig it was the elements of history underlying Genesis. But the conversations never adhered very closely to one theme, and, on a single evening, after starting out with the historical character of the flood, the talk, directed, perhaps,

by the questions or answers or suggestions of students, would range from the knotty topics of the composition of the Pentateuch to the methods of Higher Criticism, to the Revised Version of the English Bible, to the Revised German Version still in progress, to the characteristic differences between German and English theologians, and between German and English Christian communities, and all would end very likely with some words of strong and wise counsel for the guidance and encouragement of the spiritual life. There was, it is true, no word of prayer at opening or closing, and no external mark of religion. There was no copy of the Scriptures, no notebook before him. Indeed, to be candid, the only thing on the table was the professor's bottle of beer, with a glass beside it. As we assembled in the room an officer of the Vereinshaus (which corresponds somewhat to our Bible Society) used to come in to take our orders, but whether there was some awe about the place, or, perhaps, on account of our foreign teetotal prejudices, the order never amounted to anything more than a bottle of beer for the professor, and we learned before long to gauge the length of the talks, not by the clock, but by the glass. The dear old gentleman would sit there talking in the kindest and wisest style, with an occasional sip, answering questions, and following out suggestions from members of the circle. If some unusually rich vein was struck the nominal time for closing was sure to be exceeded, and the glass would stand untouched; but as soon as "the materials" were exhausted we knew the end was not far off. His public lectures were, in my time, the most popular in the theological department of the university. In the early days it was said that he used to begin in one of the smaller lecture rooms, but before the session was far advanced was obliged to remove to a larger. The three great men in the theological world of Leipzig fifteen years ago were Luthardt, Kahnis, and Delitzsch. Luthardt still survives, and is known to us by his work on St. John's Gospel, and by his apologetic volumes on the "Fundamental Moral and Saving Truths of Christianity." He was then, as he is now, the polished lecturer and preacher, the stately and dignified gentleman, and especially the skilful and sagacious ecclesiastical leader of the stiffly orthodox Lutherans of Saxony—the Dr. Rainy of his church. Kahnis, now gone, was a prince among lecturers on church history. He made Luther and the elector Frederic live and speak before you.

His big, round, red face, overhung with a shock head of black hair, gave the impression that he was a less cautious man than either of his great confrères, an impression borne out by the story, perhaps apocryphal, that after he had published the first volume of his vigorously written but never completed life of Luther he received a hint from the Government that his tenure of his chair would be more secure if he did not pursue any further the line of treatment he had adopted.

The student who for the first time presented himself in Delitzsch's class saw a little white-haired old man, with a kindly blue eye, a smooth-shaven, pleasant-looking face, and heard a voice that was husky in the lower register and squeaky in the higher.

Luthardt's lectures were a comfort to the English-speaking student; his well-arranged sentences and distinct articulation made it possible for even the tyro to follow; but that student often sat bewildered and helpless while Kahnis foamed along in a torrent of description, his rapid enunciation rendered even less intelligible than it might have been by his never-conquered Saxon accent, and by the loss of some of his front teeth; and he was scarcely better off with Delitzsch, whose capacity for arrangement was never his strong point, and whose wealth of knowledge was continually leading him into by-paths, tortuous and ill-defined.

Delitzsch was a passionate lover of flowers, and very often wore or carried one of his favorites when he came into the lecture room—it might be a rose bought at a street corner, or a little bunch of lilies of the valley such as grow wild in the meadows around the city, or possibly the greatest favorite of all, a hyacinth. He used to say that he smelled the love of God in flowers. Or, again, in his preface to "Iris": "With the flowers I used to stand on an intimate footing; in their fragrance I felt the presence and breath of the Creator." To his active and versatile mind they called up a whole world of imagery and symbolism. He describes the bride in the Song of Solomon as a "childlike soul in a tender body, woven, as it were, out of the scent of flowers." His book, "Iris," a charming series of chapters, written in brilliant and playful style, celebrates his love of colors and of flowers. Here is the way in which he justifies the name: "Iris is the prismatic color-picture of the rainbow; Iris, the brilliant-hued sword-lily; Iris, that wonderful portion of the

eye which gives it its color. Iris is also the messenger of the gods, radiant with joy, beauty, and love. The varied contents of my book harmonize, in all respects, with the rich variety of ideas which we associate with the name of Iris." Here are the headings of some of the chapters, which hint at the marvellous wealth of knowledge and of fancy with which he brightened this little by-product of his studies: "Sky-Blue," "Black and White," "Purple and Scarlet," "Academical Costume and Its Colors," "The Talmud and Colors," "A Chat About Flowers and Their Scents," "The Flower Riddle of the Queen of Sheba." Along with these are several other papers which only to a mind as keen in recognizing connections as Delitzsch's could be regarded as having a place in a book about colors and flowers. One of these bears the original title: "Mutual Relationship Between Dancing and the Criticism of the Pentateuch," an address delivered at an academic evening circle in Leipzig. As a sample of Delitzsch in his lighter vein, and as a counterbalance to some of the heavier discussion which is to follow, let me give some extracts from it:

"In ancient times people danced, and in later times they have danced; they danced much long ago, and in later times no less; they danced at feasts in the old days, and in modern times feasts have not been less cheerful. We offer this suggestion to the new school of Pentateuch critics. To some features of their criticism we oppose these assertions. We do not call in question the deliverance that the middle books of the Pentateuch present the latest form of the Mosaic law, but we deny that this legislation has impoverished, for these festivals, the exuberant national joy of former times."

Quotations from Wellhausen are then given, in which the claim is made that the legislation of the post-exilian priestly code has deprived the cultus of its fresh popularity, since it has regulated the same by statute and restricted it to the temple of Jerusalem, and since it has given to the sacrifices the preponderant reference to sin and expiation, and has made of the old feasts of nature—whose name, *haggim*, denotes dances—general ecclesiastical festivals with historic bearings. "Threshing-floor and wine-press, corn and must, were the motives of the ancient Israelite religion; pure mirth, noisy jubilation, its expression."

We maintain, says Delitzsch, that this remained so in later times also. The post-exilian practice divested the festivals of

their former heathen character, and elevated them to national festivals of a monotheistic people, without diminishing the festive mirth. The love of dancing remained the same after as before. Some festive scenes from the life of the people, and those taken from the rather sombre than cheerful period of the Herodian vassal sway and the Roman supremacy, may suffice to prove this. Then instances drawn from the abundant lore on account of which he was called "The Christian Talmudist" are given, and he concludes as follows:

"Who could find fault, then, with me, a Christian theologian, for the nature of my theme? I have taken this opportunity to show for once by instances given, in presence of an audience which equals that gathered around him by Robertson Smith in Edinburgh and Glasgow, and by Kuenen in London and Oxford, that not everything holds water in the newest reconstruction of the pre-Christian history of Israel; and that in relation to it one ought to take up a position not off-hand negative, but yet critical, without suffering oneself to be spellbound. The Book of Ecclesiastes says, 'There is a time to mourn and a time to dance,' but it is equally true that it is always a time for *testing*. And an old Hebrew proverb says, indeed, 'If you wish to hang yourself, hang yourself upon a great tree,' *i.e.*, if you will make yourself dependent upon an authority, choose for yourself a great one. The proverb, however, speaks conditionally; for is it not more advisable, is it not better, not to hang oneself at all? But enough now of gossip."

