

5161/198
KEM

D 12 C
NEW

VOL. XVII.]
No. 2.

JUNE, 1893.

PRICE:
\$1.00 PER ANNUM

THE
Knox College Monthly
AND
Presbyterian Magazine

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

EDITORS:

REV. J. A. TURNBULL, B.A., LL.B.
REV. PROFESSOR THOMSON, M.A., B.D.
REV. W. G. WALLACE, M.A., B.D.
REV. W. A. J. MARTIN, B.A.

R. G. MURISON.
GEO. WILSON, B.A.
JAS. H. BORLAND, B.A.
C. R. WILLIAMSON.

CONTENTS

Each author is solely responsible for opinions expressed in articles appearing in THE MONTHLY.

GENERAL:	PAGE
Romanism in Canada and French Evangelization.....	<i>Rev. J. Laing, D.D.</i> 61
Christ and the Old Testament Scriptures.....	<i>Rev. J. Thompson, D.D.</i> 73
Relating to the Higher Criticism.....	<i>Rev. D. D. McLeod.</i> 84
The Spirit of the Age.....	<i>Rev. M. McGregor, B.A.</i> 94
The Wine of Scripture.....	<i>Rev. A. Henderson.</i> 100
LITERATURE.....	110
Bunyan Characters—Outlines of the History of Dogma—Seed, Number One Hard.	
OUR COLLEGE.....	116
OTHER COLLEGES.....	117

TORONTO:

PUBLISHED FOR THE EDITORIAL COMMITTEE BY

THE J. E. BRYANT COMPANY (LIMITED).

ADVERTISEMENTS.

ECONOMY.
EQUITY.

—THE—

STABILITY.
PROGRESS.

Ontario Mutual Life

Established 1870.

DOMINION DEPOSIT, \$100,000.

Assurance in force, January 1st, 1892.....		\$ 14,984,807
New Assurances written in 1891.....	Increase over previous year	1,224,007
Cash income for 1891.....	Increase over 1890.....	2,694,950
Cash paid to policy-holders in 1891.....	Increase over 1890.....	346,800
Assets, December 31st, 1891.....	Increase over 1890.....	547,620
Reserve for the security of policy-holders, December 31st, 1891.....	Increase over 1890.....	57,762
Surplus over all liabilities, December 31st, 1891.....	Increase over 1890.....	211,607
		35,456
		1,859,031
		247,345
		1,750,775
		221,816
		155,553
		21,499

BOARD OF DIRECTORS :

I. E. Bowman, M.P. (President).....	Waterloo	Hon. W. Laurier.....	Arthabaskaville, P.Q.
C. M. Taylor (1st Vice-President).....	Waterloo	S. Henderson, B.A., LL.B., B.C.L.....	Ottawa
Robert Melvin (2nd Vice-President).....	Guelph	B. M. Britton, Q.C.....	Kingston
Alfred Hoskin, Q.C.....	Toronto	Francis C. Bruce.....	Hamilton
E. P. Cleunet.....	Berlin	John Marshall.....	London
Robert Baird.....	Kincardine	J. Kerr Fiskin.....	Toronto

ALEX. MILLER, Q.C., Solicitor, Berlin.

J. H. WEBB, M.D., Medical Referee, Waterloo

W. S. HODGINS, Superintendent of Agencies, Waterloo.

W. H. RIDDELL, Secretary.

WM. HENDRY, Manager

Head Office : Waterloo, Ont.

Toronto Office ; 32 Church St.

JAMES ALISON

Merchant - Tailor

264 YONGE ST.

TORONTO.

Fine Tailoring a Speciality.

A liberal discount to Students.

THE

City - Art - Gallery

BY

J. H. FORD

Wholesale and retail dealer in picture frames, mouldings, engravings, etchings, oil paintings, water colors, and all kinds of pictures. A call solicited.

SPECIAL RATES TO STUDENTS
290 Queen Street West, Toronto.

TELEPHONE 1362.

JAMES MILLING

ARTISTIC

BOOT & SHOE MANUFACTURER

and dealer in all kinds of

Boots and Shoes, Rubbers, etc.

Ordered work and repairing a speciality
Discount allowed on all Students' purchases.

390 Spadina Ave., Toronto.

STUDENTS...

HAVE YOUR BAGGAGE HANDLED

BY

• The Verral Transfer Co. •

OFFICE—UNION DEPOT

TELEPHONE 969.

A. J. McLEAN,
Merchant Tailor,
 410 SPADINA AVE., - - TORONTO.
 Opposite Cecil Street.

ACHESON & CALDER,
 MERCHANT TAILORS,
 458 Spadina Ave.,
 TORONTO.

KNOX LAUNDRY
 409 Spadina Ave.
 GENTS' WASHING A SPECIALTY.
 All Hand Work.
 A liberal discount }
 to students. } **W. LARTER, Prop.**
 TELEPHONE 1562.

G. H. COOK, L.D.S.
Dentist.
 HONOR GRADUATE OF R.C.D.S.
 Cor. College Street and Spadina Avenue.
 (Over Bank of Commerce.)
 Residence : 75 Bellevue Ave.



FARMER BROS., PHOTOGRAPHERS,
 92 Yonge St., Toronto.
 BRANCH STUDIO:
 8 and 10 King St. W., HAMILTON.
REDUCED RATE TO STUDENTS.

BILTON BROS.
 TAILORS
 AND
Gentlemen's - Furnishings,
 103 KING ST. WEST,
TORONTO.

SPECIALTIES IN FURNISHINGS:
 Welch, Margetson & Co.'s Scarfs and Shirts
 Fownes Bros.' Gloves.
 Allen, Solly & Co.'s Underwear
Shirts to Order.

STUDENTS IF YOU WISH
 TO SHINE
 —USE—
Pure Gold French Blacking.
 When you get married your wife will require
PURE GOLD FRENCH DRESSING.
 Specially adapted for ladies' and children's
 fine boots and shoes.
 Ask your grocer or shoe dealer for them.
Pure Gold Mfg. Co.
 31 & 33 Front St. East.

WM. BAIN,
Baker - and - Confectioner,
 Cor. Robert & Harbord Sts.
ICE CREAM, ETC. IN SEASON.

Christ Enthroned in the Industrial World.

A DISCUSSION OF CHRISTIANITY IN PROPERTY
AND LABOR.

By Charles Roads.

Cloth, - - - - \$1.00.

CONTENTS: Is this a World Without Christ?—What Need of Christ in the Industries?—Preparing for His Coming—A Right Spirit in the Rich—An Understanding Heart in the Laborer—The Christian as a Fellow-Workman—Christianity in the Workshop—The Christian Workman Opening his Envelope—The Christian Laborer and his Employer—Labor and Capital Reunited—The Supreme Employer of Daily Labor—The Christian Studying his Bank Book—The Pay Roll in the Light—The Christian in a Business Corporation—The Christian of Wealth in his Closet—Apprenticeship to the Nazarine Carpenter—When Christ is Enthroned and Reigning.

WILLIAM BRIGGS,

Wesley Buildings - TORONTO.

STUDENTS . . .

For Fine Work Try



PARK BROS.

328
Yonge Street. PHOTOGRAPHERS.

GO TO *Ranney's*

...FOR YOUR...

HAIR CUTTING AND SHAVING.

439
Spadina
Ave.

BROADWAY MEAT MARKET.
422 Spadina Ave., 5 doors south of Oxford St.

H. HAINES, FAMILY BUTCHER,

Dealer in Fresh and Salt Meats, Pickled
Tongues and Sausage Maker. All kinds
of Vegetables and Poultry in season.
Orders called for and promptly attended to.
TELEPHONE 2225.

NEW AND REVISED EDITION

OVER 5,000 CHANGES HAVE BEEN
MADE IN

YOUNGS' GREAT ANALYTICAL CONCORDANCE TO THE BIBLE

Designed to meet the wants of the most profound scholar, and the simplest reader of the English Bible. By Robert Young, L.L.D. Only authorized edition in America; 4to, 1,106 pp. Price, cloth, \$5.00; tan sheep, \$7.50; half morocco, \$9.00; full morocco, \$12.00. Carriage free.

"It enables every one to be his own commentator. He can at a glance find out three distinct points: *First*, what is the original Hebrew or Greek of any word in his English Bible; *second*, what is the *literal* and primitive meaning of every word; and, *third*, what are proper and reliable renderings, as well as *parallel* passages. It is undoubtedly best that Scripture be made its own interpreter, and this is effected by Young's Concordance.—*Christian Standard*, Philadelphia.

Unique and Invaluable Features.

Young's Concordance contains every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation.

The Interior, Chicago: "This is the most valuable help to the study of the Scriptures."

Philip Schaff, D.D., L.L.D.: "The most complete Concordance in the English or any other language."

Its Remarkable Fullness and the Care Bestowed upon it.

Young's Concordance exhibits about 311,000 references, marking 30,000 various readings in the New Testament alone.

"It is the outcome of a forty years' life labor. . . . It took me nearly three years (from 6 a.m. till 10 p.m.) to carry it through the press."—*The Author*.

Rev. Chas. H. Spurgeon: "Cruden's Concordance is child's play compared with this gigantic production."

FUNK & WAGNALLS CO.,
NEW YORK, LONDON, ENG.

TORONTO:

11 Richmond Street West.

A

**FAITHFUL
WORKER**

May be about to sever his or her connection with the congregation; and, as usual, a tangible expression of esteem is being discussed.

We can furnish something appropriate at a Very Reasonable Price.

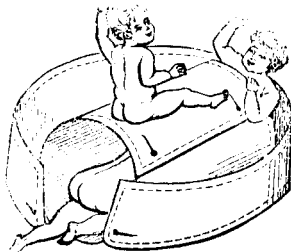
Information cheerfully furnished.

John Wanless & Co.

172 Yonge St., TORONTO.

Always Room at the Top.

ESTABLISHED 1886.



[TRADE MARK.]

SWISS STEAM LAUNDRY

Allen Manufacturing Co., Proprietors.

105 & 107 SIMCOE ST.

TELEPHONE 1260. TORONTO.

Keep pushing, 'tis wiser than sitting aside
And sighing, and watching, and waiting the tide;
In life's earnest battle they only prevail
Who daily march onward and never say fail.

HERBERT E. SIMPSON
PHOTOGRAPHER
143 College St., TORONTO

Successor to the late
NOTMAN & PRASER
Copies of their negatives | STUDIO HOURS:
9 TO 4
TELEPHONE 2857

R. J. HUNTER

Merchant Tailor
AND
Men's Furnisher

KING AND
CHURCH STS., TORONTO.

Special Rates to Students of Knox College.

CURRY BROS. *
Stationers and Printers

414 SPADINA AVE.

Full lines of Students' supplies always
on hand.

Come and see our goods.

ESTABLISHED 1856.

Brown Bros.,

Stationers,
Bookbinders,

Account Book Makers, Etc.

64-68 KING STREET EAST
TORONTO.

ACCOUNT BOOKS:— Large stock on hand. Special Patterns made to order. Best material and workmanship.

STATIONERY:— Large stock of everything required. Paper, envelopes, and all office supplies.

BOOKBINDING:— in every style of the art. Unsurpassed for style, durability, and moderate charges. Special attention given to the binding of Bibles, Works of Art, Encyclopedias, Illustrated Papers, Magazines, Library Books Law Books, etc.

DIARIES,
POCKETBOOKS

BILL CASES,
WALLETS, Etc.

STUDENTS

You appreciate having goods different from the general run. We show them to you. We have the largest and best assortment of goods in Toronto, and our prices are the lowest, consistent with good workmanship. We offer a special discount of 10% to all students, except on our specials, which are: Scotch Tweed ulsterings, to order, for \$18.00; double-breasted blue beaver overcoatings, to order, \$18.00; West of England trouserings, to order, \$4.00; overcoat or suit made according to your instructions in 20 hours, trousers in 2½ hours.

Maker of
Fine Clothing
to Order.....

JOSEPH J. FOLLETT,
181 Yonge Street.

J. ROWLEY & CO.

Watchmakers
AND
Jewellers

STUDENT TRADE A SPECIALTY.
LIBERAL DISCOUNT.

CORNER OF
SPADINA AVENUE and OXFORD STREET,
TORONTO.

Geo. Harcourt & Son,

MERCHANT TAILORS *AND* ROBE MAKERS

COLLEGE GOWNS AND CAPS.
FIRST-CLASS TAILORING
AT REASONABLE PRICES.

57 King Street West, Toronto.

..DINEEN'S..

Cor. KING & YONGE Sts.

HATS

We have already opened a large quantity of English Hats—the latest Spring Styles—so that any gentleman requiring a really stylish article can have one. Dunlap's, Yeoman, and other American hats will be here before next Saturday. This season buyers can depend on us as usual to be first on deck with everything that will be new in the hat line.

FURS

We still continue our Bargain Sale. Do you want to take advantage of this? You will save money.

W. & D. DINEEN

Cor. KING & YONGE STS.

Subscribers would confer a great favor if they would mention this Journal when calling upon its advertisers.

THE
KNOX COLLEGE MONTHLY
AND
PRESBYTERIAN MAGAZINE

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

All remittances, and all communications of a business nature, should be addressed to THE J. E. BRYANT COMPANY (Limited), 58 Bay Street, Toronto.

TORONTO, JUNE, 1893.

ROMANISM IN CANADA AND FRENCH
EVANGELIZATION.

[NOTE.—The following article is not identical with the paper read by Rev. Dr. Laing before the council in September last. The beginning and concluding paragraphs are extracts from that paper; but the time limit, which was properly insisted on at the council, made condensation, of what to the people of Canada is specially interesting, a necessity. The middle part of what is here given is in full what had been originally prepared regarding the work done in the French-Canadian field.]

THAT the Reformed churches of the Presbyterian order hold and exhibit the doctrines and form of government which were taught by the apostles, and are set forth in the New Testament, will be maintained by every member of this council. The accretions of centuries which overlaid the pure doctrines of Christianity; the superstitions and corruption which were introduced from heathenism; the ignorance, rapacity, immorality, and arrogance of the hierarchical despotism under which God's church groaned, had in the sixteenth century made reformation a necessity. Thus the churches represented in this council which then separated from Rome, while Protestant, because they protested against the false doctrines, superstitions, practices, and unscriptural claims of the Church of Rome, are more—they are Christ's church reformed. They have rejected all that is not founded on the Word of God, and have restored the church to its primitive scriptural purity.

The positive aspect of our Reformed church we must unhesitatingly and fearlessly contend for against both the Romish claim

to be the first and only church, and the presumption of a half-reformed Anglicanism that repudiates an honest Protestantism, and arrogates to itself the title catholic, "*Semper et ubique eadim.*" Romanism is in Canada essentially the same as elsewhere, or, at least, as in those countries where it comes in contact with a living evangelicalism. We have to deal with the same false doctrines, corrupt worship, superstitious rites, depraved morality, intolerance, claim of universal supremacy, opposition to general education, secret and dark intrigue, political interference, restless agitation, rapacious acquisition of material wealth, and unscrupulous use of means in obtaining it.

There are, however, aspects of Romanism peculiar to Canada which I ought specially to notice. In this country we find the Church of Rome more securely entrenched than in other Protestant countries, and now thoroughly under the Jesuits, and Ultramontane in type.

NUMERICAL STRENGTH.

