

- - THE - -

Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

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MILTON, JUNE—JULY, 1895.

GENERAL.

LESSONS FROM THE SOCIAL ECONOMY
OF THE JEWS.

THE Jews were a peculiar people, chosen by God for a special purpose. In calling them out from other nations God's main object was not social, but religious and moral. He desired to keep them from errors in doctrine and corruption in life into which the rest of the world was falling, and thereby to enable them to fulfil the great ends of their being, as His servants and children. He designed to make use of them for giving to the world in the course of ages His unspeakable gift, that gift by which He was to make provision for seeking and saving the lost.

But while it was God's great purpose to make the Jews a religious people, a nation of priests, holy to the Lord, very great attention was paid at the same time to their temporal or social condition, and many important regulations were enacted with reference to it. This was done on the principle that there is a vital connection between our material

condition on the one hand, and our spiritual and moral life on the other ; between our temporal surroundings and our attainments in morals and in grace. It is not all the same thing in what outward circumstances a people is placed, in reference to the progress and prosperity of their spiritual life. There are certain outward conditions more favorable to morality and religion than others. The common remark that you cannot make men moral, or you cannot make them religious by Act of Parliament is partly true and partly false. You cannot instil into men by law that spirit which is essential to real morality and religion,—that is true ; but it is true also, that by law you can control some of those outward conditions which have a very important bearing on these interests, either for or against.

But while this is true as a general rule, it is not to be supposed that (as in parallel cases) exceptions may not occur. Thus it is true as a general rule, that pleasant, palatable food is the most conducive to bodily health, and yet there may be conditions in which health cannot be secured without the use of bitter, nauseous drugs. So there are cases in which moral and spiritual health cannot be secured without the discipline of bitter affliction. And on the other hand, there are cases in which there is in the soul such intense vitality that by God's grace it can set at defiance the influence of unfavorable surroundings. The Spanish inquisitor could control the outward conditions of the heretic and make them most harassing, most unfavorable, one should have thought, to spiritual prosperity ; but often such inward strength comes to the martyr as to bear him up in a sublime triumph, over all the external devices of his tormentors. With these exceptional cases we do not concern ourselves in this paper, but with the broad proposition which no one is likely to dispute,—that there are certain outward social surroundings which in their nature and tendency are favorable, as there are opposite social surroundings which are most unfavorable, to moral and spiritual life.

Now, it is as throwing light on these outward conditions, and as showing what kind of surroundings are on the whole most conducive to moral and spiritual health, that the study of the social economy of the Hebrews becomes so interesting. We, who believe that that economy was of divine

origin, find it in the results of a wisdom more than human,—the results of the wisdom of God. At the same time, we grant it was the wisdom of God applied to the peculiar circumstances of the Jews. We have no idea that the social economy of the Hebrews was designed as a model for all nations, or for all time. It is the *principles* rather than the specific arrangements that we value. It is the principles of social, as conducive to moral and spiritual welfare, propounded and acted on by God—by Him who can take in so thoroughly the needs of man, and who holds at his disposal all the resources of the universe.

In going into some details on this subject we can, in the limits of our article, only make a selection of topics, and perhaps the following may bring out some of the more prominent features of the Jewish system:—1. Its arrangements with reference to PROPERTY and the uses of property. 2. With reference to LABOR and the cheering or brightening of labor. 3. With reference to HEALTH. 4. With reference to SOCIAL RELATIONS AND INTERCOURSE, beginning with quiet family life and culminating in the great annual feasts in which the whole nation was brought together.

I. PROPERTY.

With reference to property, the outstanding fact of the Jewish economy is, that every family received at the start a share of the soil of the country. The land was first divided among the tribes, and then the portion of each tribe was sub-divided among the members of the tribe. But if we would rightly apprehend the moral significance of this fact, we must observe very particularly that God claimed the land as His property, and that what He gave to the people was simply the right to use it *under Him*. It was deemed of supreme importance that the people should understand and feel that they did not get their holdings in a rough and general scramble as it were; but that they got them deliberately and solemnly from the hand of God. Not only was this designed to check the proud feeling so apt to be gendured by the possession of property, and especially property in land; but it was designed also to deepen the feeling that the property must be used in a way agreeable to the mind of God. It was designed to deepen the sense of responsibility: to check any desire that might arise to make a very selfish use

of it, or a tyrannical use of it, or a frivolous use of it ; God meant that land, and gave that land to be a provision for the wants of His people ; and while each man was welcome to use it for supplying the wants of himself and his family, and for corresponding purposes, he was not entitled to lay it waste, or to use it for rearing wild or destructive animals, or to squander it on idolators and harlots, or on any immoral or frivolous object whatever.

Is it necessary to point out the wisdom that underlay this arrangement,—this giving to every citizen a share of the property of the nation ? Who does not see what an interest each man would then have in maintaining the peace and good order of the community, and discouraging insurrection and revolution ? If, on the one hand, the arrangement had a savour of radicalism, on the other hand it was eminently conservative. But it was more. It gave each man a home worthy of the name. It gave him a sense of independence, and a sense of responsibility. When we hear (it is but rarely that we do) of some family that have lived comfortably in the same house and cultivated diligently the same fields for eight or ten generations, we feel that there are some peculiarly happy conditions in their life. How interesting to them is the place that so many of their kindred have known and loved, the trees under whose shadow they have sat, the meadows where in sunny childhood little hands have gathered daisies and buttercups, hands that ere long grew to be big and old and wrinkled, and laid in their turn with many a blessing, on children's or grandchildren's heads ! What wealth of happy memories cluster around the dear old place ! Yet this was the normal condition of every Hebrew family. And what a motive this would furnish to each succeeding owner to keep up the character of the family ! It is a happy circumstance, that, in family traditions, it is the good whose memory lives longest. Happy Hebrew commonwealth, where every good man and good woman's memory would live, fresh and green, among their own people for generations after, restraining from vice, stimulating to virtue, beckoning the succeeding generations to follow them to the better land !