I have dwelt thus at length, and advisedly, upon this lighter vein because it was so characteristic of this man. While it was true there was no lack of reverence in him, and no lack of dignity, his character cannot be understood without taking account of the bright and exuberant play of his fancy and his interest in the phenomena of nature.

Indeed, it was his love of flowers that led indirectly to his death. He was making an investigation of the jacinth, or hyacinthine stone, which is spoken of in Revelation as forming one of the foundations of the heavenly Jerusalem, and in Exodus as being one of the decorations of the high priest's breastplate, and for the purpose of studying the allied flower, the yellow hyacinth, he went to Haarlem, in Holland. While there, forgetting how old a man he was, he took an unwise bath in the North Sea,

which was followed by an illness, and, although he partially recovered for a little while, paralysis set in, and the end soon came. His life closed as he had prayed it would, with his mental powers in full vigor and his influence unabated. To seventy-seven years of health he added only half a year of sickness, and even till within a few days of his death he was busy with proof-sheets and university work. Besides his two sons already mentioned, his wife survived him, and his departure was mourned by a wide and deeply attached circle of personal friends whom he had impressed with the charm of his manner, the variety of his gifts, and the strength of his Christian character, and a much wider circle of admirers who venerated him for his long and steadfast defence and exposition of the truth as it is in Jesus Christ.

ANDREW B. BAIRD.

Winnipeg.

“LET DOWN YOUR NETS.”

Launch out into the deep,
 The awful depths of a world's despair ;
 Hearts that are breaking and eyes that weep,
 Sorrow and ruin and death are there.
 And the sea is wide, and the pitiless tide
 Bears on his bosom away—away,
 Beauty and youth in relentless ruth
 To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,
 Let down your nets for a draught” for Me !
 He stands in our midst on our wreck-strewn strand,
 And sweet and royal is His command.
 His pleading call
 Is to each—to all ;

And wherever the royal call is heard,
 There hang the nets of the royal Word,
 Trust to the nets and not to your skill,
 Trust to the Royal Master's will !
 Let down your nets each day, each hour,
 For the word of a King is a word of power ;
 And the King's own voice comes over the sea,
 “ Let down your nets for a draught” for Me !

—*Sunday Magazine*

SOME YOUNG PEOPLE'S SOCIETIES.

IV.

THE articles which have already appeared in THE MONTHLY have covered nearly all the available ground in dealing with young people's societies. The experience of pastors has very much in common. Those who began their work before the Christian Endeavor Society came into existence have very largely the same story to tell. Most of them tried societies of various kinds. These were enthusiastically taken up at first, then interest flagged, and by and by came dissolution. Attempts were made at organizations partly literary and partly religious, but the literary element was so well covered in the Collegiate Institute in towns that there was no room for a society with that made a prominent feature. The entertainment idea was given a place of importance, and that, too, soon lost its interest, as well as its profit, financially and otherwise. Year by year we organized along new lines, till at last we gave up in despair for two or three years.

When the Christian Endeavor idea came to the front, that appeared to have many of the elements necessary to success. Yet there were some features of the organization which did not commend themselves to one's sober judgment. It appeared, in some of its features, to set up a church within the church. It made the pastor and other officials of the church honorary members, with no right to vote. It made the active members such as "believed themselves to be Christians." The Session was wholly ignored in the matter, while the Lookout Committee were installed with powers of Session. It is true the Executive Committee is to consist of the pastor of the church, the officers of the society, and the chairmen of the various committees, and large powers are vested in that committee. However, when we consulted together in regard to reorganizing the young people for mutual spiritual improvement, and for missionary and benevolent work, it was resolved not to adopt in its entirety the Christian Endeavor constitution. We adopted it in a modified form. Active members had to be in communion with the church; the

pastor was, *ex officio*, an active member; the pledge was modified. The general plan of organization of the Christian Endeavor and its different departments of activity were adopted. Missionary effort in connection with home missions was placed in the forefront, and benevolent work in our own neighborhood had also a prominent place.

When we turn aside for a meeting in which entertainment is the prominent idea, we hold it on a different evening of the week from that of our regular meeting.

Monthly a missionary evening is given, at which outside assistance is sometimes called in, and a collection is taken up. The form of meeting is varied every month. The other meetings are devotional.

I have not gone into details as to the work of the various committees. Flowers are placed in the church every Sabbath, and these are sent to sick rooms, or to the hospital, at the close of the service.

The convener of the Temperance Committee had neat pledge cards prepared, and, as opportunity offered, obtained signatures to them.

A year ago nearly all the societies of the Presbytery formed a union, with the view of maintaining a missionary in one of the home fields. Some of the societies had already pledged themselves for other work, but we expect, this year, that all will heartily undertake to give, at least, part of the funds raised for missions to the Presbyterial Young People's Union. This union does not interfere with the district union of the Christian Endeavor societies. Membership may be held in both.

We believe the time has come when every presbytery in our church should take action, with the view of having a Presbyterial union formed of the young people's societies within their bounds, and have them distinctly pledged to some line of work. When we remember that the Woman's Foreign Missionary Society and the Mission Bands are pledged to the work of foreign missions only, it is not unreasonable to hope that the young people's societies will give special attention to the home mission work.

If the young people's societies are to prosper, and be of special service to the church, the pastor must give careful attention to them, and assist in their work. There may be societies

in which there are a sufficient number of trained members to make the meeting profitable spiritually, and able to keep the missionary and benevolent work well in hand. But no society will long succeed without eternal vigilance on the part of someone.

What should be the pastor's work in connection with it? He is not to be the master. There are some pastors who say that they have weeded out and keep out all members who are not in accord with their views and methods of work. The pastor who wishes to have a society of living members will not seek such mastership as will enable him to mould them all into balls of clay to roll any way he wishes. Nor is he to be the mere servant of the society, with no recognized official place, except such as the officers see fit to grant him. Along with the officers, he should shape the policy of the society on all questions, and direct its work. Along with them, he should think out new methods and arrange new plans of doing the work, in order to keep the interest alive.

He must be ready to assist those who are to give addresses or act as leaders in the devotional meetings. There are many delicate ways in which he can help the members to be at their best in presenting a subject. What rejoicing it causes him to hear young lips for the first time opened in public prayer or in speaking a word for the Saviour. It will even be his delight to help to speak in a worthy way. There is no help which young people need more than in public prayer. It is easy to fall into mannerisms in tone and literary expression, which, if not corrected early, will largely hinder future usefulness. Directions can be given and suggestions offered in such a delicate way that they will be received thankfully. John taught his disciples to pray, and teaching is needed by all young disciples.