The subjects of the Pope of Rome are found in all the provinces, massed in our cities, and scattered throughout the country. The relative proportion of their numbers to the rest of the population varies from thirteen per cent. in Manitoba and sixteen per cent. in Ontario, to eighty per cent. in Quebec. They constitute forty-one per cent. of the population of the Dominion. Out of our five millions, almost two millions are Roman Catholic. The organization of the church is thorough and complete. There are 23 diocesan bishops, 2,352 priests, and 1,157 parishes. The church has under its control, carefully distributed from ocean to ocean, 53 colleges, 338 convents, 166 academies, 32,435 schools—of which 516 are intended chiefly for the daughters of Protestants, and largely patronized by them—69 hospitals, and 48 asylums. The incorporated religious orders are the Trappists, the Redemptionists, the Oblats, the Sulpicians, the Jesuits, the Marist Brothers, the Brothers of the Christian Doctrine and of the Sacred Heart, the Hospitalers, the Grey Nuns, the Ladies of the Congregation of Jesus-Marie and of the Good Shepherd, the Dominicans, the Fathers of the Holy Sacrament, and the clergy of Saint Viator. Theoretically, in all the provinces except Quebec the Roman Catholic Church has no right or privilege not possessed by other churches. Practically, however, this is not the case. Ontario is one exception. There separate

schools were, in 1863, forced upon the people by the Roman Catholic majority of Canada east, or Quebec, and at the time of confederation this privilege was secured in the British Act of Parliament. These schools are taught chiefly by members of the religious orders, and are under the control of the clergy. The education is religious, and the schools are supported by taxation and government grants in the same way as are the public schools; but the public schools are not Protestant, as about 30,000 Roman Catholic children attend them, and Roman Catholic teachers are, in many places, employed. The bishops claim their right to see that nothing anti-papal in Scripture, history, science, or literature is taught in them or in the high schools, and the claim has been allowed. In localities where the Roman Catholic population largely predominates, Roman Catholic worship and books have been illegally introduced into the public schools, and the priests have undue influences. All attempts to introduce separate schools in the maritime provinces have been successfully resisted; still there is reason to fear that, in some places, privileges are accorded to Roman Catholic districts which the law does not recognize. In Manitoba a fierce contest has for some years raged on account of an attempt to extend the separate schools system into that province, which has, let us hope, been ended by the decision of the British Privy Council in favor of public undenominational schools. A similar effort is being made to extend the separate schools system into the Northwest Territories, but so far it has been successfully resisted.

PROVINCE OF QUEBEC PRIVILEGES.

In the Province of Quebec, Roman Catholics enjoy special privileges. There the church is by law established. By the Treaty of Paris, A.D. 1763, "His Britannic majesty agreed to grant the liberty of the Catholic religion to the inhabitants of Canada, and promised to give the most effectual orders that his new Roman Catholic subjects may profess the worship of the religion according to the rites of the Church of Rome, as far as the laws of Great Britain permit." The privileges thus graciously conferred on a conquered people have, in the course of time, been haughtily insisted on as national *rights*, and have been pressed far beyond the letter, and even the spirit, of the treaty. Twenty years before the conquest, the king of France found it necessary, by an

arret of the most sweeping character, to prevent the formation of new religious establishments, and to place the right of acquiring additional property by existing establishments entirely under the control of the civil government. Already, however, much valuable property had been secured by the church; and after the conquest, with the exception of the Society of Jesus, the religious orders were allowed to hold or dispose of their lands. The result of these privileges has been that large tracts of valuable land, held in mortmain and exempt from taxation, are possessed by ecclesiastical corporations. Some of these, as the Seminary of Montreal and the Grey Nuns, are immensely wealthy, and all of them are constantly adding to their possessions and increasing their value. The estimated value of real estate belonging to the church in Quebec is not less than \$150,000,000. Then the tithes which are exacted by law cannot be computed under \$4,000,000; other ecclesiastical dues bring in about \$6,000,000 more; giving an annual income of at least \$10,000,000.

In 1839, availing themselves of the good impression made on the government by the loyalty of the French two years before, the hierarchy put in a claim to the right of levying tithes in Upper Canada, now Ontario. This claim was, however, quieted, doubtless by a money consideration, in the following year. Not so with the Northwest. There, at an early period, the church obtained extensive grants of land, and the French Catholics claim even now the right to extend into these new districts the parish system of Quebec, and to use the French language. This claim has been to some extent successfully resisted, but the end is not yet.

UNION OF CHURCH AND STATE.

As the legitimate outcome of this union between church and state, and the disappearance of Gallican liberties before the advance of an intolerant Ultramontanism, civil liberty in the Province of Quebec has been seriously imperilled. The cardinal, as a prince of the church, has been honored by being placed on an equality with the representative of the Queen; public funds have been used for his service. The privilege of clergy and immunity from civil law have been claimed and recognized. Bills have been introduced in the legislature having on their margin the legend, "Decrees amended by our Holy Father, the Pope," which are binding, and they have received the royal assent. Interference in

politics and the direction of men in exercising their franchise has been asserted as the right and duty of the priesthood ; civil and municipal affairs, such as the erection of parishes, are controlled by the church ; the civil law of marriage has been rendered invalid ; and the freedom of the press has vanished before an inquisition and episcopal *index expurgatorius*.

Worst of all, the claim of the Pope of Rome as owner of church lands in Canada has been acknowledged by law. This last feature deserves more full notice. In 1651, the Society of Jesus obtained the right of acquiring property in Canada. In 1774, by the act of Pope Clement XIV., the Jesuits ceased to be a community, and their valuable estates, being derelict and vacant, escheated to the Crown. The Pope directed the property to be handed over to the bishops, to be held for him. This the British Government did not do, but the Jesuits were allowed to use the property during their life. On the death of the last of the order the Crown took possession of the estates of the Jesuits, and devoted them to education. After nearly a century, the government of Quebec wished to sell some of this property, situated in the city of Quebec. This was found to be impracticable, owing to the opposition of the clergy. The premier of Quebec went to Rome to arrange the matter with the Pope. There, in conference with the Propaganda, a measure was framed providing for the sale of the Jesuits' estates, *with the permission of the Pope*. The year before the Society of Jesus had been incorporated, "to be governed by the rules of the community." The next was the passing of the Jesuits Estates Act, which acknowledged a "moral claim" for the Pope to the *ownership* of the property ; gave \$400,000 to him (not to the Jesuits), to be disposed of within the province as he might see fit, as compensation for the "stolen goods" which, a hundred years before, the king of Britain had unjustly confiscated ; gave to the Society of Jesus the Laprairie common, as a "memorial of a concordat" between church and state ; and provided from the public exchequer, for a grant for educational purposes to the Protestants, \$60,000. This act was not vetoed by the Dominion Government ; and when the matter was brought before parliament, in a full house, the action of the government was sustained, only thirteen members voting in opposition. Both parties, Conservative and Liberal, in the Dominion House of Commons, thus gave their sanction to a measure which recognized the right

of the bishop of Rome, who is an alien potentate and not subject to British law, to own property in Canada, and ignores the law of escheat out of deference to canon law. In defence of this measure, a most significant statement was made by Sir John Thompson, the law adviser of the government, to the effect that under the British North America Act any province may repeal any existing law to the contrary, and establish any church with special privileges.

In view of these and other similar doings, is it any wonder that the Pope has declared the city of Quebec to be "the metropolis of the Roman Catholic Church in America"?

Time will not allow of more than reference to the mighty influence which Romanism, through the united efforts of its clergy, has on the politics, both of the Dominion and of the several provinces, allying itself, as it does, with one or other party, as the interests of the church demand, and, through the Catholic vote, compelling our legislators to allow unjust privileges everywhere to the Roman Catholic community. The Roman Catholic Church knows no party, and cares for none, except as she can use it to further her own ends. The danger from this is great.

Let me now speak of the work which the churches are doing among our French-Canadian brethren.

THE FIELD TO BE OCCUPIED

is large and widely extended. At the close of last century there were not in Canada more than eighty thousand colonists of French origin, nearly all intensely Roman Catholic. These have increased with great rapidity, so that now they number more than two millions and a quarter. In their original home, the Province of Quebec, they constitute three-fourths of the population, and have absorbed or displaced a large number of the English Protestant settlers. In ever-increasing numbers they are passing over to the New England and New York States, have sent colonies into the Western States, and are forming new settlements along the line of railway to the north of Ontario and in the Northwest Territories. The field for French mission work is thus a wide one, embracing all the older provinces of Canada, and many places to the south of the American line, the Province of Manitoba, the half-breed settlement in the fertile valleys of the Red River, Assiniboia, and Saskatchewan, where a considerable population has grown up who speak French, and are Roman Catholics.

WORK ALREADY DONE.

Let us look at what has been done for these people. The first record we have of interest being shown in them belongs to A.D. 1815, when the British Conference of the Wesleyan Church made an unsuccessful attempt in Quebec and adjacent places, through Mr. John D. Putron. Nothing noteworthy was attempted until 1834, when Mr. Henri Olivier, at one time pastor of the Protestant church at Lausanne, Switzerland, came to this country, intending to labor among the Indians; but on further consideration changed his purpose, and gave himself to the work of evangelization among the French people.

GRAND LIGNE MISSION.

In the following year Mr. Roussy and Madame Feller, also from Lausanne, joined the mission, and immediately the good work was enthusiastically begun. No opening was found in Montreal, so going out into the country a short distance, to Grand Ligne, in a lowly log house they preached the Gospel, and taught all who were willing to receive instruction. Amid great discouragements, in want of means, and in the face of strenuous opposition from the priests, the work went on. A number of converts were made, among whom were a few men of education and influence, including one priest. These became missionaries. Funds were obtained from Christian friends in the United States, although far from adequate in amount. Some of the young men were sent to Switzerland for their education, and in due time returned to render efficient service in the mission. Others joined the company, and in 1855 "The Evangelical Society of La Grand Ligne" was incorporated. This society adopted Baptist principles, and has since that time continued its operations, mainly under the fostering care and by means furnished by that denomination.

It is satisfactory to learn from Mr. Lafleur that during the first half century of the history of this mission "about five thousand people received the Gospel, who are scattered over Canada and New England, many also being in the far west. Of these, about three thousand received more or less full instruction in the institutes, and between three and four thousand became church members." The mission is still prosperous, doing good work. Only a month ago, in the parish of Maskinonge, Quebec, eleven heads of families renounced Romanism, were baptized, and formed a Baptist church, which is regarded with favor by a large portion of the people.

FRENCH-CANADIAN MISSIONARY SOCIETY.

In 1839, a second society was formed on an undenominational basis, known as the "French-Canadian Missionary Society." The chief promoters of this movement were gentlemen connected with the army, who felt strongly the need of something being done, several prominent business men of all denominations, and ministers of Presbyterian and Congregational churches in the city of Montreal. Great Britain and the continent were visited in the interests of the society, and a large number of Christian men and women gave to it their countenance and financial support. In the United States also many warm and liberal friends gave valuable aid. In Genoa a committee of eminent Christian men, both lay and clerical, for many years rendered excellent service. In 1840, five missionaries came from Switzerland, viz., Mr. and Mrs. Amaron, Mr. A. Moret, Mr. C. Prevost, and Mr. I. Vessot. Rev. I. E. Tanner joined them in the following year, and the work was vigorously commenced. Steps were soon taken to procure a native ministry. A school was opened at Belle Rivière, which was so full of promise that, in 1845, land was bought at Pointe aux Trembles, about ten miles distant from Montreal, and brick buildings were erected, in which a well-equipped boarding school for boys and girls was opened. The schools, conducted on Christian principles, have succeeded, and have proved a great instrument in disseminating the truth. The French-Canadian Missionary Society continued its operations until 1881, when its missionaries, schools, and interests generally, were transferred to the care of the Presbyterian and other churches.

PRESBYTERIAN CHURCH.

In 1841 the Presbyterian Church, in connection with the Church of Scotland, entered on the French work by ordaining Mr. Emile Lepelletrie, and purchasing a mission house in Montreal. In 1847 two other missionaries were employed, Messrs. Baridon and Jacquemart. Mr. Lepelletrie was sent to seek out the remnant of the Huguenot colonists on the shore of the Saguenay and in Gaspé which had not been absorbed by the Church of Rome. In 1854, Mr. Charbonnell entered on the work. A church was formed of converts from Romanism at Milton, Quebec, and a small church building was purchased at Sorel. Work was continued on the line between the province and the

State of New York. A church and room for a day school were built on Dorchester street, Montreal. This work, in 1875, was merged in the greater work on which the United Presbyterian Church then entered.

Except a mission conducted for a short time by the Missionary Society of Knox College, Toronto, the other sections of the Presbyterian Church made no direct effort for thirty years toward French evangelization. The great majority of the members of these churches sent their contributions to the French-Canadian Missionary Society. Since the union in 1875, the church has made French evangelization one of its schemes, and prosecuted the work with vigor under a board appointed to conduct operations, with an efficient secretary, and good progress has been made.

METHODIST CHURCH.

With the exception of Mr. Putron's visit in 1875, of which mention has been made above, the Methodist Church made no direct effort until 1856, when the transfer of the Canada Eastern District by the English Wesleyan Conference led the Canadian Missionary Society to enter on the work. That work, so far, has been chiefly educational, at the French Methodist Institute in Montreal, where about ninety pupils, in great part Roman Catholic, are receiving instruction.

KANKAKEE, ILL.

I must here refer, however briefly, to a movement intimately connected with the work, and which has affected it powerfully. In 1858, Rev. Charles Chiniquy, a Roman Catholic priest, who had been sent to Illinois in charge of a colony of French-Canadians, renounced Romanism, and took along with him four hundred and five of the five hundred families which were settled at Kankakee. Mr. Chiniquy and his people were received into the American Presbyterian Church in 1860, and in 1862 he applied for admission with his people into the church of Canada. He was received in the following year. Since that time the church and schools at Kankakee have made good progress, and were last year again transferred to the care of the American church. The eminent service rendered by Mr. Chiniquy, by voice and pen, not in Canada only, but in Europe and Australia, are well known. The venerable father is still among us, abundant in labors, at the advanced age of over eighty years.

COLPORTAGE.

Colportage, from the first, has been an important agency in the work. The persecution and obstacles which the colporteurs at first encountered have gradually given place to a more tolerant spirit, and in most places they are favorably received, so that the Word of God has now found entrance into many localities as yet unvisited by the evangelist. Schools have also been established. The Baptists have the Grand Ligne institution, and the Methodists theirs in Montreal, while the Presbyterian Church, under a most efficient board, maintains the schools established by the French-Canadian Missionary Society at Point aux Trembles, Montreal. Another school for girls, viz., Coligny College, at Ottawa, has lately been added, and is full of promise. There are other schools also, of which the board in its report says: "Besides ten schools which owe their existence to the fostering care of the board, and are now self-supporting, there are twenty-four day schools and three night schools carried on, in which seven hundred and ninety scholars have been enrolled, three hundred and forty-six of whom are Roman Catholics." In all these schools the Bible is taught, and thus the leaven is quietly working and finding entrance into many homes. In 1881 the schools at Point aux Trembles passed over to the Presbyterian Church. Improvements and additions have since been made, and under the model administration of the present principal and teachers the schools have so grown in the favor and confidence of the people generally that many who apply for admission cannot be received. The attendance last year was one hundred and eighty-eight, all over the age of thirteen. More than three thousand five hundred French-Canadians have been educated there, and "now of these many occupy positions of trust and influence, as ministers, teachers, physicians, lawyers, merchants, etc. . . . Those who desire to enter on the ministry go from these schools to the Presbyterian College, Montreal, where they are admirably trained by Professor Cousirat."