For these and other ends it is well for the pastor to have an evening regularly set apart on which he can be consulted, on which his library is set apart to furnish help in the preparation of topics. Every member should feel that he has the right to his pastor on that evening, and that it is no intrusion for him to take up his time and attention on matters which concern the interests of the Young People's Society. The pastor, too, must commend the work of the society to the congregation, that they may receive its cordial support in all their efforts. He must inspire confidence in all their undertakings, so that every member

of the church may feel it to be safe to assist in any work on which the Young People's Society enters.

And, while the pastor gives himself up for their benefit, he has the right to expect them to make the same sacrifices for him. They will find a hundred ways to assist him in his work. In the intercourse of young people with each other many things come to their knowledge which the pastor should know if his work is to be successful and helpful.

A young man, for instance, has certain difficulties in regard to religious questions, and is brooding over them, and his spiritual life is being hindered by them. He is willing to tell his companions, but does not care to go to his pastor. A simple confidential hint will open the way for him finding an opportunity of entering into such a conversation as will naturally bring up the difficulty, and so help to its solution. Someone has been reading a book which inculcates views antagonistic to the Christian religion, and he is troubled by them. Companions are gaining an influence over another, who are not helpful to his religious life. Of course all such confidences must be sacred, but a minister's work can be made much more helpful if he has a band of spiritually minded young people to assist him in his labors. Objection may be raised that this is dangerous ground. We admit it, but the things of which we have spoken above are ten-fold more dangerous, and the minister's work may be greatly hindered because he is ignorant of the special temptations in the path of his young people. He can teach in one lesson the difference between the spiritually minded watchman and the spy.

The proper idea of all such organizations must ever be kept in view, and that is that they are simply subordinate departments of the church, and not in any sense independent institutions. Let the latter idea prevail and their usefulness is gone. A line of cleavage is introduced which is detrimental to the best interests of the congregation.

Anything which would tend to make the congregation two in its devotional life is to be deprecated, and this is one of the dangers connected with the Young People's Society.

Owen Sound.

JOHN SOMERVILLE.

PRESBYTERIES AND CANDIDATES FOR THE MINISTRY.

THE Presbytery gives form to the whole Presbyterian system of church government. It is "the radical court" of our system. The Synod is only a larger Presbytery. Presbyterianism has been represented as a wise mean between Prelacy and Congregationalism, avoiding the extremes of a too diffused or a too concentrated authority.

If our form of church rule is to do anything like what it was appointed to do, the duties of Presbyteries must be discharged with diligence and fidelity. These duties are varied as well as vital. The circumstances of the church require that emphasis be given to one aspect of the work at one time, and to another at another. Presbyteries to-day may find their special duties in meeting the claims of foreign missions, to-morrow those of home. The church may feel called upon at one period in her history to bestir herself to secure the best men she can to fill her vacant charges, at another the quality of the men becomes the imperative consideration. This latter is the one specially confronting our church at the present time, and it remains with Presbyteries to determine how it shall be met. To them is committed the duty of examining and licensing candidates for the holy ministry.

Until a man places himself under the care of a Presbytery, and satisfies it that his character, motives, gifts, and acquirements are in keeping with the Christian ministry, he cannot be regarded as a candidate for the same. Presbyteries should have their eye upon any "lad o' pairts" within their bounds suitable for the ministry, persuade him to take up the work, and then see to it that he exercises his gifts in the prosecution of his studies in such a manner as will furnish unmistakable evidence that his character possesses the element of industry in the direction of mental application. This form of ministerial industry is becoming daily more important in our country. There is a growing intelligence in the pew which must be served with something more than mere hesitating appeals, pious platitudes, and anecdotic lore.

We believe that the best work can be done by a settled ministry. The deepest, most potential influences require time for their adequate operation. Those of an external nature must be met by itinerant methods. The too prevalent existence of the latter within our church calls for serious attention. Some prescribe a radical change in our operations as the remedy, by advocating an itinerant ministry. This is a lowering of our ideal of ministerial qualification. Its effect, among others, would involve a deterioration of the quality of ministerial work. Indeed, the demand for itinerant service arises in the main, perhaps, from inferior ministerial equipment. The remedy for this evil call for change in ministerial service should be not radical, but administrative. True to Presbyterian history, we should require candidates for our ministry to be possessed of such gifts and habits as shall ensure their holding "the fort" with the efficiency and permanence their fathers did before them. The maintenance of this position depends upon Presbyteries faithfully supervising the career of candidates under their charge. Presbyteries profess such supervision in the case of every man they license. Theological schools were not intended to supersede such supervision. Professors are the "helps" of, and not the substitutes for, Presbytery in this matter. The former aid in furnishing candidates with scholarly equipment, the latter are appointed to see that such equipment exists.

Presbyteries should appoint with great care committees to supervise the studies of students. The members of this committee should be changed very gradually, in order to keep the Presbytery in touch as much as possible with its candidates. The records of the examining committee should be carefully preserved by the Presbytery. A candidate should be kept under the care of one Presbytery during his course of study, unless very urgent reasons exist warranting a change.

A practice obtaining in some churches might with advantage be adopted by ours, where "every student about to enter the divinity hall for the first time shall be examined upon his previous course of study by a Board of Examination, appointed by the General Assembly, and shall produce a certificate of his having passed that examination satisfactorily to any Presbytery to whom he may apply, with a view to his being allowed to begin the study of theology." During each year of his theological course a

student should be tested by the church in order to ascertain whether his acquirements in scholarship hold a vital relation to his mind and character, or are only formal and mechanical. It makes a great difference whether a student is growing through knowledge or lifted to an academic position in an external, elevator fashion. A man should be a living voice, and not a scholastic parrot. To ensure as much as possible the securing of the former and the avoidance of the latter, it is desirable that tests of the quality of scholarship should be applied under varying conditions. The temptation of the student in college is to procure notes of the lectures of his professors to pass examinations satisfactory to them. The tendency of this aim in study is to amass information destined to remain largely undigested and unvital.

Theological students should, therefore, undergo an annual examination by a board appointed either by Presbytery or by the General Assembly, as may be considered most convenient or practical.

A fundamental principle of Presbyterianism is clerical parity. This parity should *begin* when a man is received as a candidate for the ministry. The church should train up her ministers in "the way they should go" *early*. In the best sense her government in this respect, as in all others, should be paternal. Parents require the young to undergo discipline for their future efficiency and welfare from which they would be glad to escape. That men may be helpful to themselves and others in mature years, their strength of body and mind should be properly developed when young. The church should require her students to undergo such a discipline in scholarship that when they are licensed they may be prepared to "make full proof of their ministry" by loving the Lord with all their "mind." Their zeal, to be healthy and sustained, must be "according to knowledge," and knowledge the outcome of personal conviction and appreciation. "Such knowledge is too wonderful" for crude lads to attain to it by being permitted to follow exceptional courses at the dictates too often of their exceptional ignorance, or, it is to be feared, sometimes of their exceptional presumption. Such need, in an *exceptional* degree, the paternal firmness of the church to urge them to walk in the way they should go, so that when they are old they may not depart from it. Is the prin-

ciple of clerical parity observed when men willing to take "a more excellent way" than the one indicated have to pay colleges fees from which others are exempted, and have their annual service in mission fields shortened by two months? The plea that exceptional men should be exceptionally trained is cheerfully admitted. It seems to me it is high time for the church to inquire whether this plea is not now being, in the main, abused. We have in the church among our best men those who wisely chose an exceptional course, and were by reason of their years wisely permitted to have their way. The exceptions in such cases proved the wisdom of our rule. The exceptions, now too many of them, I fear, are setting at nought our rule which aims at securing a superior education for our ministers. In all that is here said, reference is not made to twenty-five or more years ago. The conditions were different then from what they are now. Men were educated under those conditions the peers of any loyal to the best conditions now, because they were men faithful to the requirements of their time. That we may have successors worthy of these "able ministers of the New Testament," the attention of church courts is respectfully directed to a more thorough supervision of men offering themselves for the ministry of our church. That our people may be saved from vealish appetites and ministers from wandering into devious paths to interest their people in the ministrations of the sanctuary, let us have a well-equipped ministry.

I need hardly supplement what has been advocated by saying that the human efficiency without the Divine co-operation is powerless. Still, we must never forget that to magnify the Divine by ignoring human efficiency is to expect God to co-operate with man's slackness and unwisdom in such cases as those with which we are now dealing. God overrules such vices often for good, but we would recoil from regarding those cherishing them as co-workers with Him. Let us guard against claiming Him as a partner with us in sending into His vineyard, in the name of piety, men too ignorant to know what they need for His work, or too indolent to bestir themselves to become workmen needing not to be ashamed.

G. M. MILLIGAN.

Toronto.

KNOX COLLEGE AND ITS NEEDS.

AT no period in its history, now extending for over half a century, has Knox College been more successful so far as concerns the number of its students and the confidence with which the church regards the teaching of its professors. As a church, we cannot be too grateful that the character of the instruction communicated to our students in Knox College has been invariably such as to command the confidence of the people, when too frequently theological institutions seem to be but nurseries for the fostering of theological speculation, too often of a very questionable character. Students of the highest academic distinction in the University of Toronto are in attendance at the classes of Knox College, and doubtless if the church rises to the importance of the situation, and affords increased facilities for theological training, the college, affiliated as it now is with the University, the great centre of intellectual life in Canada, will continue to progress in the future as it has prospered in the past. With the progress in all departments of education which surround us our college must keep pace. This cannot be accomplished unless the institution is adequately equipped and sufficiently maintained. The church has resolved to add two new professors to the staff, a step which meets with the warmest approval of all friends of the college, and all those who desire to see our ministry thoroughly educated. Every minister of the Presbyterian Church ought to be, in the sphere of his labor, a force in intellectual and spiritual influence. If a number of half-educated men are sent out from our college, nothing can be expected but the decadence of our church; while if ministers thoroughly furnished for their duties are settled throughout our country, our congregations will become more and more elevated in tone, more fruitful in service, and greater centres of usefulness.

Judging from the small contributions which are received from congregations, considerable misapprehension, apparently, exists throughout the church as to the requirements for the college, and, in compliance with the request of your Editorial Committee, I have prepared the following estimate of what is needed for the annual support of the institution :

ESTIMATE OF EXPENDITURE REQUIRED FOR THE COLLEGE.

Instructors' salaries		\$14,650 00
Engineer	\$150 00	
Janitor	100 00	
	<hr/>	250 00
Coals.....	\$1100 00	
Water.....	150 00	
Gas.....	477 00	
	<hr/>	1,727 00
Interest on mortgage, \$19,100..		955 00
Insurance average per year.....		200 00
Care of grounds.....	75 00	
House accounts, repairs, renewals, etc.....	1200 00	1,275 00
Printing, calendars, etc., share of minute account included	400 00	
Present account of agent's salary, for office and endowment investment.....	1450 00	
		<hr/>
		1,850 00
		<hr/>
		\$20,907 00

To meet this expenditure, the institution has to depend entirely on the contributions of congregations and the interest from endowment. From the great fall in interest and the productiveness of securities generally throughout the country, which has affected all monetary institutions alike, the college cannot expect to receive from its endowment fund a larger sum than, perhaps, \$12,000 per annum. The deficiency can only be met by contributions from the congregations.

WILLIAM MORTIMER CLARK.

MISSIONARY.

STUDENTS AND HOME MISSION WORK.

THE following statement is given in compliance with the request of one of the editors of THE MONTHLY :

In March, 1895, about ninety-four more students applied for appointment to the mission field for the summer than could be accommodated. This spring one hundred and fourteen applicants were left, after every mission was provided for. The Home Mission Committee, after a full discussion of the whole situation, by a vote of twenty-five to one, resolved, "That, in the judgment of the committee, the time has come when only those students who have already entered upon the study of theology, and have attended at least one session in the theological classes of one of the colleges of the church, should receive appointments from this committee for the summer months; and that hereafter the committee will only give employment to such, unless under exceptional circumstances; further, that preference will be given to such theological students as offer their services for twelve or eighteen months' continuous work in the mission field."

INCREASE IN STUDENTS.

When the summer session was discussed by the Assemblies of 1891 and 1892, it was contended by those opposed to the new departure that, if twenty or thirty students were drafted off for winter service, there would not be students enough left to man the fields in summer, the best time to prosecute this work. How is so great a change, in so short a time, to be accounted for? Several circumstances helped to bring about the change. (1) The increase in missions since 1891 has been about 12 per cent., and the increase in students in theology in the same time about 24 per cent. (2) Appeals were made to students to give a year's continuous service in the mission field by taking the summer session, or by falling back a year, but in vain. A few heard the appeals, but the majority turned a deaf ear. Presbyteries were then constrained to look elsewhere for help. Ministers without

charge were appointed as ordained missionaries, wherever practicable, and ministers and fields were the gainers. Catechists were sought out and employed, and, where they proved to be efficient, they were encouraged to study under their presbyteries, and, with the approval of the General Assembly, some of them were ordained. In Western Canada alone there are eight ministers of the church who never attended college, and there are also over twenty catechists employed this summer. In the Presbyteries of Barrie and Algoma, also, a considerable portion of the staff is made up of catechists. (3) The need of our mission field has also begun to be better understood in Britain, and three years ago six students came out to remain a year. These did "mission work" among the students on their return home, and eight young men from Britain were appointed to the West this spring, and others found employment in Ontario. When graduates from Britain offer for continuous service, presbyteries must be excused for engaging them in preference to Canadian students, who will remain in the field only for the summer.