CHURCHES.

When, as the result of missionary labor in several localities, a number of converts had become united in fellowship and formed local churches, the French-Canadian Missionary Society found itself face to face with a practical difficulty. However successful

the society might conduct missionary and educational work, the government of ministers and churches was felt to transcend its functions. Attempts were made to form a French national church in connection with the society. This having failed, the churches united in an independent synod, known as "Synod des Églises Evangeliques." But in 1877 this was also dissolved, and most of the ministers and all the churches were received into the Presbyterian Church. The work in this form has gone on successfully for fifteen years, as appears from the following extract from last report of the board to the General Assembly: "The work of the board now embraces thirty-six congregations and mission fields, ninety-five preaching stations, with 942 Protestant families. One hundred and forty-three were added to the church, making a total membership of over 1,423. Eleven hundred and eighteen scholars attended Sabbath-school. The people contributed \$6,255. One new field was occupied. . . Thirteen colporteurs were employed. . . Seven hundred and ninety scholars, of whom 300 were from Roman Catholic homes, attended the mission day schools, with an average of 490. Seventeen French-speaking students attended college, three of whom are now licensed. One hundred and eighty-eight pupils attended the Pointe aux Trembles schools, and one hundred and fourteen Coligny College. The total number of laborers employed, including twenty-four ministers, four licentiates, missionaries, teachers, and colporteurs, is twenty-nine. The total receipts were \$56,514." Fifty years ago there was not a Protestant French-Canadian known on the banks of the St. Lawrence; now in the Province of Quebec there are at least twelve thousand, while twenty thousand have made their homes in the republic to the south of us. In Montreal there are three thousand French Protestants and eight churches. More than sixty other organized congregations, besides mission stations, are found in Canada and the United States, whose pastors are chiefly natives of Canada. These results we give in figures, but it is impossible so to table the indirect and yet all-important effects of their work, as shown in the spread of liberal and tolerant principles, the improvement of education, and the general elevation of the people. Nor can we tell where, in secret, the Gospel leaven is working mightily, and preparing the way for a grand movement among our French compatriots.

PROSPECTS.

Thus the good work has been fairly begun, but much lies before the church of important work, requiring both men and means. Only a small portion of the maritime provinces has been touched ; many parishes in the interior of Quebec have scarcely heard the voice of the messenger bearing good tidings. New colonies are opening in our western territories, where in one generation a large Roman Catholic French population will be found. Nor can we be indifferent to the spiritual welfare of the thousands who leave this country for the United States ; we must send the Gospel with them. Surely this work is quite as important as any other home mission enterprise, or the evangelizing of the heathen. The favored position of Romanism does present formidable obstacles ; and the national feeling, studiously connected by the priesthood with religious sentiment, prevents friendly relations and good offices between the English Protestant and the French Catholic, who is taught to regard Protestants as enemies of his race, and heretics who should be destroyed. Nevertheless, there are many encouraging considerations. Education in Quebec is steadily advancing ; the people in many places are beginning to enquire, and the success of those who, going to the other side of the lines, have learned what freedom from priestly thralldom means sheds light on the answer. A better feeling between the races is showing itself, notwithstanding the misrepresentations of priests. But, above all, the Word of God, which cannot return unto Him void, is working among the people ; and who can tell whether God has not a surprise in store for the next century, when within the Church of Rome a movement may arise like the glorious Reformation ; when, without taking the position held by any Protestant denomination to-day, our French countrymen may grasp with a firm hold the essentials of our common Christianity, and, without departing as far as our forefathers in the sixteenth century were forced to go from the historic past of the great Latin communion, may worship with a ritual purged from error and superstition, and enter into that liberty wherewith Christ makes us free ? Our part is to work to-day, and do what lies to our hand. God has done great things for His people in the past, and His arm is not shortened that He cannot save.

JOHN LAING.

Dundas, Ont.

CHRIST AND THE OLD TESTAMENT SCRIPTURES.

WHEN we say that Christ is the fullness of revelation, we mean that He is the substance of its inspired testimony. Our Lord, speaking through the words of prophecy and foreshadowing His advent and His work, says: "In the volume of the book it is written of me." Luther, remarking on this verse, asks, "What book? and what person?" And then proceeds to answer his own questions: "There can be only one book—the *Bible*; and one person—the *Lord Jesus Christ*." Christ and the scriptures are inseparable; revelation culminates in Him. We can understand the scriptures only in relation to Jesus Christ, of whom they everywhere bear testimony. He not only inspired them, but is Himself the whole burden of their inspired testimony. He claims to be the source whence all their streams of living water flow; the bright focus on which all their lines of light converge; the supreme authority of all their instructions; the centre and substance of all their doctrines; the sun in the spiritual heavens that gives coherence, stability, light, and grandeur to and over the whole; in every part, from Genesis to Revelation, it is written of Him, "For the testimony of Christ is the spirit of prophecy." Therefore search the scriptures—history, prophecy, psalm, proverb—"For they are they *which testify of me*." The prophets of the Old Testament, as heralds, foreshadowed His coming, and prepared for it; while the apostles and evangelists of the New proclaim one already come to restore the hope of Israel. They all point to Him as a *Prince* and a *Saviour*, and record with inspired accuracy the work He accomplished, testifying that as God's righteous servant He died for our sins according to the scriptures, and that He rose again the third day according to the scriptures.

(1) There is a close connection between the *Incarnate* and the *written Word*; *i.e.*, between Jesus as a man among men, and the Bible as a book among books. Jesus Christ is the infinite in finite form; the heavenly dwelling in an earthly tabernacle; God manifest in the flesh, in whom the fullness of the Godhead dwells bodily; the *Ancient of days*, as the creature of a day; the *man* Christ Jesus, who is *God* over all, blessed forever. In short, God

dwelling among men under human conditions; for the children being partakers of flesh and blood, He also Himself likewise took part of the same. So with the written Word, which is also divine truth under earthly conditions; God's revelation given in human language through the chosen instrumentality of men, and in the utterances of our common everyday speech. The casket containing the heavenly jewel is human in both cases. *The Incarnate Word*—the Lord from heaven—is a divine Person, clothed with our flesh and blood, and living the life of a man on earth. And the *written Word* is also divine truth—the mind and purpose of God—contained in human speech, the common words which man's lips utter. In the fullness of the times the Word was made flesh, and dwelt among us; God having sent forth His Son in the likeness of sinful flesh. So God has also communicated His will through apostles and prophets who testify of Christ. *The Incarnate Word*—the Lord Jesus Christ; *the written Word*—the Christian scriptures, are the grand complements of each other; therefore, in order to understand what we read, we must study the scriptures in relation to the *Messiah*, the Son of God, who became incarnate—God dwelling with men on the earth.

(2) The historical Christ of the gospels is the Messiah of whom Moses, in the law and the prophets, did write. Therefore His life and history do not begin with His birth in Bethlehem, for He is the Ancient of days; His goings forth have been from of old, for He was before all things, and by Him all things consist. He had a glory with the Father before the world was. And while the first verse of Matthew, "The book of the revelation of Jesus Christ, the son of David, the son of Abraham," sums up the Old Testament history; the Gospels the Acts of the Apostles, the Epistles, and the Book of Revelation cannot be understood, save as they are read in the light of the Old. *E.g.*, the life and work of Christ is a commentary upon, and a fulfilment of, what has preceded: The call of Abraham, and God's covenant with him; God's special relation to Israel as His chosen people; the angel of the covenant; the types of the tabernacle, which were patterns of the true; the function of the high priest; the manna; the brazen serpent; the passover; the scapegoat; the sprinkling of blood; down even to the minutiae of the Levitical law, etc.—all of which have their meaning and fulfilment in *Christ and the*

work given Him to do. Jesus, as the Light of the world, is to be the Desire of all nations; and hence all that was revealed before prepared the way and pointed to Him as the Lamb of God, slain from the foundation of the world. The whole of Scripture becomes one great avenue leading up to Him as the temple of truth, the holy of holies of the divine presence. Hence we find Christ using the precious hour of His first resurrection day in proclaiming this great truth, that He was the centre and substance of revelation. When He overtook the two desponding disciples and journeyed with them as they bent their steps homeward, talking together of all that had happened, "He began at Moses and all the prophets, and expounded unto them in all the scriptures the things concerning himself." He even upbraids them for not having seen the *point of sight* in this great painting of the universe—the grand panorama of the ages: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to have entered into his glory?" It is not slow of heart to believe some special prophecy: slow to understand Isaiah liii., or Daniel ix., or that particular passage in Micah or Zechariah, etc. But it is *all* that the prophets have spoken. He found His own image reflected from every page. He was the grand answer to all the longings of prophecy, for whose coming faith had waited; the bright and morning Star, for whose rising the watchmen fondly looked, and were earnestly questioned. Without Him the Bible would be a meaningless book, unintelligible in its history and prophecy, its types and ceremonies. "Had ye believed Moses, ye would have believed me, for he wrote of me." He is the Antitype of all the types and figures of that old dispensation, the substance of all its shadows, the explanation of its otherwise involved ritual, the great High Priest who was to offer up Himself once for all, and by that one sacrifice forever to perfect them that are sanctified. To Him as the Messiah—the Christ of God—gave all the prophets witness. His work is the increasing purpose that runs throughout revelation, and the covenant of His peace is the grand theme of all. He is the man Christ Jesus, and yet as Jehovah's fellow is different from all other men; and His revelation is contained in a book different from all other books, for the scriptures are the voice of God to the ages. "This is my beloved Son, in whom I am well pleased: hear ye him."

(3) In His own teaching, Christ applies all scripture to Himself as the *One* of whom Moses and the prophets did write. He speaks of the *manna* and then immediately adds, "*I am the bread of life,*" the true bread from heaven; "if any man eat of this bread, he shall live for ever." He refers to the water from the rock that followed them, and promises to give them *living water*: "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." He reminds Nicodemus of the brazen serpent that was lifted up to save the people, and the wonderful history connected with it, and adds: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." That brazen serpent was at once a prophecy and a type of His own lifting up on the tree to draw all men to Himself. Again, He says, "If any man thirst, let him come to me and drink"; evidently referring to Jeremiah ii. 13, where God is called "*The fountain of living waters,*" and He applies it to Himself as the one who alone can quench this world's thirst. He calls Himself the *life of men* and the *light of men*, claiming the words of Psalm xxxvi. 9, "For with thee is the fountain of life: in thy light shall we see light clearly." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." In claiming to forgive sins, "*Thy sins be forgiven thee,*" He claims to be the Jehovah of the Old Testament: "I, even I, am he that blotteth out thy transgressions." This claim that Jehovah puts forth, Jesus puts forth: "The Son of man hath power on earth to forgive sins." When the Jews demanded of Him who He was, He replied, "Even the same that I said unto you from the beginning": as God, through the prophet Isaiah, had already declared, "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I," Isaiah lii. 6. Thus when the Great Teacher quotes and explains Scripture He reveals Himself, and testifies of His own person and work. Take Christ out of the Bible, and there would be no Bible left. He is at once the substance of its message, and the key to its interpretation.

(4) When Jesus would prepare the minds of His disciples for the great doctrine of the cross, and accustom their minds to the

thought of His own humiliation, sufferings, and death, see how He quotes and applies Scripture to Himself, and affirms that He is the grand fulfilment of it all. It is still He of whom Moses and the law did write. Luke informs us that He took unto Him the twelve, and said unto them: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again," Luke xviii. 31, 32. All this had been foretold, and must now be fulfilled. Still, further, to show that His betrayal and crucifixion did not come upon Him unexpectedly, but had been foreshadowed throughout all Scripture, and that His crucifiers could do nothing to Him except what God's counsel had determined before to be done, we find Him unmasking the traitor before the dark deed was committed: "Verily, I say unto you, one of you shall betray me." And He applies the prophecy of Psalm xli. 9 to Himself as one of the things that had been written of Him: "Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." The Son of man goeth, *as it is written of Him*—written in the volume of the book—written in the book of Moses, the prophets, and the Psalms concerning Him. And when the soldiers came to seize Him, and led Him away captive, and Peter drew his sword and cut off the ear of the servant of the high priest, Jesus answered and said, "Are ye come out, as against a thief, with swords and staves?" Then He immediately adds, "*But the scriptures must be fulfilled,*" Mark xiv. 48, 49. Such scriptures as "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighteth in him," Psalm xxii. 7, 8; "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he openeth not his mouth," Isaiah liii. 5, 7; or that other scripture in Daniel which declared that He must be cut off, but not for Himself. How constantly He declares that all things that had happened to Him in His betrayal and crucifixion was a fulfilment of what had been

written. The Son of man goeth, as *it is written of Him*. *This that is written must be accomplished*. Judas betrays Him, and fulfils the scriptures; the multitudes revile Him, and spit upon Him, and fulfil *what was written*. His own disciples forsake Him, and He replies, "*It is written*, Smite the shepherd, and the sheep shall be scattered." And after His resurrection from the dead, He dwelt upon this even more fully. During His forty days' sojourn He not only spake to His disciples of the kingdom of heaven, leading them into the infallible meaning of the Word of God; but, as He opened their understandings to understand the scriptures, it was to show them that all things that were written in the law of Moses, in the prophets and Psalms, concerning Him must be fulfilled, Luke xxiv. 44-48. Even in His solemn, quiet hours of devotion, when holding communion with the Father, and in that personal intercourse in which none could join save Father and Son, He still refers to what had been written. In His intercessory prayer, and through all these solemn scenes before His mind, He sees the fulfilment of Scripture. "None of them is lost, but the son of perdition; that the scripture might be fulfilled," John xvii. 12. What a wonderful record the Jewish scriptures are, and how they mirror and foreshadow the sufferings of Christ and the glory that should follow!