(4) The unsatisfactory state of the Home Mission Fund for some years has aggravated the evil. Consolidation and retrenchment have been the cry for some time past, because of insufficient revenue. How could the committee extend when obliged to reduce salaries, and even threaten to pay grants with seventy-five cents in the dollar? "But the revenue is better this spring." Yes; but what the committee requires for its work is not an occasional freshet, but a steady, reliable stream. Some of the contributions that swell the revenue this spring are exceptional.

REMEDIES PROPOSED.

(1) Look at certain remedies proposed. "Stop employing catechists, or employ them only in the winter," says one. But missions will languish and die, as they have done by the score, unless supplied summer and winter. And if catechists will supply the year round, and students will not, why not employ catechists? The church is under no obligation to furnish students with missions in summer, and if Presbyteries find service through catechists preferable, because continuous, why interfere? Nor is it practicable to employ catechists in the winter and send them adrift in spring. They would refuse to be so treated, and justly so. And never let the church do them the injustice of

alluring them from secular pursuits, and then dismissing them when what is supposed to be better supply offers.

(2) "But why employ men from Britain, and so displace our own men?" We were greatly in need of means to maintain and extend our work. Our own church did not contribute all that was needed, and an appeal was made to the people of Scotland and Ireland. They responded promptly and generously, and gave us last year at least \$14,000. Last winter twenty-five of our missions in the West were without supply, and fourteen more had only occasional supply. For years things were no better in Ontario, and hence loss, heavy loss. When these generous friends in Britain help us with their means, and when their sons come out here and help overtake our work, how can we refuse to employ them? If we are to hold all missions for our own sons, then we must be prepared to put up the money to support them. Hitherto we have not done this; and to limit the mission operations of the church to the districts for which the Canadian church provides means is to leave a good portion of our country a moral wilderness. At present Canadian students get more mission money than the Canadian church contributes.

PRACTICABLE REMEDIES.

(1) "But is there no remedy?" There is no serious ailment. If appointments are confined to theological students, there will, for a few years, at least, be missions for all. The employment of men in the early arts course is a doubtful gain to church or student, and if their services can be dispensed with the church is to be congratulated. But should there not be fields for all theological students, let some remain in the mission field one winter during their course, and let the committee tell all such as serve a year continuously that they will be the first to be appointed for summer work during the rest of their course. To facilitate theological students in giving a year's continuous service, let certain changes be made in the curricula of the colleges. In the judgment of many, this should be done in any case.

(2) The number of men studying for the ministry seems to be in excess of the requirements of the church. About sixty are said to have graduated this spring. Where are these young men to get places, for the probationers are said to be equal to the vacancies? Only four of those graduating offered to go into the mis-

sion field. Space forbids a discussion of the cause of the great increase in the number of students during recent years, but few would maintain it was all owing to the richer spiritual life of the church. In any case, since so many are coming forward, let us raise the standard; the bars at the entrance of our colleges are too low. And let no man be allowed to pass out of college whose record is not satisfactory. We have been present when men were being examined for licensure, and were compelled to hang our head for shame. It may be objected that some whom God has called may be kept back by severe examinations. It is not likely; it would seem as if not a few have passed through college about whose call to the ministry one is in serious doubt. If God calls, He has work for the man to do; but if the man fails to find the work, or has no success in it when found, one may be excused if he has doubts about the call. He who sets out as a teacher of men in moral and spiritual matters ought to be possessed of the mental strength, educational equipment, and moral and spiritual power that would command attention and respect. If the student does not furnish evidence that he possesses such qualifications, why should the church place its imprimatur upon him?

OPENINGS IN THE WEST.

Frequently one is asked, what are the prospects in the West for men who have finished their course? There is abundance of work to be done, interesting work, important work; but the West, to a limited extent, only tempts the ordinary graduate. For the Kettle River district we advertised for a missionary for two years, but no one would accept an appointment. Last year we wanted one for Cariboo, but no one would go, nor would any graduate accept an appointment this spring, and hence we had to appoint a man in the second year; and we are to ask the General Assembly for power to ordain him. There are at least twenty missions for which ordained men are required, but our young men do not care to accept appointments. From letters one might give some of the reasons alleged for declining, but he might be accused of cynicism in quoting them.

But, seriously, could not a few of our young men go into the mission field, as Dr. Bruce, of St. John, did, when he graduated? Could not a few resolve to remain unmarried for three or four years, and do work on the frontier, as Bairde, and MacLeod, and

Gordon, and Rodgers, and others did? And, until the revenue of the church is in a more satisfactory state, could they not accept a salary of \$500 or \$600 for a year or two? A number of the home missionaries of the Church of Scotland received, according to the last report, less than \$350 last year. The cause of Christianity deserves some self-denial, and the present time seems to call for it. "But the church is rich," answers one, and, "Why should men work for a small salary for a rich church?" Some of the members of the church may be rich, but the church is not. The bulk of its money is contributed by people of very moderate means. And if our young men would go out in the way indicated, their action would furnish an argument of no mean power with the illiberal and the infidel. And, before dismissing the subject, in justice to the church be it said that the missionaries of no other Protestant church are as well paid as those of the Presbyterian Church. Nor would there be so much complaint about the size of the salary likely if the figure promised could in some way be guaranteed. But this is another subject, and must be discussed elsewhere.

J. ROBERTSON.

SUMMER WORK AT WAHNAPITAE.

WHAT kind of a place is it? How many families live there? What are the people like? Are they sociable? Will there be anyone at the station to meet me? Where will I have to board, and who are the pillars of the church? These are some of the questions which raced through the missionary's mind and which, in his imagination, he tried to answer, as the train sped along through the rocky district of Nipissing to a field which was about to receive not only its first missionary, but also its first school teacher.

These anxious, though disconnected, questions were not long to be unanswered, for the already familiar voice of the conductor, calling out "Wahnapiatae," told me that my destination was near. A strange and almost indescribable feeling came over me as the train pulled out and left me, a stranger, standing there before the merciless gaze of about twoscore river drivers and shanty-men.

Finding no one there to meet me, I enquired for the home of Mr. M——, and was directed to a house which was certainly not built for ornament. Here I received an old Irishwoman's heartiest welcome, and a dinner which might have been worse. While I ate, she talked, giving me a history of the place and the people—a history, indeed, well punctuated by her own likes and dislikes, but one which, notwithstanding this fault, contained very useful information.

Very soon I found that there were around me people of almost every stamp imaginable. There was the bluff and the braggart, the sport and the slave, the man who was only happy when drinking whisky, and the poor soul who, mourning over his former dissipation, longed to be free from it. There was the college graduate and the man—his name is legion—who couldn't spell his own name. He was there, too, who boasted that he hadn't been inside a church in twenty years; he had no time for such "nonsense"; it's all right for the wife, she can go if she likes, but I've got no use for it; fact is, I can't be bothered with it." Thus they talk. Oh, what a monstrous vice carelessness becomes when fed in this way!