(5) Christ, as the Messiah who was to restore the hope of Israel, is the sum and substance of *ancient prophecy*. "The testimony of Christ is the spirit of prophecy." As Andrew said to his brother Simon, "*We have found the Messiah*"; or as Philip remarked to Nathaniel, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." Or take His own testimony, "Moses wrote of me." "And beginning at Moses and all the prophets, he expounded unto them in *all the scriptures* the things concerning himself." "*The things concerning himself*" is the burden of prophecy, and Jesus affirms that He is the fulfilment of all that had been written. "These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." In Genesis He is revealed as *the seed of the woman*, whose work was to bruise the serpent's head; while Isaiah tells us that the mother of Immanuel was to be a virgin, and that He was to be born into the world as the "Wonderful Counsellor, The mighty

God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Moreover, He was to be the Son of man, the man of sorrows, of the tribe of Judah, and of the house of David. Micah tells us *where* He was to be born, not in the great city of Jerusalem, as might have been expected, that the religious centre of the world would have this additional honor conferred on it also; but another place was chosen, "Out of thee (Bethlehem) shall come a governor that shall rule my people Israel, though thou art least among all the princes of Judah." Jacob and Daniel both tell us *when* He was to be born: "The sceptre shall not depart from Judah, nor a lawgiver between his feet, until Shiloh come; and unto him shall the gathering of the people be," Genesis xlix. 10. "And after threescore and two weeks shall Messiah be cut off, but not for himself," Daniel ix. 26. Isaiah and Malachi tell us who was to prepare His way: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," Isaiah xl. 3. But, while born in Bethlehem, He was soon to be carried down to Egypt: "Out of Egypt have I called my son," Hosea xi. 1. We are told how He was to be received and treated: "He is despised and rejected of men; the man of sorrows, and acquainted with grief," who was to come to His own, and His own would not receive Him. We are told what was to happen to Him—His betrayal by one of His own disciples, His mockery and cruel treatment: "He that eateth bread with me, mine own familiar friend, hath lifted up his heel against me," Psalm xli. 9. Zechariah tells us the *price* at which He was to be sold, "They weighed for my price thirty pieces of silver." The prophet tells us how the people were to act as He hung on the tree: "All they that see me laugh me to scorn." The light of prophecy is even turned on the dark deeds of the gamblers who sat down at the foot of the cross to cast lots on His garments: "They part my garments, they cast lots upon my vesture," Psalm xxii. 18. With wonderful minuteness of detail, the divine Word descends on particulars, and tells *how* and *where* He is to be buried; not a bone of Him was to be broken; His companions in crucifixion numbered with the transgressors. His resurrection: "Thou wilt not leave his soul in hell, neither

will he suffer his Holy One to see corruption." His ascension to glory: "Thou hast ascended on high, leading captivity captive." Will His own disciples stand by Him in His trial? Even this incident is noted: "I will smite the shepherd, and the sheep shall be scattered." How was He to die? As the spotless Lamb of God, slain from the foundation of the world: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Even the very words He was to use on the cross were foretold: "My God, my God, why hast thou forsaken me?" In this section we have not referred to prophecy as an evidence for the divine origin of the Word, though it supplies that evidence in a very special sense. But we refer to the fact that the *life* of Christ is portrayed by Moses and the prophets as well as in the gospels; and to show how fully the Old Testament scriptures hold the doctrine of the New in solution, and both alike maintain a constant witness to Him who, in the end of the world, was to take away sin by the sacrifice of Himself; and that it is the gospel according to Moses, according to Isaiah, Ezekiel, Joel, etc., as truly as it is the gospel according to Matthew, Mark, Luke, and John.

(6) We can surely affirm now that *Christ is the fullness* of revelation as a whole as surely as the testimony of Christ is the spirit of prophecy. He is the centre and substance of Old and New Testament alike, for God revealed Himself to Israel through Christ. He is the Father's revealer to man. Abraham saw his day, and was glad; the rock that followed Israel was Christ; the passover was a type and prophecy of His redemption. David and Solomon were types of the Shepherd King with His wide-spreading dominions. He was seen in all the sacrifices and rites of temple worship. The old economy, as a whole, pointed to Him: "Behold the Lamb of God." Christ, as the Messiah, pervades the scriptures, as the life-blood pervades the body, dwelling not in one part, but found everywhere. You cannot touch the body anywhere without touching an artery in which the blood dwells. So Christ and His work fills the whole of the Bible. It is His blood flowing through the whole that makes it the Word of God. Every prophecy, type, precept, promise, leads up to Him who is *the truth*, as the great avenue leads up to the temple. We find Abel trusting in Christ at the beginning of the Bible, and the saints in glory are spoken of at the other end as

rejoicing and singing praises to Him that loved them and washed them from their sins in His own blood. He is the first and the last, and the whole from first to last. In a painting we know what is meant by the point of sight, viz., the object on which the eye rests in the perspective. So in the grand perspective in the Bible we must ever keep before us the point of vision, viz., *Jesus Christ*. It was here where the disciples failed in the reading of the Old Testament: "O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning *himself*." *Himself* was the object on which the eye must rest; the centre *to* which and *from* which all lines converge. He is the foundation of doctrine; the substance of all the types; the burden of prophecy; the centre of inspired history; and the theme of song. "Search the scriptures; for they are they which testify of me. . . . Had ye believed Moses, ye would have believed me: for he wrote of me." The unity of Scripture rests on the fact that Christ is the grand centre around which everything is grouped; the history, the law, the prophecy, the psalm, the gospel, all lead to and lift up the Son of man. The revelation of the Saviour is like the breaking of the day-dawn on the world, that broadens and deepens into the perfect day. At first the slender streak or tint of light thrown on the blackness of the sky; then the broad belt encircling the mountain summits; then the full-orbed glory of the risen sun filling all the heavens with light, and pouring his radiancy over hill and valley. Thus He who is the light of the world shines forth more and more brightly unto the perfect day. Thus from page to page progressively the Bible is illuminated with the glory of the cross.

"The beautiful mosaic work of Bible narrative, promise, and prophecy is thus inlaid with the name and glory of Christ! You find Him everywhere, from the first promise in paradise to the last prediction in Patmos. Abraham saw His day afar off, and was glad. He was the Shiloh of Jacob; the Prophet of Moses; the Star of Balaam; the Redeemer of Job; the Shield and Holy One of David; the Beloved of Solomon; the Precious Corner Stone and Afflicted One of Isaiah; the Righteousness of Jeremiah; the Shepherd King of Ezekiel; the Messiah of Daniel; the Lord of hosts in the abrupt and impassioned utterances of Hosea; the Latter-day Glory of Joel; the Lord of Amos; the

Saviour of Obadiah; the Salvation of Jonah; the Man the Peace of Micah; the Bearer of good tidings in the prophecies of Nahum; the Strength of Habakkuk; the Lord God mighty in the midst of His people when Zephaniah beheld the dawning of a better time; the Desire of all nations and the Glory of the second temple in the short predictions of Haggai; the Branch of Zechariah; the Lord, the Messenger, the Sun of Righteousness in the closing visions of Malachi; and the Light and the Life and the Glory of all the evangelists; and apostles have spoken and written of high and holy themes, stretching from Bethlehem to Bethany, from Bethany to Patmos, and from that island of the sea onward and beyond the time foretold by the apostles, when the heavens departed as a scroll, when it is rolled together, and every mountain and every island were moved out of their places. The Bible is thus inlaid with Christ and His glory, as the firmament above is thickly studded with glittering stars. By His Spirit hath the Almighty garnished the heavens with the light of stars and suns and systems; and by His Spirit hath He garnished the Bible, the great firmament of truth, with the light of the Morning Star, with the bright beams of the Sun of Righteousness, with the grace and glory of the God-man Mediator, mighty to save. Its pages are bright with His love, and fragrant with the odor of His name, which is as ointment poured forth." (*The Bible and Working People*, Wallace, p. 124.)

Take the long chain of prophecy, one end of which is fastened in Eden, and link was added to link through sundry times till the other end reached the sepulchre, or, rather, the consummation of all things. And we, looking backward across the course of ages, see the unfolding of one plan and the revealing of one Person. Thus Shiloh is the great burden of prophecy. The Desire of all nations crowds the inspired page. All its promises, precepts, and unfoldings of the future centre in Him who came in the fullness of the times. The grand theme of inspired story is Christ Jesus as a Prince and a Saviour. Old and New Testament alike testify of Him. Hence the apostles, evangelists, and even Christ Himself, reasoned so often out of the scriptures of the Old Testament, comparing fulfilment with prediction, and proving that Jesus was the Christ, the Son of the living God. Everywhere throughout the Word there are prophetic fingers pointing forward to Him. And now, under

the completed revelation, He is the focus of all from which everything radiates.

The whole of Scripture is only a portraiture of Christ. From that mirror of truth His likeness alone is reflected. The grand prophetic dispensation is closing, and Jesus stands at the focal point, and says, "Moses and the prophets wrote of me." As He passed through, the great doors of prophecy were closed behind Him; and looking into the future He sees Himself as filling it all. Christ was the substance of all its dim shadows, the fulfilment of its prophecy, the reality that underlay the Mosaic institutions, the ideal to which the entire scheme of the Old Testament pointed. Its types, sacrifices, symbols, prophecies, and dim outline were all *things concerning Himself*; i.e., Jesus Christ is the grand realization of all that is foreshadowed. The *law* and the *prophets* contained an imperfect outline, which Christ came to fill out. There is no second fact like this in the history of the world.

J. THOMPSON.

Sarnia.

THIS world is all a fleeting show,
 For man's illusion given
 The smiles of joy, the tears of woe,
 Deceitful shine, deceitful flow,—
 There's nothing true but Heaven!

And false the light on Glory's plume,
 As fading hues of Even;
 And Love, and Hope, and Beauty's bloom,
 Are blossoms gathered for the tomb,—
 There's nothing bright but Heaven!

Poor wanderers of a stormy day,
 From wave to wave we're driven,
 And Fancy's flash, and Reason's way,
 Serve but to light the troubled way,—
 There's nothing calm but Heaven!

—Moore

RELATING TO THE HIGHER CRITICISM.

WE are to bear in mind that those questions which have been made prominent by recent critics in reference to the writers of the Old Testament are not now raised for the first time. Nor are the critics more anxious to know who the writers of the Bible were than many equally learned and devout men who have investigated the subject, and have come to conclusions different from those which the higher critics have reached.

It is a characteristic error of recent criticism to assume that, in a doubtful case, the commonly received view is likely to be incorrect, and that whatever may be suggested in its place is likely to be correct. Every doubt is allowed to operate against the old opinion in favor of the new. If a passage has been commonly received as genuine, and criticism has discovered some possibility of its not being so, then it is apt immediately to be set down as spurious. Now, the reverse course is surely the wiser. The position that has been established should be retained until overthrown by substantial reasons. The position which the intelligent traditionalist holds in regard to the authorship of the Old Testament is one which is based upon learned and devout investigation of the subject. It can be, and it is, defended by scholars as eminent as the higher critics. It should not, therefore, be expected that believers in the inspiration of the Bible, who give to its writings and testimony the authority which our Lord gave to them, should be willing to give up any part of these writings at the first demand of criticism. Experience has taught the church that the criticisms made upon the documents on which her hope is built have often been made hastily, and have turned out, on further study, to be baseless.

When, in the middle of the eighteenth century, continental critics entered this field, in which up till that time little had been done, they devoted themselves with zeal to the assailing of the accepted views of the church. There were many writers, like those among ourselves to-day, who undertook to separate the genuine parts of Scripture from the spurious. And what I have mentioned above as a characteristic error of modern criticism was

illustrated very frequently in these writers. The principle which they acted upon was that the presumption is against the truth of the position which is ancient and traditional, and in favor of whatever can be substituted for it. And as there is to-day, so there was then, an absence of consistency and unity in the results of their criticism. As has been pointed out, one critic censures what another leaves unnoticed. One represents an expression as a beauty, while another represents the same expression as a deformity. One represents an expression as fatal to the genuineness of a passage, while another uses the same expression as a certain demonstration of it.

It is also to be borne in mind that this higher criticism has been at work on the continent for more than a hundred years, and it is a matter for thankfulness that, during that time, much has been discovered and made known to us by eminent scholars which has enabled us to understand the scriptures more intelligently, and which has confirmed the historic accuracy of Scripture. When, therefore, a few writers arise, in this day, and devote their learning to critical questions concerning the authorship of Scripture, we need not be overwhelmed by the fact. This higher criticism is no divinity that we must bow down to. It is simply the work of scholarly men of like passions with ourselves. And the class to which they belong has shown, in the past, that such men are as liable to error, and to be misled by prejudice, as their less scholarly brethren. We should, therefore, receive their teaching with all respect, but not by any means as infallible, as some seem disposed to regard it; and it is gratifying to notice that already a reaction is appearing against the extreme positions taken recently in regard to the Pentateuch.

It is a fortunate thing that to-day the discussion of Biblical questions can be conducted with perfect courtesy by men who take quite opposite views. It is out of date among broad-minded men to speak with disrespect of opponents. But it is quite in order firmly to oppose and to condemn their teaching, if it appears to us subversive of the truth.

The attitude, then, which, it appears to me, we ought to maintain towards the higher criticism is simply that of one who weighs carefully any statement or evidence presented to him on a subject of importance. Certainly, there is no reason for a blind laudation of it, as if it were, in all its statements, reliable. For

there is every reason to believe that, before many years pass, the positions which it now maintains on not a few points of Biblical authorship will be rejected and forgotten. Already positions which were accepted a few years ago are discarded. One great anchor of the mind in the present crisis is a firm belief in the divine inspiration which gives authority to these sacred writings. Such inspiration is quite compatible with varying human characteristics in the writers. It did not stain nor mar the divine majesty of our Lord that it lay concealed in a human body. Nor does it touch the purity and wisdom of the inspiring spirit that the word so inspired is spoken in the language of men, and in the imagery of a particular race, and in the idioms of a particular age. It must seem, even to ordinary scholars, very strange to hear men of position, at this time of day, bringing up against the Bible this fact, that, while inspired, it is at the same time true to every age in its representations of men and God. If we were arguing with men who deny the inspiration of Holy Scripture, then other considerations might be brought forward. But, happily, we still hold to the great fact; and, doing so, the Word of God comes to us with an authority that silences man. While we respect the higher criticism, we believe there is a "highest," which is above the higher. This is that which discerns the divine teaching and spirit underlying the form, and which finds in that an efficacy and a light which no manipulation of the record can subvert or diminish. Hence the attachment of human hearts to the Bible—hearts of the unlearned as well as of the learned. They have found in it the pearl of great price, and they prize the very covers of it. Nor are they moved because the loyal attachment to the Word of God is characterized as Bibliolatry. Such a name can only be applied to it falsely. Would that there was more of this Bibliolatry among us! No, the true regard for, and delight in, the law of his God which a believer feels is a passion too noble to be hurt by a nickname. To honor and exalt the Word of our God is not an unworthy fault to be accused of. And if we cannot find the exact *via media* between the higher critics and the traditionalists, let us lean rather to the side of the scholars, the witnesses, and the martyrs, who, by the use of the Bible as we have it, have brought the world forward to its present condition. If we do as well as they did, we shall not fail.

Another anchor of the mind while the waves roll around us

is the unmistakable repeated testimony of our Lord Jesus Christ to the Old Testament scripture. "He often appealed to it. He quoted passages from almost every book of the Old Testament. He made use of it as a weapon against temptation, as a means for the instruction of the people and of His disciples, and as the expression of His own inmost feelings in the very moment when His heart was most deeply moved. It was evident that Scripture was the atmosphere in which He lived and moved, the sanctuary in which His soul ever dwelt" (Luthardt, *Saving Truths*, p. 190). "He unquestionably regards the Old Testament as absolutely the Word of God." This is enough for those who are not able to follow men of learning into all their investigations of the ancient writings. And if in doing as our Lord did, and believing as He believed, we are open to the charge of Bibliolatry, we can bear the accusation with equanimity. This testimony of Jesus Christ does not settle for us the questions of literary or historical criticism; into that we do not go; but it settles for every one who accepts of Him as a divine and infallible teacher the position which we are to ascribe to the Bible, and the use which we are to make of it. No doubt as to its eternal truth shook His heart as He rested on that Word in the wilderness. Nor need we fear that any possible attack or any discovery of man's will take from under our feet that rock of divine truth on which God's saints have stood with Him through the ages.