It is astonishing, too, how completely under the control of the powers of darkness some men seemed to be. One incident made this truth so manifest that I cannot forget it. P., a young Irish Catholic, who was in great distress, came to me. "Mister Beattie, have ye a timprence plidge ye would lit me sign?" he inquired. "No, P.," I replied, "but I can soon make one." I endeavored to show him the folly of signing a pledge without first asking forgiveness and receiving power from on high. After further conversation and an earnest prayer, P. signed, and went off determined to drink no more. The following evening he spent with me, that he might be away from temptation. Tuesday evening, Bible in hand, he was out to prayer-meeting. Wednesday, so the story goes, while at work, two of these possessed-of-devils men, having heard of his determination to quit drinking, brought a bottle of whisky and emptied it into his water-pail. Poor P. fell before this temptation, and ever since has gone down, down, down. Oh, how true that we wrestle not against flesh and blood, but against principalities and powers!

Although Wahnapiatae gets the name of being the most godless place between here and the north pole, even it is not wholly in the hands of the enemy, for here lives a mother whose life reflects the image of Christ, a mother whose love for her children and their God led her, under ridicule and ill-health, to organize and superintend a Sabbath school, which was kept in operation summer and winter.

Besides Wahnapiatae, services were held at Stinson's Pit and Markstay. At the latter place there were but two Protestant families, in one of which were found my best friends on the field. On a five-acre clearing, two and a half miles from any living creature, they had erected a comfortable little seven-log shanty. I well remember my first visit. I arrived about midnight, wet and cold. After a warm welcome and a lunch, all retired. Bright and early next morning the children were astir. It was a great day for them when a stranger came their way, but to think of one coming to their place to stay a whole day was more than they could understand. These people, though very poor and humble, were quite cheerful and happy, because they believed in an overruling Providence. "Why we should be burnt out, or why our little crop should all be destroyed by frost, we cannot understand; but one thing we can do," they remarked, "we can

trust Him to do what is best for us ; for, 'like as a father pitieth his children, so the Lord pitieth them that fear him.'" So grateful were they for the means of grace, and so anxious that a missionary should be sent there again next year, that, in all their poverty, they collected and saved up twelve dollars and twenty cents to help defray the expenses of this summer.

Oh, how the earnestness of the few faithful ones in those remote parts appeals to us for greater activity and deeper consecration ! May God grant it unto us that we may help hasten the day when "these wildernesses and solitary places shall rejoice and blossom as the rose."

WM. BEATTIE.

Knox College.

OUR COLLEGE.

THE halls are quiet again.

MR. R. J. HUTCHEON, M.A., who supplies the pulpit of New St. Andrew's for the summer, is stopping in residence.

J. A. MOIR, B.A., left the other day for Loring, Parry Sound district. The mission will not suffer in John's hands.

WE hear that the cowboys of Wetaskiwin, N.W.T., already feel at home with our friend R.W.D.

THE lawn-tennis club has been reorganized, with T. Eakin as president. From the manner in which the raquettes are being handled we have reason to believe the season will turn out some first-class players.

WE learn that one of the members of the Hymnal Committee which met here recently was surprised to find what an effective fire-alarm we have in residence. The alarm, he says, was rung about 2 a.m.

W. A. MUNRO is back from Muskoka Falls to write on his exam. Mun. wears still the same happy smile. Of course he "set it up" for the boys in good style.

THE man who was hunting for his horse all winter turned up in the halls a day or two ago ; but finding none to respond to his oft-repeated question, he hied him off with an air of dejection. We haven't seen him since.

THE MONTHLY takes pleasure in extending a welcome in advance to *The Westminster*. We have seen a sample of the cover and paper of the coming journal, and they are all right. Mr. Macdonald's past and present literary reputation is a guarantee for the rest of it. Here is something of what *The Globe* has to say on the subject : " Those who remember Mr. Macdonald's strong and effective style in the interesting articles he used to contribute to the religious and secular press, and his admirable management of that excellent little magazine, THE KNOX COLLEGE MONTHLY, will at least agree that his re-entry into journalism will be a distinct gain to that field of labor, while they will none the less regret that this will necessarily compel his retirement from an active pulpit career." With all of which (including the reference to ourselves) we cordially agree. We shall await the appearance of the June number with interest. Meantime, everybody subscribe.

A WORD ABOUT THE CLASS OF '96.

The Campbells are going, D.L. to Ballinafad, and W.A. to Copper Cliff.

John Radford will supply Ashburn for a year.

P. W. Anderson is getting around nicely ; we understand he is to be settled soon at Mount Pleasant.

We shall miss Scottie's voice from No. 15, and we are sure the "Cowgate" will regret his departure. Much of the success of the Quartette and Glee Club was owing to his faithful work, and his absence will be felt in musical circles.

To J. T. Hall, the representative of the "Saugeen Presbytery," we owe much. He was the life of the whole class, and even "Moike" trembled when J.T. was roused.

We trust that the services of Jeffrey, "Bishop of Claremont," may not be lost to the Canadian church, although the frequency of the trips to the "City of Straits" seems to suggest the likelihood of a call in that direction.

Our two presidents, Fax and Andy, discharged the duties of their respective offices in a very creditable manner, and demonstrated that the students made no mistake in calling them to the highest offices in their gift. We look forward to see both soon settled where an opportunity will be given for the exercise of those gifts which so fitted them for the discharge of their duties while amongst us.

Dodds and Cameron, better known as "Fadder" and "Leedle Poy," have left us. The former proved himself a "fadder," indeed, to many of the boys, but just now his parental anxiety is specially directed towards the latter, largely owing to the frequency of the "leedle poy's" visits to an eastern town.

T. A. Bell, the modest first vice-president of the Missionary Society, who so ably upheld the honor of our college in the Montreal debate, has offered his services to the Foreign Mission Board.

Dow, the first man of the year, goes to St. Thomas to assist Rev. J. A. Macdonald. Jim was the "Rabbi" of the year, and well merited the honor of being first in the class list.

Macpherson, our anchor man, familiarly known as "Moike," is the *heaviest* preacher in the year. We expect soon to see Mac. nicely settled in one of our flourishing towns.

We wish our friend Drumsheugh from the Glen every success. He was with us only one year, but became a general favorite.

Much of the diversion of the class room is to be placed to the credit of Cowan and Little. We assure them we shall not soon forget their dialogues with Dr. McLaren.

O'Burtos, the philosopher of the class, has gone to Qu'Appelle. Our western friends will not be fed on milk so long as he remains with them.

Although this column is non-political in character, we venture to call the attention of the incoming Premier to the fact that our worthy friend W. M. McKay is no longer a student of this college, so that in making appropriations for the postal service he may govern himself accordingly.

Tait and Cockburn, our married men, have shown that the cares of matrimonial life are not detrimental to the pursuit of college work, as each was successful in carrying off a prize.

Mullin, the quietest man in the year, has demonstrated the fact that "still waters run deep." His position as second on the list was a testimony to his faithful work.

The graceful figure of S. O. Nixon will be missed in the corridor. One parting word, Sam: do not forget Dr. Proudfoot's injunction—"Ordination and marriage are events of too great moment to be crowded into one year."