But let us see how much of the Old Testament writings the higher criticism leaves to us. The books of the Old Testament were divided into three portions: The Law, the Prophets, and the Hagiographa. The "later prophets," as distinguished from the earlier, consisted of the twelve later prophets, "regarded as one book" (Calvin), and the four books of Isaiah, Jeremiah, and Ezekiel. And with the exception of Jonah, these twelve are allowed to have been written, for the most part, by the writers whose names they bear; it being borne in mind that the contents, the genuineness, and date of some of these writings form the subject of volumes of criticism, whose conclusions on these points are not by any means agreed.

Then we have the second division, the Hagiographa, containing the poetical books: Psalms, Proverbs, Job, and the Megilloth, namely, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles.

Of the poetical books none are taken from us. But the Book of Psalms has been said by the great scholar and critic, Ewald, before our modern critics were born, to be the work of many writers, spreading over a period of more than five hundred years. He is followed in this by most recent critics. And of the Proverbs and Job the higher critics have no new information to give us, though they offer a number of conjectures as to the writers and date of these books.

The Canticles were written, not, of course, by Solomon, but soon after his day, *possibly* in the tenth century.

Ruth, some would put out of the canon, but not all, yet it is assigned to a late date.

Lamentations: "Our scanty historical knowledge of the period points to the eastern captivity as the more probable seat of the spiritual movement to which the book belongs" (Smith).

Ecclesiastes: Delitzsch gives it the latest date of any book in the Hebrew Bible. Some still ascribe it to Solomon. Some regard it as the "work of an unknown Jew," which is not probably true.

Esther: "If direct historical evidence is deficient for the traditional view of the book, it is equally deficient for the critical theory" (Smith).

Daniel "is a compilation of stories relating to Daniel, edited by a later writer, *probably* in the Maccabæan age" (Briggs).

"Ezra, Nehemiah, and Chronicles are one book, the work of a single author, probably a Levite, who wrote after the close of the Persian Empire" (Smith, *En. Brit.*).

Thus we see that certainty as to the date and authorship of these writings has not been reached yet by the critics.

Samuel, Kings, Judges: These books fare worse in the critics' hands. "They are made up of extracts and abstracts from various sources, worked over from time to time by successive editors, and freely handled by copyists down to a comparatively late date."

Jonah "is another case in point with the Book of Job, a political invention of incidents, attached for didactic purposes to a name" (Smith).

Isaiah, as every student knows, has, for a long period, been ascribed to two or more authors. "Older German critics would have looked down upon the notion that the last twenty-seven

chapters were the work of one hand, with as much contempt as on the position that they were the work of Isaiah." But it has never been proven that the book is not the work of Isaiah alone. And the arguments in support of his authorship are, in the judgment of many scholars, as weighty as those on the other side.

Ezekiel and Jeremiah are practically left to us untouched.

There now remains the third division of Scripture, namely, the Law, or Pentateuch, or, as now, the Hexateuch, "for the Book of Joshua hangs closely together with the Pentateuch." "The conclusion seems now to be very generally accepted, on good grounds, that it is, in the main, a compilation of four documentary sources, which critics call the Elohist, the Jehovial, the Deuteronomist, and the Priestly code, and that the four distinct writers can be distinguished, particularly throughout the Book of Joshua. But at what date the writers did their work is not settled." The position of some of the German higher critics, up to a not remote date, will be found set forth at length in the article on the Pentateuch in the *Encyclopædia Britannica* by Dr. J. Wellhausen.

And it is in dealing with this portion of Scripture that the conclusions of the critics seem to be most injurious, and are most difficult to be received. Into that question we cannot go at present. So far as I have been able to find out, while Moses is knocked about with great freedom by the critics, annihilated altogether by some, handed down the ages by others, robbed of much of his hitherto accorded honor and work by others, transformed into a mere visionary person by others, there has been nothing established which need alarm any Bible reader, or which will shake the faith of any intelligent student. Let us bear in mind that Moses has borne a great deal already without being cast down from the pedestal on which Jesus Christ has placed him. More frequent and more vigorous attacks have been made on the portion of Scripture ascribed to him than on any other portion. His great life stands out so conspicuous on the opening pages, and his unique work embraces so much of the essence of the book, that it has always been an effort of hostile critics to remove or minimize him. We would rejoice in all the light which learning can bring to bear on his work, yet so long as the testimony of our Lord stands we believe that Moses will stand in the

place which has been assigned to him; and while criticism may give us some new details, it will not be able to lift him out of that place. If it is able to do so, then we must give up the Bible, because it, as we are accustomed to hear, is an evolution, the new proceeds out of the older; and to transfer the teaching of Moses to a late day is to destroy the order and unity of the book, and render its statements incredible. No one will suppose that, in the hasty sketch of the other portions of Scripture, I profess to give a statement of the conclusions of recent criticism. I merely give that sketch that those who have not looked into the subject may see that there is nothing to fear from the critics, so far as the authorship of the larger part of Scripture is concerned. It remains to us as we have always had it. The conjectures of the critics do not deprive us of it, and their studies may help us to understand it better. But, while we say this, it is also to be observed that, in giving up the traditional view, we "must wholly recast our view of the Messianic preparation," and the Old Testament becomes quite another book from what it has been to us. And we have also to remember that the "traditional view is the Biblical view," and, as has been frequently pointed out, if that view is incorrect, then we cannot have the same estimation for the books of the Bible as we have had hitherto. They become enigmatical and unreliable to us. We must not conceal from ourselves, while giving credit to scholarship, the hazard to the faith which attends the assertions of modern criticisms. These writings profess to be apologetic. Some may believe them to be so. Others cannot believe them to be so, but regard them, to a large extent, as tending to weaken the authority of the Bible, and to render impossible the belief in an inspiration which is supernatural. Nor is this the view of narrow-minded or unlearned men, but of men quite competent to sit in judgment on the work of these critics. The consequence of their dealing with the sacred writings as they do must, and will, affect the attitude of men to Christianity. And the same style of criticism which would turn the prominent persons of the Old Testament into "visionary" beings, and declare of many statements of Scripture that they are "not at all reliable," will soon direct its energies upon the New Testament, and by the application of its accustomed methods to it reduce it to the same level as that to which it must inevitably bring down the Old Testament. Now, we know that

the question is for us, not merely whether the modern theory can be held along with the views of Scripture taught us in the Confession of Faith, but is it sustained by facts, and by legitimate evidence? Has the higher criticism demonstrated its position in regard to the Hexateuch, and in regard to the construction of other Scripture? If it has, then we would have to face a very serious question. But it can safely be asserted that it has not. Nor need we shrink from coming to a judgment on the subject, although we are not Hebraists, nor specialists in Semitic lore. The question is one which can be, and must be before it is settled, submitted to the judgment of intelligent men, who can exercise their reason and common sense upon it. The Bible was not written so that only specialists could find the mind of God in it, or trace the revelation in it of the divine will. There is a strong feeling in many quarters that the Biblical writers have been dealt with by the critics in a manner which is not justified by a reasonable criticism. They have not, in many instances, received that consideration to which they are entitled. Their statements are adopted, or set aside, without any regard to just principles of criticism, as the exigency of the critic requires. The method in which they are dealt with is quite arbitrary, and the most astounding conclusions are drawn from very inadequate premises. The writers at one time are treated as if they were men who did not know the religion, the traditions, or even the geography of their own country; and again as men who have been able to palm upon the world the most extraordinary fiction as if it were truth. "They (the writers after the exile) have been able to give such a character of life to the creations of their genius that posterity has been thereby deceived, and has believed in a Moses living 1500 years before our era, whereas this Moses was only created in the fourth century, and had no more reality than an incomparable fiction."

I had noted passages from the writings of the critics to illustrate all the assertions made above in regard to them, but your space forbids. It could be shown how frequently they fail in a fair dealing with the historical position. Their contradictions of one another could be exhibited, but it is not needful to proceed farther in this at present. We know that criticism is not an infallible science. We can see every day its errors, its injustice, and the ease with which it is misled, in dealing with writings of

our own day, and in our own language, and we can understand how easily it may be mistaken, though it speaks so confidently in dealing with a remote age, and the problems of history and language, on which it has few materials for its guidance.

And, moreover, we must not leave out of account that something more is needed for the criticism of the Holy Scripture than a knowledge of languages. Holy Scripture is not made up of ordinary materials. It contains, and is, a revelation of the divine will and divine character, and of the method of human redemption. And mere scholarship, in my judgment, cannot alone deal with it as it claims to be dealt with. Critics who do not believe in the supernatural, who recognize no inspiration in the record, we should not waste our time upon. The literary questions cannot be properly studied apart from the burden which the message of the writers and speakers carry. The purpose, the spirit, and the aim of the writing, must enter into a just judgment of it. The writings are more than mere ancient documents. The history is recorded with a divine purpose. The people are under divine government. The writers are inspired of God; so, at least, we most firmly believe. To interpret the writings aright while blind to this fact is impossible, because the writings were written in subordination to this fact. And to deal only with the letter, and the writer, and the people, leaving God out of account, is to deal blindly with them. "The student without the microscope cannot fully or scientifically examine the plant; neither can any enquirer discern and understand a divine message, 'the things of the Spirit of God,' without a spiritual organ adapted to the difficulty of the investigation." We know the answer which is made to this view, sometimes scornfully made—made in a pitying attitude to our ignorance, and our narrowness. But the answer is not sufficient. Instead of pitying us, let the believer in the extreme positions of the higher criticism set to work to show us how we can, at the same time, believe that the books of the Bible are "unhistorical," and their representations "untrue," and that they are the work of men "who spake as they were moved by the Holy Ghost." This, I fear, is more than they can do. It is evident that we have entered on a period of conflict in regard to the authority and inspiration of the Bible. But we are comforted in the fact that it is a conflict which has been encountered before by the sacred

writings. During the conflict many a life may be lost, but the issue will be the same as in the past. The Bible has inspired its own defence in every age. Crude and mistaken interpretations of it may hurt men, but cannot injure it. Those who have been set for its defence have often misunderstood it, and turned against it, with injurious consequences to the church, but the divine power of the work has not been diminished.

“And he looked, and, behold, the bush burned with fire, and the bush was not consumed.”

D. D. McLEOD.

Barrie.

THIS is life to come
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible,
Whose music is the gladness of the spheres.

—*George Eliot.*

As from the power of sacred lays
The spheres began to move,
And sang the great Creator's praise
To all the blessed above ;
So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on high—
The dead shall live, the living die,
And music shall untune the sky.

—*Dryden.*

THE SPIRIT OF THE AGE.

IT is one of the disappointments of this wonderful age of rapid transit, and easy communication, and numerous labor-saving agencies, that life is just as busy, and intense, and feverish as ever. We need not enter upon the familiar theme of the wonderful transformations which have been effected during the present century, of how the world has shrunk so that, by our rapid and luxurious modes of travel, the most distant countries are brought within our easy reach, and a voyage around the world is not as huge an undertaking as the crossing of the Atlantic a few years ago; nor need we recall how steam and electricity, with their manifold adjuncts, have practically revolutionized our entire industrial system, and entirely changed modern methods of production and distribution. In every department of human activity a wonderful saving of time and labor has been effected, and man's capacity for production has been indefinitely multiplied. Two results might naturally be expected to flow from the changed condition of things. We might expect that the same amount of labor as of old would increase an hundredfold the comforts, and luxuries, and material good things enjoyed by the toiler; and while the obtainable things were multiplied, upon the one hand, that, on the other, the grind and hard work and incessant friction of life would have been reduced to a minimum. The one anticipation has been realized, the other has not. There are comforts and luxuries within reach of the industrious mechanic to-day which the wealthy man of a century ago could not have enjoyed. But had any prophetic Bellamy, looking forward to the great changes to be wrought by steam and electricity, predicted a marked lowering of the tension of life, an abatement of the fever of competition and the keen struggle for existence, he would have been grievously disappointed. The conviction is being forced upon us that our boasted era of progress has not been an unqualified success. The dictum of Henry George, that the growth of poverty keeps pace with the growth of wealth, is grimly true; and it is also true that while the number of obtainable things has increased, the fever for wealth-getting, on the one hand, and the struggle for existence, on the other, have kept pace;

and there never was an age in which competition was more intense, or in which, especially in the great industrial centres, men and women elbowed each other more savagely in their efforts to obtain a livelihood. Life grows more complicated each year. The luxuries of a few years ago are the necessities of to-day. The millionaire is no longer regarded as a man of fabulous wealth; he is getting on comfortably, and hopes to be rich some day. The pace grows hotter, and the strife and competition in every department keener. It is a record-breaking age. We have hardly finished reading of the great achievement of a new Atlantic greyhound until another, still greater, is announced. Great railroad corporations are elbowing each other out of the way. Business concerns combine to crush out their weaker rivals. The spirit of competition spreads everywhere. In a country town rivals in business are not consumed with love for each other. New events crowd thick and fast upon each other, and the sensation of to-day is the ancient history of to-morrow. Life is being lived under high pressure, and, as we read of students breaking down under the strain of university examinations, we also read of many breaking down under the severe mental and physical strain which our modern agencies have failed to abate. The high-pressure system is begun by the child in his school life, and he is spurred on by competitive examinations and prizes, and in the ordeal it is only the fittest that survive. It is true that we can accomplish more, we can enjoy more, than in the slower days of our fathers; but life has in no sense become easier. The spirit of modern greed regards the week as too short, and would secularize the Sabbath. The clamoring for the Sunday newspaper and the Sunday street car are simply indications of the intense and feverish spirit of worldliness which characterizes our times.

It is not in any pessimistic spirit that we approach this subject. We rejoice in every indication of human progress. We rejoice in all that broadens out the horizon of life and brings the different races of men into closer touch. But we cannot close our eyes to the fact that the age is fraught with danger to the deepening of life, and that its tendency is to make us superficial worldlings rather than men of solid intellectual and spiritual worth. We need sometimes to be reminded of our Saviour's injunction to His disciples to "come apart and rest a while."

Paul says to Timothy, "In the last days perilous times shall come." It is not in our line to discuss whether we are in the last days of the age; but certain it is that the age is beset with perils to a high type of Christian life. We try to accomplish too much, to crowd too many enterprises into one short lifetime, and the cry of "down brakes" may be just as necessary as the cry to "go ahead."

Let us look at the case of an average business man in a great commercial or industrial centre. He is a Christian man, but he is surrounded on every hand by competitors who are just as able and as keenly wide-awake and active as himself. He finds that eternal vigilance is the price of success. He must study the market of the world, and the changing tastes of his customers. The details of his business necessarily absorb the greater part of his energy and time. He tries to keep abreast of the thought and action of the age. He tries to keep himself intelligently posted on Canadian politics, on the march of events across the lines, on the fortunes of the Home Rule bill, and on the condition of affairs in Europe, Asia, and Africa. As an intelligent man, he tries to keep in touch with the march of ideas in the scientific, the literary, and the religious worlds. Every mail brings in its quota of newspapers and magazines; and if he is to keep up even a sheet acquaintance with the multitude of things that clamor for attention, he must be an omnivorous reader of current literature, with little or no margin of time left for the reading of the more solid books. He is expected to be a public-spirited man, and to bear his share in municipal, and political, and philanthropic matters. He is a member of one or more of the fraternal societies, whose name is legion. He is also a member of a church board or committee. He does not wish to ignore social claims, and the result is that from Monday till Saturday life is a perpetual rush, and,

"Labor with what zeal he will,
Something yet remains undone."

He can truly hang in his office the little legend, "This is my busy day." Do we wonder that so few of our busy men are found at the midweek prayer-meeting, or at the Sabbath morning service? Do we wonder that there goes up the perpetual wail from presbytery, and synod, and assembly reports that home life and family religion are on the decline, and that the home is degenera-

ting into a *maison*, a place to which the husband and father resorts to eat and sleep? Such a life is fraught with dangers to his own spiritual well-being, and to the well-being of his home. How needful it is that every busy man should resolutely set apart a portion of each day, in which, with his family, he can look upward! How watchful he must be lest he be swept into the current of utter worldliness and become a spiritual weakling! How precious to us is the day of sacred rest, coming to us, as it does, with all its tender memories and uplifting influences! It is the one grand breakwater against the rushing waves of worldliness and animalism which we should sacredly guard. The legislator who is endeavoring to guard the day of rest against the encroachments of the spirit of modern greed is worthy of the thanks and the hearty support and endorsement of all good men. Were it not for the day of rest the masses would speedily degenerate into mere beasts of burden, and utterly forget the claims of the higher life upon them.

The spirit of the times has even infested our church life, and the tendency of modern church life is to multiply machinery and increase the number of meetings. We have drifted into the habit of thinking that we must have a special organization to attack each separate form of vice, and to cultivate each separate virtue, forgetting that the Gospel is the antidote for all vice, and the germ of all virtue. We consume so much power in keeping the machinery moving that there is little left for actual work, and the tendency in many cases is to a round of religious dissipation which does not develop strength and spirituality of character. We urge upon parents the sacredness of home life, and, at the same time, sanction means that militate against it. The calm and thoughtful paper of our loved moderator of the Assembly on "Home Religion" sounds a needed note of warning. No amount of outside religious activity can atone for neglect of the home; for if religion goes down in the home, it must go down everywhere. We have known men so accustomed to attending religious meetings of various kinds that a spare evening hung as a heavy weight upon their hands. The danger to home life is being increased by the increasing number of organizations of women for temperance and missionary and other purposes. We would not for a moment depreciate the noble work done by Christian women, but no amount of outside activity can atone

for any neglect of home. Our wives and mothers must be on their guard against the spirit of Jellabyism, and remember that there is no sphere in which they can so powerfully influence life as in the sacred precincts of the home.

The undue multiplication of meetings is not only directly hurtful to the people, and hurtful to that old-fashioned type of home life which produces such a sturdy and stalwart type of character, but it is hurtful to the muscle as well, and thus reacts upon the people. We have listened to brother ministers tell, with a sort of resigned glee, of their engagements for a single week. They almost required the attribute of omnipresence. We have thought of the miller who allows his water to spread itself over a thousand acres, instead of compressing it into the mill race, and sending it with resistless force against his turbine wheel; and we have thought of the Rev. Falem Small rushing to a dozen meetings in a single evening, and pouring out his crude and empty babbling upon each. The minister must be an intellectual and spiritual Samson who can keep himself up to a high mark as a ministerial rounder, and with a constant drain upon his resources. We have always tried to remember the emphatic words of Dr. Proudfoot in the old college days: "Gentlemen, the minister's throne is his pulpit, and if he fails there he fails everywhere." No amount of fussy, ubiquitous activity can atone for mental and spiritual leanness as he stands before the people to break the bread of life. Anything that tends to lower the tone or the quality of the pulpit ministrations must react powerfully upon the whole religious life of the people.

We cannot too strongly emphasize the duty of concentration in this busy and diffuse age. We must be specialists in order to make our lives tell with momentum upon the world. As ministers, we must see to it that our energies are not expended in pointless and superficial activities. We must all alike keep some breathing places sacred amid the rush and whirl of life. We must build up the broken altars of family prayer and home life. We would not minimize the importance of the gospel of work; but would emphasize the need of wisely-directed energy, and of working along those lines which shall tell most powerfully upon the life that now is, and the life that is to come.

M. MCGREGOR.

HYMN TO THE TRINITY.

GREAT God, eternal Father, dwelling in light's silence,
The living One, unseen, unknown, all blessed :
By thee alone conceived and known, and ever with thyself ;
Effulgence of thy glory, expression of thy will,
The only Son begotten, Lord most high :
Forth from thyself proceeding in energy divine.
The breath of might, of life, of power ; Spirit eternal :
God, one in three, and three in one, we bow,
Adoring, low prostrate before this mystery.

Yet know we thee, O God ; not comprehending,
Yet tasting of thy love. Tiny the drop we sip ;
Enough to learn thy ocean-fullness infinite and what thou art.
Father, thy yearning bowels move, of pity full ;
Thy grace, thy truth, appear all-glorious in thy Son made flesh ;
Thy Spirit of life within quickens dead souls.
Jehovah, Lord, of our salvation God,
We thee acknowledge, laud, and magnify.

We need thee, Father, Son, and Holy Ghost ;
The creature's stay, upholding, Father, God,
Immanuel, the sinner's ransoming God,
Blessed Paraclete, our sanctifying God :
Our dying, thirsty soul cries out for God, pines, longs
For thee in all thy triune glory ; our highest good,
Our only rest, our portion, bliss we find in thee,
God, Father, Son, and Holy Ghost.

—*Anon.*

OH, may I join the choir invisible
Of those immortal dead who live again,
In minds made better by their presence, live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

—*George Eliot.*

THE WINE OF SCRIPTURE.

IN RELATION (1) TO THE TEMPERANCE QUESTION, AND (2) TO THE LORD'S SUPPER.

THIS is a subject that has perhaps already been pretty well threshed out, and we do not presume to add anything new to the argument; neither would we care to write at this time were it not that views that we believe to be unscriptural and extreme are paraded on public platform and in print, to the injury of the temperance cause, and to the disparagement of those who cannot countenance the error. I say to the injury of the temperance cause; for we may be assured of this, that no cause, however good and praiseworthy in itself, can ever be permanently built up on any foundation but that of truth. And we say to the disparagement of those who will not countenance the error; for it has come to this, that for one to stand upon his convictions and refuse to vote in synod and assembly with every resolution brought in by these extremists, or to refuse even to take the public platform with them and endorse their positions, is to be looked upon with suspicion, or viewed with pity, as "friends and supporters of the liquor traffic." To be silent in these circumstances is to be partakers with them in this evil.

It is not my purpose in this paper to deal with the cause of temperance in itself, much less with the prohibition movement; but simply to confine myself to the misuse that is made of Scripture in connection with this cause. We are told, for instance, that "the use of intoxicating wine is never spoken of with approval in the divine Word"; that, at the most, God "may have tolerated it as He tolerated polygamy"; that, on the contrary, He has, by the record of examples, warned us against the use of it; while, on the other hand, He has put special honor on the Nazarites, who, we are told, were, "as total abstainers, typical of the Christian church"! We are told that when we condemn drunkenness, or excess of wine, we do not go far enough, that is, from the scriptural standpoint; that when we advocate total abstinence on the ground of Christian expediency and charity, we come short of

our duty. Wine is to have no place whatever, not even on the communion table; not the abuse, but the use of it, on any occasion and in any circumstances, is wrong; and the usual practice of the church in using it in the Lord's Supper, as she has done from time immemorial, is contrary to the example, and consequently to the institution, of Christ.

Since these brethren who take this high ground professedly appeal to Scripture, it is to be conceded at once that this is the supreme court of appeal, and that by the teaching of God's Word we are bound to order all our moral and religious conduct. Now, (1) I assert that the Word of God nowhere condemns or forbids the use of wine as a general law; but, on the contrary, often speaks of it in terms of approval. (2) I assert, moreover, that the divine institution of the Lord's Supper requires the use of wine, in the ordinary sense of that word; and that those who substitute something else therefor are guilty of an unwarranted tampering with God's ordinance.

As to the first of these propositions, I may say that I cannot be called upon to give positive proof of a negative statement; but we can enquire into the arguments of those who take the position that is therein denied. That the scriptures speak favorably of wine is everywhere admitted; but we are told that if the Bible sometimes speaks approvingly of wine, and sometimes with disapprobation, it follows that there must of necessity be two kinds of wine—one that is not fermented, and is therefore harmless, which is the one approved; and one fermented and intoxicating, if partaken of to excess, which is the one condemned. But this distinction is the very thing which these brethren ought first to prove; and this we defy them to prove. The Bible knows nothing of such a classification of wines as fermented and unfermented. It knows nothing of an unfermented wine in connection with its precepts, relating either to religious or social use, as is so confidently assumed; neither does it disapprove of the use of wine at all, but of the abuse of it.

In support of the theory that there are two kinds of wine referred to in the Scripture, we are pointed to the fact that there are several different words used in the Hebrew Bible, and two different Greek words used in the New Testament, which indicate the different varieties of wine and strong drink. And, in addition to this, we are referred to the opinions of learned Rabbis, and the testi-

mony of others, as to oriental customs in the manufacture of syrups and jellies from grapes and other fruits, that "keep for any length of time"; and the assertion is again made, without a syllable of proof, that these syrups and jellies are the Bible wines of which God approves, and the things to be used at the communion table, according to Christ's appointment. And, to the reproach of the Presbyterian pulpit, we have in our ministry men claiming to be educated in the scriptures, and carrying college degrees, who are prepared to accept all this as quite satisfactory, and represent it as the teaching of God's Word. Now, if it were in order to discuss the opinions of Rabbis and others, I could here adduce evidence in rebuttal from similar sources. But the appeal is to the Word of God; and I here ask these brethren why it is that they need to hunt among the Rabbis for information regarding what the Word of God teaches—that is, if they are sure of their ground? Is there not a danger here of repeating the error of the Rabbis of old, and "making the word of God of none effect through your traditions"? Besides, is not the opinion or teaching of Rabbi St. Paul, for instance, just as good as that of any oriental, ancient or modern?

However, we shall look at these Hebrew words, and see whether the book throws any light upon its own teaching or not. The principal word in the Hebrew is *yayin*—wine. The corresponding word in the New Testament is *oinos*—wine. So far as the use of this word is concerned, the evidence goes to show that the wine that is recognized as proper for sacred and social uses is a wine that, when taken to excess, intoxicates. The first mention of it is in Genesis ix. 21, where Noah drank of the wine and was drunken. It is remarkable that the very next mention of it is in Genesis xiv. 18, where Melchizedek, the priest of the most high God, "brought forth bread and wine," and blessed Abraham! Now, suppose we go no further than this, I ask, in the face of these two sentences in the one book, standing, as they do, so near together in the narrative, what are we to think of the consciences of brethren who will read into the Word of God here a nineteenth century invention that a different kind of wine is referred to in the one sentence from what is referred to in the other? If God wants me to know that the use of intoxicating wine is wrong in all circumstances, why am I misled by His own Word when a different word could have been used in the latter case if the thing was dif-

ferent? Again, in Genesis xlix. 11, when Jacob is blessing his son Judah, he says: "Binding his foal unto the vine . . . he washed his garments in wine, and his clothes in the blood of the grape." Is not that blessing? Is not the wine spoken of here with approval? But we shall be told that the second clause explains the first, that this wine is the pure "blood of the grape"; that is, in the true scriptural sense of the blood of the grape. Perhaps, if there is an expression in the divine Word that appears to give countenance to the unfermented wine theory, it is this one. These are days in which the changes are rung on the "pure juice of the grape," "the pure fruit of the vine," and so we may as well look at it just now. Certainly, the one expression explains the other. But how? If the "blood of the grape" indicates the absence of the stimulating principle of ordinary wine, how comes the "redness of eyes" referred to in the very next clause following? "His eyes shall be red with wine." Does that mean red with jelly, or syrup? If so, it must be by external application! The just reference rather is that, when the scriptures speak of the pure blood of the grape, they have in view the fermented product of the grape, and that the expression is synonymous with wine.

Perhaps, while we are discussing this expression, "blood of the grape," we may turn from the consideration of *gayin* for a moment to look at another expression of this sort. In Deut. xxxii. 14 it is said, "Thou didst drink the pure blood of the grape." Here there is no doubt but the expression is used favorably—it was one of the blessings of Jeshurun. The Hebrew qualifying word, is *hhamer*, which, again, implies the fermenting principle, whether you take the root to mean "to be red," or "to be in a ferment." In Psalm lxxv. 8, the wine in the cup of the hand of the Lord is "red," "it is full of mixture," etc. Is this cup in the hand of the Lord the innocent thing that is described by our brethren as the only thing that should be used? And yet it is the same as that "pure blood of the grape" that Israel drank. The same that Belshazzar drank in his impious banquet (Daniel v. 1) is what is promised as the symbol of blessing in Isaiah xxvii. 2: "A vineyard of red wine." Now, I ask the advocates of the unfermented wine theory, Does the one Hebrew word take a different meaning in Deuteronomy and in the Psalms, in Isaiah and, in the Chaldee form, in Daniel? or were Belshazzar, his thousand lords and his concubines, all teetotallers? Is it not

better honestly to admit that here, again, is a wine that evidently contains the stimulating principle of fermentation, and yet is spoken of as a blessing?

Without returning to the word *yayin* again, let us look at another. The expression "sweet wine," or "new wine," is used to translate the Hebrew word *asis*, because this word signifies *mead*, or the juice newly pressed out, and before it has become wine proper. Yet fermentation sets in almost immediately, and a person can become intoxicated on this "soft" drink. Well, how does the Scripture speak of it? In Amos ix. 13, recounting the blessings to come on restored Israel, among other things, it is said, "The mountains shall drop sweet (or new) wine," *asis*. Joel (iii. 18) says the same thing, speaking of latter-day blessings, in the notable passage, part of which is quoted by Peter in explaining the pentecostal wonders, "The mountains shall drop down new wine." Yet this same Joel cries out (i. 5) "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine (*asis*); for it is cut off from your mouth." Isaiah also says (xlix. 26) that the oppressors of Zion "shall be drunken with their own blood, as with sweet wine." These are all the passages where this word is used. Its Greek equivalent (*gleukos*), however, is used once in Acts ii. 13, where the Jews, mocking, said, "These men are full of new wine," *i.e.*, drunken. Now, again, what is the verdict of Scripture regarding this word? Is it not manifest that that which is referred to as the symbol of blessing is the same that could produce drunkenness if taken to excess?

Again, in Isaiah i. 22, "Thy wine is mixed with water"; there the word (*sobe*) is used in a good sense, like the silver in the parallel clause. Yet this *sobe* is the word used in Nahum i. 10 to describe the drunkenness of the Ninevites.

There remains but one word to which I need refer, the word *tirosh*. Strictly speaking, this word does not signify wine, but rather the vintage as it is gathered, and it is, therefore, very frequently joined with corn and oil, as covering with these the whole of the produce of the land. At the same time, it sometimes refers, as by a figure, to the liquor which may be produced from it. A certain writer says, "This term is used thirty-eight times, is rendered new wine or sweet wine, and is always spoken of with approval." And, it is to be noted, nearly always does not mean

wine at all, but the grape in the cluster. But let that pass. I have only to refer to one passage in which this word, that is always spoken of with approval, is used. It is Hosea iv. 11, where it is written, "Whoredom and wine (*yayin*) and new wine (*tirosh*) take away the heart." Here, then, is simply another instance where this thing, that can be classed with whoredom and wine in taking away the heart, can also be spoken of with approval. If it is the perfectly innocuous thing we are told it must be, it is found here in strange company.