No more popular man walked our halls than W. A. Maclean; he was at home in every sphere of college life, and wherever he goes he will carry with him the kindest wishes of his fellow-students.

LITERATURE.

A HANDBOOK OF POETICS FOR STUDENTS OF ENGLISH VERSE. *By Francis B. Gummere, Ph.D., Haverford College. Ginn & Co., Boston.*

The study of poetry has long been regarded as a necessary instrument of the highest literary culture. But its value to clergymen in the cultivation of the imagination, as a homiletic aid, has not been so generally recognized. It requires acquaintance with the technique of poetry, and such regard to its points of differentiation from prose that not a few have been inclined to pay but little heed to poetic study as a necessary part of their literary equipment.

Still, there is a growing interest among clergymen in better methods, and a frequent enquiry about a guide to the better understanding of poetic principles. To those who are seeking such a book, Professor Gummere's *Handbook of Poetics* may be confidently commended. It gives the ripe results of the most scholarly investigation on the subject in Europe and America. The material gleaned from a broad field has been thoroughly rewrought, and is here presented in a most inviting form by one of the best teachers of English on this continent.

The book follows the usual division of poetics—subject-matter, style, and metre.

Part I. deals with the subject-matter of poetry, as epic, lyric, and dramatic. The various stages of the rise and progress of epic poetry are distinctively shown. The primitive epic, in which the poet simply sings of the past in the exercise of imagination and memory, and is lost in his song; the written epic, in which reason is freely exercised, and the poet appears as the creator of his material; and the later forms of epic poetry, as legendary poetry, allegory, reflective, nature epic, pastoral, idyll, and the grave epic of modern times, as well as the ballad and folk-song, are carefully characterized with abundant illustrations.

In a similar way the lyric and the drama are treated at length, and their specific points of distinction marked with greatest care. Professor Gummere's definitions and distinctions have a marked clearness and exactitude that fix the attention upon essential features.

Part II. is devoted to poetic style. As the former was concerned with thoughts, this treats of words. In this part the author shows in what particulars poetry differs from prose, and traces the growth of poetic style in the poetry of different nations. Lengthened attention is given to tropes and figures as two separate forms of poetic expression. This may be regarded as the rhetoric of poetry.

In Part III. metre is handled. This deals with the sounds, and has to do with poetry specially as addressed to the ear. This is the longest part of the book. Here rhythm, accent, quantity, pause, rhyme, and blank verse, the qualities and combinations of sounds, the various metres of English verse, stanzas of all kinds, the sonnet and foreign forms of verse, are treated in an enlightening way.

Careful study of this manual would do much to save valuable time frittered away on novel-reading, while poetry, the higher, stronger, and more stimulating kind of literature, is largely unread. Then, too, it would aid in giving an appropriate estimate of the most enriching part of our literature, as a potent factor in the culture of scholarly men. Because of the formative force of the great poets on the thinking of all time, he who would cultivate power of expression and finish of style will seek their closer acquaintance, so as to think their thoughts as well as use their words. For such an attainment Professor Gummere has rendered splendid service.

A HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.
By Robert Ellis Thompson, D.D. Cloth 8vo, 424 pages. Price, \$2.50.
New York: The Christian Literature Co.

This volume is one of a series of manuals on Church History planned by the late Prof. Schaff, a series to cover the history of the principal denominations.

Not only because of its importance as a factor in the religious life of the United States, but also because of its great importance as a member of the Presbyterian family, the history of this church deserves to be well known. That this book meets a desideratum will be generally acknowledged, and it should be well read by Canadian Presbyterians.

Dr. Hodge wrote Presbyterian history from the old school point of view, and Dr. Gillett leaned just as strongly to the new, so there were many points of wide divergence. But Dr. Thompson, writing when the smoke of battle has cleared away, and with irenic temper, has produced a work that will meet with eager acceptance.

The author is careful to record the beginnings of the Presbyterian Church from the original sources, tracing carefully the influence of the Scotch-Irish and Dutch plantations on the one hand, and the "New England way" on the other, showing how the attractive and repellent forces they exercised moulded the life of the church.

The rapid growth of the church is vividly sketched, and the causes of dissension clearly indicated. We are thus enabled to see how an extremely rigid statement of special doctrines and a want of adaptation in polity to a young and growing community, whose religious exigencies demanded

new and unusual methods, wrought injury to the church. It was this want of prudent adaptation that relegated the American Presbyterian Church to the third place in point of numerical strength among the Protestant denominations of the United States, instead of the foremost place which she at first held.

The eras of revivals are well described, and the expedients that were adopted to meet the growing demands for theological education and a trained ministry are carefully noted.

The Albert-Barnes controversy and the division which followed, as well as the divisions caused by the civil war, are narrated with a calmness and breadth of survey of a general not engaged in action, but whose eye takes in at one view all parts of the field.

The reunion engages the sympathy of the author, who lingers over the stages of approach and the consummation, and sees in it the dawn of a new and brighter day.

He pays due regard to the smaller members of the Presbyterian family, and gives brief, graphic sketches of all the great church leaders.

Perhaps chief interest will be found to centre in the chapters on "Work and Growth," "Congregational Life," "The Revision Controversy," and the "Briggs and Smith Trials." These subjects of contemporary interest are treated calmly and with a leaning towards greater freedom, which seems to anticipate an extension of the meaning of creed-subscription.

The fine literary style of the author is illustrated on every page, but perhaps the chapter on "Theological and Literary Life since 1870" brings out some of its special characteristics in the most marked way. The limitation of space require severe condensation, and we often find that what is spread over several pages elsewhere is here condensed into a short phrase or epithet of most felicitous choice, that haunts the memory and carries the thought of a lengthy description along with it.

The closing chapter on "Retrospect and Prospect" is marked by keen insight and breadth of philosophic treatment. It gathers up the lessons of the past in an admirable way, and argues for the practical use of the teachings of history for future guidance.

In the appendix are given twenty-one great Presbyterian documents referred to in the text. These extend all the way from the "National Covenant" to the "Proposed Plan of Federal Union." An extended bibliography and index add to the value of the volume. It is well printed on good paper, and substantially bound. Nothing seems wanting to make it complete.

W.G.H.

THE GIFTS OF THE HOLY SPIRIT. *By Charles R. Vaughan, D.D.*
Cloth 8vo, 415 pages. Price, \$2.00. Richmond, Va.: Presbyterian
Committee of Publication.

It is to be hoped that the day is not far distant when a great theologian will be raised up to treat the whole subject of pneumatology worthily, and produce a treatise on the doctrine of the Holy Spirit that will bear comparison with Dorner's "Person of Christ" and Mueller's "Christian Doctrine of Sin." Meanwhile, let us gladly welcome the valuable contributions to different phases of the subject that appear from time to time.