Lest I might be considered as shirking any evidence, I simply refer the reader, for the Bible sense of the expression, "Wines on the lees" in Isaiah xxv. 6, to another passage, Ps. lxxv. 8, there rendered "dregs," and submit to his candid judgment whether the word used in both these passages (*shemarin*) can fairly mean anything like "grape preserves, or boiled syrup," as we are told it does? The true nature of this drink will be more clear when he remembers that the "feast" of fat things is a banquet, a *symposios*, or, more literally, a "drinking."

In all this, it will be seen that I have sought to infer nothing from doubtful or disputed renderings of Hebrew words, or from opinions or testimonies of men. I have let the Bible explain its own language, and I conclude that, if in the face of this comparison of passages, it is legitimate exegesis to read into these passages a distinction between a wine fermented and a wine not fermented, then anything can be made of the Bible. It is not a guide, an infallible *rule* of faith and manners; it is a mere nose of wax. But if the Bible is allowed to speak for itself, then I repeat that it knows nothing of such a thing as unfermented wine. Further, the scriptures nowhere forbid the use of wine either for social or religious purposes, except in a few specific cases, which exceptions only go to prove the rule. Sometimes the Rechabites are held up to us as an example for our imitation. I answer that the Rechabites are nowhere in Scripture commended for their total abstinence, but only for their loyal obedience to their father in matters that in themselves were morally indifferent. If we are to imitate the Rechabites, then we should neither sow corn, nor build houses, nor dwell in them, but live like gypsies. The Nazarite is held up to us as an example for imitation. I answer that the Bible does not so hold him up. Our perfect example was the Lord Jesus Christ, and He was no

Nazarite. In Leviticus x. 9 the priests are forbidden to drink wine or strong drink, and this prohibition is often advanced as a law of total abstinence for priests, by recklessly or dishonestly leaving out the qualifying clause, "When ye go into the tabernacle of the congregation," which very restriction, therefore, goes to show that the proper use of wine in everyday circumstances was recognized and allowed. These passages go to explain another that is often made to do service for which it could not be intended, "Look not on the wine when it is red," etc. Here, we are told, total abstinence is commanded most explicitly. But how can that be if, as we have seen, even the priests were not forbidden to drink it, much less to look upon it? What does the context say? "Who hath woe?" etc., "They that *tarry long* at the wine," etc. Let the whole passage be read (Prov. xxiii. 29-35), and, on the face of it, it is apparent that this is not a prohibition against the use, but a solemn warning against the abuse, and even of the danger that may attend the use of it. It is the gloating look of him who lusts, like the lascivious look upon a woman, which is referred to and forbidden. Another favorite text is this, "Woe unto him that giveth his neighbor drink," etc., and this passage (Hab. ii. 15) has actually been used to terrorize the lady who has felt called upon to treat her guest to a glass of wine! Now, the propriety or impropriety of treating guests to wine is not here under discussion, but rather what saith the Scriptures on the use of wine; and I say that to use a text like this, as I have indicated, recklessly or dishonestly concealing the abominable motive that the prophet has coupled with his denunciation, is simply scandalous.

I have said that the ordinance of the Lord's Supper requires the use of wine, in the ordinary sense of that word, and that those who substitute something else therefor are guilty of an unwarranted tampering with God's appointment. This is not a matter that has been left to the discretion of the church, or to the individual conscience. To say that the determining of the elements to be used in the Lord's Supper belongs to this last category, and that we are at liberty to substitute something else for the wine of Christ's appointment—even, as some have done, to the substituting of water (and why not?)—is surely to come dangerously near the presumptuous sin of Nadab and Abihu, "who offered strange fire before the Lord," and of whom He made such a terrible example.

But we are told that as no leaven could be allowed in connection with the Passover, that as leaven and fermentation are chemically the same, and as the supper was instituted in connection with the Passover, our Lord must have used unfermented wine. And this reasoning is considered by many quite conclusive. Now, we have seen by comparing scripture with scripture that, unless it is here, the Bible knows nothing of such a thing as unfermented wine. The assumption that the term leaven in Bible language covers all fermentation is an invention of modern days to make out a case. If I were to argue that because it is written, "The sun rose up on Sodom," therefore the earth is stationary, and the sun moves, these brethren would likely tell me that the Bible does not speak much scientific precision, but in the popular language of the day in which it was written. We are told that Liebig, the great German chemist, says "fermentation is putrefaction." Perhaps it is; but what did the Jews know about Liebig, and the principles of nineteenth century chemistry? And what right have we now to apply modern scientific principles to determine the meaning and force of ancient, popular, unscientific language? There is not only no evidence in Scripture that the term leaven is ever applied to the fermentation of wine; but, if anything, the evidence is to the contrary. It is noteworthy, for instance, that in the written law and regulation regarding the observance of the Passover the instructions are most minute in the details, and most emphatic in their utterance; but yet, always and everywhere, the restriction is associated with bread, never with wine. Now, I say that the very minuteness of the instructions, and the stringency of the law with its sanctions—"that soul shall be cut off from Israel"—demand that, if wine was included in this law, it should have been expressly named. We read often enough of eating or not eating leaven, but never of drinking leaven. We have frequent reference in the scriptures to unleavened cakes and bread. Have these brethren ever discovered a reference to "leavened" or "unleavened" wine? Such a distinction is not to be found. Bread was leavened by the insertion into it of a foreign substance called leaven. The fermentation of the wine takes place of itself. To say, therefore, that the prohibition of leaven in the Passover necessarily included the prohibition of wine is to assert what is utterly without foundation.

But we are told that it was "the fruit of the vine" our Lord used at the supper. And what then? We are told that after fermentation takes place it is no longer a creature of God, and could not be called fruit of the vine. To which we might reply that much less is boiled syrup or jelly a creature of God, for He does not make these things. They are a work of art, whereas fermentation is purely a work of nature. But what saith the Scripture concerning this "fruit" (*gennema*, product) of the vine, as to its properties? Paul, writing to the Corinthians, says (I. Cor. xi. 23), "I have received of the Lord that which also I delivered unto you," etc., and goes on to repeat the words of institution. And, behold, the Corinthians had debauched themselves on this "fruit (product) of the vine." Now, let it not be said that the Corinthians were in error in using wine at the Lord's Supper. Paul is writing for the express purpose of correcting errors and abuses, and in doing so he does not mince matters when the truth is to be spoken. He knew what that was which he had "received from (*apo*) the Lord." He knew all about the law of leaven and of the Passover, and he is writing now, under the influence of the Holy Spirit, to a people who are exposed to a great temptation with regard to the abuse of intoxicants, both from inherent tendency and surrounding circumstances. Now, let us imagine one of our "unfermented wine" advocates in Paul's place. What would he say? Would he not say, "Brethren, this is not the kind of wine to use when ye come together to eat the Lord's Supper. Banish this from the Lord's table altogether, and use the unfermented juice of the grape, according as He appointed." But these words are not spoken by Paul; and this doctrine is not hinted at by Paul. And yet, if our brethren are right, he was bound to have spoken so. The argument *e silentis* here I hold to be absolutely incontrovertible.

Finally, we are told that, allowing this to be true, yet, for the sake of weak reformed drunkards, it is expedient to substitute the harmless liquor for the other. And in this connection a number of instances are adduced, more or less apocryphal, of "converted" drunkards rushing from the communion table to the dramshop, their appetites having been inflamed by the communion cup. It is a remarkable thing, by the way, that while we are assured by statistical reports that there is a great decrease in drunkenness during the last fifty, forty, or even twenty years, cases of this kind

seem to be greatly on the increase. We hear of them wherever we go, although we have never witnessed any of them. However, to all this I answer that our Lord, when He instituted the supper, knew what was in man. He had a larger heart, and more loving and self-sacrificing compassion for sinners, than we can ever claim. He knew, therefore, what He was doing when He placed the cup on His table and said, "Drink ye all of this, in remembrance of Me, till I come." For a minister or session in these circumstances to presume to say to Him, as I hold is virtually said in the above plea, "This cup is a snare to our weak members; we will therefore remove it, and put another in its place that is less dangerous," is to do an act of irreverence toward Him, the very contemplation of which is enough to make one tremble. To the men who have persuaded themselves that unfermented syrup is the Lord's appointment, we can only say, "Brethren, ye do greatly err, not knowing the scriptures"; but what can we think of him who, admitting the Lord has appointed one thing, presumptuously professes to have found a better?

ALEXANDER HENDERSON.

Appin.

So here hath been dawning
 Another blue day;
 Think, wilt thou let it
 Slip useless away?

Out of Eternity
 This new day is born;
 Into Eternity
 At night will return.

Behold it aforeside
 No eye ever did;
 So soon it forever
 From all eyes is hid.

—*Carlyle.*

LITERATURE.

BUNYAN CHARACTERS. *By Alexander Whyte, D.D. Edinburgh and London: Oliphant, Anderson & Ferrier. Toronto: Willard Tract Depository. Pp. 281. Price, 90c.*

Ever since the days that *Pilgrim's Progress* came to the birth within the walls of Bedford jail, and for which the preceding years, with their varied and progressive experiences, were but the preparation, it has held a most honored and much admired position in the estimation of Christians. This appreciation could assume no more tangible and expressive form than in the commentaries which have been written upon it, or in the fact that many preachers and people have found it to be a most helpful and suggestive line along which to study the leading truths of Christianity.

The work before us, *Bunyan Characters*, is a systematic course of lectures which were delivered by Dr. Whyte in St. George's Free Church, Edinburgh. The plan adopted is to take up the thirty-one characters one by one, or occasionally, because of their relation, in groups of two or three, and interpret, amplify, and illustrate them. He frequently calls upon *Grace Abounding to the Chief of Sinners* to contribute its quota, and, being Bunyan's autobiography, it renders most valuable service in the removal of difficulties, and in giving clearness and definiteness to the truths to be conveyed.

That Dr. Whyte is most admirably adapted for such work becomes our judgment before the close of the first lecture is reached, and the subsequent lectures confirm us in this conviction. He wields a ready pen, whose carefully drawn lines set before us many a living figure. With a most incisive style, which goes to the very core, he lays open for inspection, emulation, and warning the various characters, good and bad, in a spirit so thoroughly evangelical, and in a way so true to life, and that the life of to-day which is everywhere about us and within us, that he awakens interest, arrests attention, and commands admiration or detestation, according as the character described is good or bad.

The perusal of these lectures will lead many to read again their Bunyan with increased relish and profit; and, as they read, the characters will stand out with greater distinctness when viewed in the light which is yielded by this new and valuable contribution to the literature of this subject.

OUTLINES OF THE HISTORY OF DOGMA. *By Dr. Adolph Harnack. New York and Toronto: Funk & Wagnalls Co. Pp. 569. \$2.50.*

The author of this work is the Professor of Church History in the University of Berlin, and is said to stand in the very front rank of ecclesiastical historians.

His subject is one which is full of interest and importance in these days, when all beliefs are being submitted to the most thorough scrutiny; the hoary head being no protection, and securing no exemption.

The author defines the aim of the history of dogma to be (1) to explain the origin of dogmatic Christianity; and (2) to describe its development. He excludes from the history of dogma the history of Protestant doctrine, indicating only the position of the Reformers and of the churches of the Reformation out of which the later complicated development grew. The aim of the work is made evident by the following statement: "The history of dogma, in that it sets forth the process of the origin and development of the dogma, offers the very best means and methods of freeing the church from dogmatic Christianity, and of hastening the inevitable process of emancipation which began with Augustine. . . ." Further, "The history of dogma testifies also to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost, and have defied all attacks."

Dividing the whole period of whose dogmatic history he writes into smaller periods, he makes a general survey of each, and then traces the rise and progress of the doctrines in each.

As the name indicates, this is simply an *outline* of the history of dogma; and as, wearied with the search, we turn from many other books to this, the change is refreshing, even if it does make the most exacting demands upon our attention in order to the understanding of it. Here there is no heap of chaff holding and concealing a few grains of wheat. It is a most admirable specimen of ideas condensed and expressed in the fewest words possible, consistent with clearness; but so carefully have the most expressive and precise words been selected that the meaning is, as a rule, perfectly obvious. To this a marginal index, which gives in fewer words still the contents of the paragraphs, greatly contributes; and whilst the profuse use of italics in a text is in general disfavor with authors and journalists, as casting a reflection on the intelligence of the intended readers, here, where every word has to be carefully noted, and where the meaning cannot be gathered from the repetition of the idea in several forms, they are not to be despised, as they point out the word which holds the salient point.

The book has its roots in German soil, and when we say this we at

once awaken a suspicion as to its general tone and character; and, whilst not as radical in its criticisms and positions as are some of the works which hail from that land, it seems to assume that the old has thoroughly passed away, being no longer in demand. He speaks, *e.g.*, of the New Testament just as we would speak of the works of the early fathers, as if they were simply selections from the opinions, speculations, and interpretations of the words of Christ by devout Christians, among whom Paul stood pre-eminent. In proof of this we require but to cite such phrases and sentences as these: "The Pauline conception of the Gospel"; "Faith in the exaltation of Jesus to the right hand of God caused men to think of the beginning of His existence in harmony therewith"; "The personal claims of Jesus led men to reflect on His peculiar relation to God the Father"; "His (Paul's) christological speculation"; "The religious root of this speculation." These are sufficient to show that his view of inspiration is very far from being the commonly received one. But so far from this being a book to be shunned because of its radical methods, and, in our opinion, mistaken conception of the nature of inspiration, it belongs to a class of works which should be read with the greatest care by the diligent student who would inform himself of the character of the thought which to-day is rising up and threatening to overthrow the faith of many in the Bible as the Word of God. But as he studies he must even hear and heed the admonition, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

Perhaps there has never been an age prior to this when it was so necessary for the student to see well to it that his foot is firmly resting on the Rock, and his eye looking out of self and up to God as he reads the Bible, and the views, criticisms, opinions, and interpretations of the Bible. Such is the tide of thought that has set in from the land of mist and fog that, as it rushes along and eddies about the earnest thinker, it is an easier matter to suffer oneself to be carried away by it than to manfully breast its opposing force.

Deny or disguise the fact as they may, no one who is at all familiar with the general trend of German thought will experience any difficulty in detecting its tone in the utterances of certain so-called advanced thinkers. In this day, when so many are inclined to think that the new must of necessity be the true, especially if it comes heralded by some one whose scholarship is unquestioned, we require to have pointed out to us, for our encouragement and warning, that the driftwood which now lie strewn upon the shores of Time was once the material that composed the most gorgeous, popular, and imperious crafts that ever sailed the sea, and looked disdainfully down upon the less pretentious barks because of their antiquity; but whilst the new has had but an ephemeral existence, the antiquity of the other is being lengthened out into perpetuity.

SEED, NUMBER ONE HARD. *By John G. Woolley. New York and Toronto: Funk & Wagnalls Co. Pp. 149.*

These six lectures are of special value, not because they convey new ideas, or suggest new methods of destroying the hydra-headed monster which is feeding upon so many of the human race, but because the lecturer was once the slave of intemperance, from whose grasp, by the grace of God, he was set free four years ago. In his own words: "Four years ago I was cast up by the Dead Sea of drink, and swept by the gracious inexplicable tide right to the feet of Jesus Christ, who seems to love to walk by the seaside where the wrecks wash in. With the breath of His own mouth He brought me back to life, and when I looked around with the wide eyes of spiritual childhood how wonderful it all looked!"