Among recent volumes "The Gifts of the Spirit" deserves especial notice. It is written with a distinct aim, viz., the development of Christian experience and the increase of joy in the Christian life. The author holds, rightly, that abiding Christian joy is one of the most potent springs of energy for service and an apologetic of highest value. This line of thought was suggested to him by Philip's deeply spiritual work, "The Love of the Spirit," and it has occupied his mind through an active, prosperous ministry of many years. The result is this able work of Calvinistic theology, deeply imbued with rich experimental piety.

It consists of two parts: Gifts to unbelievers, and gifts to believers.

In the first part we are shown that the Spirit is given to unbelievers for their salvation. It restrains depravity, prevents the abnormal wickedness of individual men, and moulds the moral nature for the achievement of high purposes. He awakens, by breaking up the insensibility of the soul, and arouses it from a condition of apathy to a sense of danger. He convicts by showing the hideousness and criminal nature of sin as an offence against God as well as its bitter opposition to all moral excellence. True repentance is the gift of the Spirit. It is He that turns the heart from sin to the service of God. Faith is His gift, which He not only bestows in the first instance, but directs in every exercise. Regeneration as the first gift of the Spirit is here treated at considerable length. Its nature, necessity, and evidences as here presented show that the author has a deep insight into the condition of the human heart and the divine means of rescue.

In the second part the gifts to the believer are considered. The opening chapter on the "Gift of the Holy Spirit" could be written only by one who lives close to the throne. The gift of a peculiar knowledge, and knowledge of special truths, are the subjects of two rich, inspiring chapters. These are followed by chapters dealing with the sealing, the unction, the witness, the earnest, the leading, the intercession, the comfort of the Spirit, the Spirit as a reminder, the love of the Spirit, and the Spirit in public worship. The personality of the Spirit is generally the first subject of consideration in such a treatise, but here it is placed appropriately

at the close, and views His personality in the light of all that has preceded.

The chapters of this book were originally sermons addressed to popular assemblies, and they still retain the personal elements of popular addresses. They show a profound acquaintance with the Word of God, and a deep spiritual experience on the part of the author. They cannot fail to open up new sources of comfort and joy to burdened and sorrowful ones. Each will find his portion here, for they sound every note in the gamut of Christian experience.

There is no straining after novelties, but the old truths are re-stated with scholarly freshness, and are thought through in the light of contemporary interest ; so that they fit the varied relations of present-day life, stern in Calvinism, up-to-date, and adapted to all the demands of our times.

This volume is a fine example of the sound theology of the Southern church, the soaring thought and splendid diction of the Southern orators. Such a teacher is one of the best gifts of the Spirit, and any church equipped with a ministry of such power has great possibilities and responsibilities.

This volume is one of the very best to place in the hands of one who is making a study of the work of the Holy Spirit. It should be widely known in our Canadian church.

CHAPTERS FROM THE HISTORY OF THE FREE CHURCH OF SCOTLAND.
By the Rev. Norman L. Walker, D.D. Pages 364. Price 7s. 6d.
Published by Oliphant, Anderson & Ferrier, Edinburgh and London.

This book is an outcome of the *Chalmers' Lectureship*. Six of its nineteen chapters were delivered as lectures in Edinburgh, Glasgow, and Aberdeen. The author's object, as stated in the preface, is "to give, not, indeed, a history of the Free Church, but a series of sketches descriptive of the leading experiences through which the church has passed." The sketches are both vivid and interesting, commencing with "What Led to the Disruption?" and ending with "After Fifty Years." Between these limits we have passed in review before us the stirring scenes of disruption days, the wonderful manner in which the framework of the church was reconstructed, endowments replaced, members and adherents added, colleges and schools founded and maintained, and missions at home and abroad zealously prosecuted. One chapter is given to the Cardross case, which, after seventeen years, seemed to raise anew the whole question of the church's spiritual independence. "Efforts for the Reunion of the Scottish Churches," "The Rise of the Critical Movement," and "Contributions to Literature" also form the subjects of distinct chapters.

The book, in many respects, is fitted to serve as a tonic. Three results of the disruption, dwelt on in the concluding chapter, are worthy of note : (1) It led to a revival of belief in the commanding power of spiritual things. (2) It struck a new note in Christian liberality. (3) By it the doctrine of the spirituality of the church and of its essential independence has been proclaimed with an emphasis which has affected the attitude of more states and churches than our own.

The American Journal of Sociology may justly be regarded the foremost journal in English devoted to this subject. The last bi-monthly issue (March) is one of unusual interest because of its decidedly practical character.

"Social Control" is treated by E. A. Ross, who has shown that modern society needs not so much spontaneous altruism as social organization and social control. Sociology properly includes everything that shapes men in the interest of the group called society. Under the heading, "A Belated Industry," Miss Jane Adams deals in an able manner with the question of domestic service and the household employé. Franklin Macveagh furnishes "A Programme of Municipal Reform" that goes deeper and deals more radically with the question than most proposed. He makes a vigorous plea of civic education. The article on "Scholarship and Social Agitation," by the editor-in-chief, Prof. Albion W. Small, presents a strongly reasoned argument for the practical application of scholarship to the solution of social problems, and the identification of scholarly men with the cause of social amelioration.

"The Rise of the German Inner Mission," as here described by Prof. C. R. Henderson, cannot fail to awaken a deeper interest amongst thinking people in this important work. George McDermot's "Note on Social Evolution" is valuable as showing that society has been the preserver of man in the enjoyment of his higher nature, and not the creator of that higher nature. Prof. Shailer Matthews here gives the fifth section of his "Christian Sociology," which deals with "The State." It is to be hoped that he will put these articles in a more permanent form before long. Dr. Lester F. Ward writes accurately on "Sociology and Psychology."

The department of book reviews is well sustained, and the department of "Workers and Thinkers" presents in a brief, condensed form a large amount of exceedingly valuable information regarding matters of current interest in the social and industrial world. Clergymen will find this journal one of the most valuable aids to the study of the problems of to-day.

LITERATURE.

The Presbyterian and Reformed Review for April presents its readers with a substantial bill of fare. Dr. Ellinwood, in an able article, treats of "Present Hindrances to Missions, and their Remedies." Dr. Kellogg deals with a question of much practical moment to missionaries in India and other lands, *i.e.*, "Baptism of Polygamists in Non-Christian Lands." The question is one that has to be looked at calmly, in the full light of all the facts. "The Idea of Systematic Theology," by Dr. Warfield, is part of the series of lectures delivered by him at the opening of Knox College last October. Besides these there are other articles of interest, and a full list of book reviews.

The Missionary Review for May contains, among others, an article by the editor-in-chief on "The Twofold Relation of the World Kingdoms to the Kingdom of God," and one by Rev. James Johnston on "Christ's Teaching about Money and the Rule of Christian Giving." All the usual departments are well filled.

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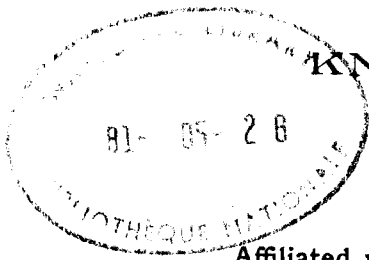
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