Again, they are interesting because, saved himself, he is devoting himself to the work of rescuing others from the maelstrom of drunkenness into which they have fallen. This he is seeking to do in a most practical manner by means of his home. Many have, doubtless, heard of Rest Island Mission. Rest Island is in the Mississippi river, sixty miles below Minneapolis. Its one hundred and sixty acres of "woods," together with two hundred acres of farm and meadow land upon the mainland, have been devoted to the furtherance of this object. "Any drinking man who wants to go in for a clean life may come and be at home until he shall be strong, and able to make an honorable way in the world." "The farm is to be planted in small fruits and garden, besides the ordinary crops; there is to be a dairy, hennery, etc., and the men who come are to work as they may be able." "Such as can pay will be permitted to do so. In the winter, when outdoor work is impossible, there will be schools." The great feature will be Bible study. "There will be sensible, practical, evangelical work every day in the year, with systematic instruction every morning in the Bible."

As to the lectures themselves, as will naturally be expected, he feels strongly, and consequently speaks out his denunciations of intemperance in the very strongest of language. He believes in gospel temperance first and last, including under this term the total prohibition of the liquor traffic as being one of the most potent agencies for the destruction of man, and, consequently, in its very spirit diametrically opposed to the very essence of Christianity, and as such prohibited. He is not satisfied with any measure which stops short of prohibition co-extensive with the whole land, and, consequently, does not look with favor upon local option—"prohibiting of saloons in the villages for Jesus' sake, and permitting them in cities for Satan's sake." "The local treatment of the saloon has been an exasperating game of 'pigs in clover'; while you get one state in, two get out."

The cures so extensively advertised, and so confidently recommended as infallible, have not secured his confidence and commendation. "The windows of the apothecary are full of sure cures for drunkenness, and religious and reform newspapers fairly tumble over one another recommending substitutes for regeneration, by hypodermic injection, at a price that not one drunkard in three thousand can afford to pay. Drunkenness is not, by any scientific or even intelligent pathology, membranous, neurotic, or cerebral. From within, out of the hearts of men, proceed evil thoughts and all defilement, and you might as well try to cure a runaway horse by painting the barn a quiet color as to cure an unrepentant drunkard by the skin or stomach; though it may well happen, and does, that the cure of disordered nerves, or brain, or liver often makes it easier for the penitent drunkard to recover himself." "Drunkenness is a sin, and sinners need at the last diagnosis not salve, but salvation."

There is no beauty of diction, nor evidence of refinement, in the language employed; on the contrary, there are many expressions which grate most harshly on the ear. But they are the utterances of a man who is intensely in earnest, has an aim, and, having the courage of his convictions, suffers neither the ballot box, the legislative hall, the White House, nor the pulpit to escape censure for the callousness and feeble response to the call of duty which have too often prevailed.

He employs many metaphors which are most striking, and drive home with precision his thoughts upon the subject.

We cannot speak so highly of his interpretation of Scripture. Suffice it to say that it is begotten of his experience, and, consequently, being based on his personal feelings, is his judgment as to what the Bible should say, rather than a fair interpretation of what it does say. This is one of the most unjust and injurious methods that can possibly be employed in the study of Scripture, and one whose evil effects will, sooner or later, revert upon the head of the person so doing, and on the subject on whose behalf the method is made use of. The Bible, properly interpreted, and applied to the circumstances of our country and century, furnishes all that is necessary for the advocacy of the most stringent prohibitory measure that requires to be proposed.

THE CROFTER'S SONG.

IT'S bonnie in the gloamin'
To watch the purple light
Of the sunset on the ocean
Go sinking out o' sight ;
But it's nothing half sae bonnie,
And nothing half sae grand,
As the sunlight on the wheatfields
O' the bonnie Prairieland.

It was waesome at the partin',
And it's lanesome far awa',
But I think na lang for Scotland,
Noo I hae tint it a' ;
Its ha's were fair and stately,
But they had na half the charm
Of the little wooden shanty
On my Manitoba farm.

It's merry in the mornin'
To hear the mavis sing ;
And cheery is the laverock
That whistles on the wing ;
But there's something far mair touchin',
I canna understand,
In the silence o' the starlight
On the open Prairieland.

Oh ! my native land is bonnie,
And will aye be dear to me ;
And I'll wake at nights and listen
For the soundin' o' the sea ;
But a freer land's about me,
And a richer sea's at hand,—
The yellow, rustlin' wheatfields
O' the bonnie Prairieland.

St. Helens.

R. S. G. ANDERSON.

OUR COLLEGE.

OF the class of '93, W. R. MacIntosh, B.A., goes to Allandale as ordained missionary. James Wilson, B.A., settles as minister of Niagara Falls South. Hannahson, B.A., goes to Austin, Manitoba; Mackechnie, B.A., to Longlaketon, Manitoba; Fortune, B.A., to Elkhorn, Manitoba; Carswell, to McGregor; and Harrison, B.A., to Dundalk.

REV. MR. MUIR, '90, Carluke, is going to take a trip to his native land, Scotland. He will be absent two months and a half. James Borland, B.A., supplies his pulpit in his absence.

WE regret to learn that Mr. MacNab, '92, Meaford, has had to give up work for two or three months on account of ill-health.

Mr. Carrick, '91, who is now minister of a parish in Dakota, is at present visiting in the east on his honeymoon trip. THE MONTHLY offers its congratulations.

“One by one, they're passing over.”

E'EN such is Time; which takes on trust
Our youth, our joys, our all we have,
And pays us back with earth and dust;
Who in the dark and silent grave,
When we have wandered all our days,
Shuts up the story of our days;
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

—*Sir Walter Raleigh.*

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

—*Clough.*

OTHER COLLEGES AND EXCHANGES.

OUR exchanges at this season are largely taken up with accounts of commencements, valedictories, and class lists. In the matter of valedictories, Queen's has a full stock, having a valedictory from each faculty.

SPEAKING of class lists, it is often wondered why our *alma mater* never makes the result of the examinations public. Only the scholarship men are made public, while the preparatory classes are not so much as mentioned. We think it would be a good thing to publish the names of all who pass in the various subjects in the whole Knox course. Other colleges publish all names, and we hope Knox has no reason to be ashamed of her courses of study.

THE honorary degree of D.D. has been conferred on the Rev. Thomas Sedgewick, of Tatamagouche, by the Presbyterian College, Halifax.

THE April number of the *Presbyterian College Journal* is to hand. It is a very creditable number. Mr. Jackson, Knox Church, Galt, has a paper on "Woman's Work," from an advanced Woman's Rights' standpoint. He believes very strongly, with Burns, that Nature has accorded woman a pre-eminent position—

" Her prentice han' she tried on man,
An' then she made the lasses. O."

From his description of woman, one almost feels that she is

" A creature far too bright and good
For human nature's daily food."

After dealing with woman's position in other departments, he turns to her work in the church. He thinks that perhaps it would not be well to ordain a woman to the ministerial office, because we have no example of it in the New Testament church; but in preaching and all other church work, there ought to be no difference made between man and woman. The paper is well written, and very readable; but one feels that he has not said all that might be said. The Rev. Mr. Warriner has an article on the pertinent question of "Church Union." He does not think that corporate unity is altogether desirable in the present state of matters, but thinks there might be more union in church work. One way to do this would be for the students of the different divinity halls in one place to take advantage of the teaching in the different schools. At the reception given to students by the Y.M.C.A. of Toronto last

fall, Principal Caven, in one of his characteristic speeches, laid this plan before us, and warmly endorsed it. Prof. Flint, of Edinburgh, is, we believe, the originator of the scheme, and is strongly urging that some arrangement be come to by which the three church divinity halls in Edinburgh might be unified. In Scotland, where there are three churches with the same theology, we do not see why this plan would not work ; and even here the evangelical churches have a good deal in common which might be taught in a common centre. Still, we suppose, the time is not ripe for this scheme among us yet.

THE MONTHLY congratulates the Free Church of Scotland on attaining its jubilee, and on the great success it has had. The Disruption of 1843 is a most notable event in the ecclesiastical history of Scotland. Yet, to an outsider, it is hard to see sufficient ground for the separate existence of the Free Church. At the time of the Disruption, there may have been sufficient cause, but that cause has ceased to exist. The doing away with lay patronage and other abuses in the church removes the ground of the Disruption, and the barrier to the union of the church of the Disruption and the Established Church. But the Free Church of to-day does not occupy the same ground as fifty years ago, but has gone over to the faith of the United Presbyterian Church ; so that we humbly think the Free Church should no longer divide the church in Scotland, but unite with the U.P. body, and form one strong church. If any part of the Free Church still holds Disruption principles, a union with the Established Church might be accomplished. We look forward, however, to a day when these three, the mother and her two daughters, shall be one church, with one aim, as the church in Canada is.

WE trembled for our faith when we saw it advertised that that redoubtable champion of sacerdotagism (beg pardon ; sacerdotalism, I should have said, but the mistake is very trifling), Dr. Langtry, was to enter the lists against Presbyterianism. The church still stands, and seems not to have been shaken by the blast. The worthy preacher just dished up "cauld kail het again." It was the old man with the old arguments, and we are sorry to see some of our ministers and church papers busy fighting this man of straw. Silent contempt would have been the best answer to the like of Dr. Langtry. The apostolic succession ought to put into a man an apostolic spirit, such as would be above treating history as no third-rate politician would do, which is what one Toronto paper says Dr. Langtry did.

WE are pleased to notice that students from our neighbor and friend, Wycliffe College, lead the list in the B.D. examinations in the Episcopal Church. Mr. Cody maintained his old-time record.

THE undergraduates of Victoria gave a complimentary dinner to their class of '93 on the evening of May 23rd. R. G. Murison represented Knox on that occasion.

THE following Knoxonians have received the degree of B.A. from Toronto University: Honors in Philosophy—E. A. Henry, S. F. MacLennan, C. R. Williamson, P. J. Pettinger. Orientals—R. G. Murison. Pass—T. Bell, A. Bell, J. Dow, J. A. Cranston, W. J. West, S. Whaley, A. L. Budge. Of these Mr. Pettinger is a graduate of Knox; R. G. Murison has completed his second year in theology; and Messrs. Budge, Cranston, Loughheed, West, and Whaley have completed the first year in Knox. Mr. Williamson is to take the position of secretary of the University Y.M.C.A. for a year before entering divinity. The other graduates we expect to be with us next winter

SAY not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be in you smoke concealed,
Your comrades chase e'en now the fliers;
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain;
Far back, through creeks and inlets making
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly;
But westward look, the land is bright.

THE EVER-PRESENT CRISIS.

ONCE to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side ;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever, 'twixt that darkness and that light.

Careless seems the great avenger ; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word ;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just ;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till his Lord is crucified. .
And the multitude make virtue of the faith they had denied.

For humanity sweeps onward ; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hand ;
Far in front the cross stands ready and the crackling fagots burn,
While the looting mob of yesterday in silent awe return
To glean up the scattered ashes into history's golden urn.

They have rights who dare maintain them ; we are traitors to our sires,
Smothering in their holy ashes freedom's new-lit altar fires ;
Shall we make their creed our gaoler ? Shall we in our haste to slay
From the tombs of the old parties steal the funeral lamps away
To light up the martyr-fagots round the prophets of to-day ?

New occasions teach new duties ; Time makes ancient goods uncouth ;
They must upward still and onward, who would keep abreast of Truth ;
Lo, before us gleam our camp-fires ; we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—*James Russell Lowell.*

ADVERTISEMENTS.



464 Spadina Ave., six doors south College St.

TORONTO
COLLEGE OF
EXPRESSION

Most advanced methods.
All exercises taken from the
mind side.

Address—PRINCIPAL MOUNTEER,
The Forum, Toronto.

WALKER McBEAN & CO.
452 Spadina Ave.

GENTS' FURNISHING GOODS.

Dressed and Undressed Shirts,
Fine Wool Underwear,
Merino Underwear.

TIES, TIES, TIES,
of Latest Designs.

*WE guarantee to give you the best
value of any house in the city.*
TRY US.

10% DISCOUNT TO STUDENTS.

TORONTO SCHOOL OF LANGUAGES.
Room 27, ARCADE,
Cor. YONGE and GERRARD Sts.

MODERNS, CLASSICS, ORIENTALS.

Students coached in all branches for Uni-
versity Examinations. Send for calendar.
CHARLES T. PAUL, *Principal.*

STRONG AND PROSPEROUS.

The Sun Life :
: *Assurance Co.*
OF CANADA.

Head Office, - Montreal.
Toronto Office, 37 Adelaide Street.

HOOPER & CO.,
Druggists,

444 SPADINA AVENUE
AND
43 KING STREET WEST.

Ten per cent. discount to students.

Students'

Outdoor

Exercises

We furnish all kinds of supplies. As-
sortment large. Goods choice. Prices
reasonable.

THE J. P. DAVIES CO. LTD
81 YONGE STREET, TORONTO.

J. F. BARKE

A. A. GRAY

WESTERN ART GALLERY.

HIGH CLASS PHOTOS

GROUPS A SPECIALTY
REDUCTION TO STUDENTS.

294 Queen St. West.

- - NEW BOOKS - -

- | | |
|---|---|
| <p>Henry Martyn, Saint and Scholar.
By George Smith, LL.D., with portrait and illustrations.....\$3.00</p> <p>The Gospel of a Risen Saviour.
By R. McCheyne Edgar, M.A....\$2.50</p> <p>Present-Day Theology. By Lewis F. Stearns, late Professor of Theology, Bangor Theological Seminary....\$3.00</p> <p>The Early Religion of Israel. By James Robertson, D.D. (Baird Lecture for 1889).....\$3.00</p> <p>The Pauline Theology. By Geo. B. Stevens, D.D., Yale University., \$2.00</p> <p>Survivals in Christianity. Lectures at Cambridge, Mass., by Charles James Wood.....\$1.50</p> | <p>Christ in the Centuries, and Other Sermons. By A. M. Fairbairn, D.D. \$1.25</p> <p>Atonement the Fundamental Fact of Christianity. By Newman Hall, D.D.....\$0.60</p> <p>The Holy Spirit in Missions. By A. J. Gordon, D.D.\$1.25</p> <p>Missionary Landscapes in the Dark Continent. By James Johnston. \$1.25</p> <p>Scripture Photographs. By J. Elder Cumming, D.D.....\$0.90</p> <p>Straight Sermons to Young Men. By Henry Van Dyke, D.D.....\$1.25</p> |
|---|---|

JOHN YOUNG,

Upper Canada Tract Society, - 102 Yonge St., Toronto.

A GREAT MANY PEOPLE READ NOVELS

Every novel reader, who would like to study the ethics of novel writing, should read Mr. Marion Crawford's very brilliant sketch of "The Novel and What It Is." Mr. Crawford has a high opinion of the good work a novel may do. It may "educate the taste," "cultivate the intelligence," and, under the hand of genius, "purify the heart and fortify the mind." He calls the novel "an intellectual artistic luxury," intended for the "amusement or instruction of its reader," and says he is trying, in his sphere as a writer, "to make little pocket theatres out of words." Handy pocket form, cloth, 75 cents, postpaid.

THE WILLIAMSON BOOK COMPANY, Ltd.

TORONTO.