It was no wonder that Naboth, poor peasant tho' he was, stubbornly refused to sell his vineyard to King Ahab.

It was the inheritance of his fathers. Venerable memories clustered about it, which were nothing to the king but everything to the peasant proprietor. Naboth would rather die than sell these happy memories. What splendid stuff he must have been made of, to dare in an Eastern country to defy the king!

Among such a people the love of kindred must have flourished greatly. Strangers smile at Scotsmen counting their kindred so far back. This may be done from vanity and then it is foolish; but it may be done also in the spirit of affection, and then it is good. But Scotch cousinship could have been nothing to Hebrew. It is for this reason that for century upon century the Jewish race have stuck so close to each other; nothing has ever been able to disunite them; the world presents no other instance of the clinging influence of kinship.

It was too important an arrangement this, to be left to the mercy of fortune or of the common vicissitudes of life. It was therefore provided that the inheritance could not be permanently alienated, but if mortgaged should return at the jubilee to the original owner. There might be many persons among the Hebrews who had seen better days, and who had fallen into deep poverty. But these were not objects of the painful feeling with which we regard similar persons among ourselves. They had not lost heart for themselves nor for their children. There was hope for them yet. On that bright morning when the trumpet of jubilee should sound, the old home would again be theirs, and the old property would yield them its increase! This would be a powerful motive, even to poor creatures who had fallen very low, to try to hold themselves up, or at least to hold their children up, in the hope of the jubilee bringing better days. However low a man may have sunk in this world, it is always something when the star of hope is in his horizon, when he is not evermore confronted with the spectre of despair.

II. LABOR.

Next, let us glance at the arrangement of the Hebrew economy with reference to labor. Work is really as much a necessity for man's welfare as food or sleep. Without working you may live, but you cannot live well, and you cannot

live happily. This was fully realized in the conditions of life of the Hebrew citizen. For though he enjoyed a certain amount of property, the very possession of the property was a stimulus to work. What use were his fields if he did not cultivate them? The ordinary amount of property was not large enough to admit of his hiring others to take the labor off his hands. Instances might occur in which this could be done—witness Boaz, witness Nabal; but for the most part, proprietors cultivated their own lands. Few would eat the bread of idleness, and indeed it was counted matter for congratulation, when they could “eat the labor of their hands.”

But while labor is a necessary condition of human well-being; all labor is not equally wholesome. For instance, monotonous labor is not so wholesome as varied labor. There can be little doubt that at present we are suffering morally from the monotonous character of much of our industry. It certainly wants that element of joyousness which is so much to be desired. Some tell us that British industry was happier once than it is now. Those great factories, in which, from morn to night, so many of our fellow creatures have just one thing to do—for ever the same thing; those deep pits in the bowels of the earth where the miner evermore pegs at the same dark task, are very much fitted to wear out the spirits of the worker, and often, I fear, it is from this cause that the craving for drink arises as a reaction from the weariness and dreariness of the work. It was otherwise with the Jews. Their labors were very varied. True, this arose from their being agricultural, and every one knows that agricultural work has more variety in it than any other. But there was an unusual variety in the Hebrew agriculture. Usually there were three departments of industry in connection with a Hebrew farm. First, there was the cultivation of the fields and the raising of crops—wheat, rye, barley and the like. Then there was the orchard and the vineyard, the produce of the olive, the pomegranate, the fig, the vine, and other fruit trees. Further, there was “the wilderness,” as it was called, which however was often rather pasture ground than absolute desert,—tracts of country where the soil was too poor for crops, but was sufficient to yield tolerable pasture for cattle. Any one spending his life on such a farm

would have no cause to complain of monotony: and they had an interesting way of winding up each harvest with a time of rejoicing: the full heart pouring out its feeling in acts of sacrifice and praise to God, and of kindness and beneficence to friends and neighbors.

But this was not the only antidote to the monotony of labor. The holiday system of the Jews, by which the regular course of work was broken, was one of its most characteristic features. Prominent among the Jewish holidays was the weekly Sabbath. The Sabbath was not an exclusively Hebrew institution; and it is one of the most interesting results of recent research in Babylonian records, that they have brought to light distinct evidence of a primitive Sabbath. But whatever other people might say, the Jews were the only ancient nation that really observed the Sabbath in such a way as to secure its ends. How far it was employed by the mass of the nation for spiritual purposes may not be very clear. But we all know how carefully it was kept as a day of rest. And it needs not to be said what an influence this must have had in recruiting the springs of activity and keeping up the vigor and elasticity of the workers. Who does not acknowledge the temporal benefits of the Sabbath? Who does not feel for the enslaved human beings to whom the Sabbath brings no rest, no interruption to the dreariness of labor? What jaded bodies and broken spirits such people must have! And let me say in passing how gratifying it is to see that the working people of this and other countries not only value the day of rest, but are jealous of all that might tend to deprive them of it. Witness the resolution come to a few years ago by the Trades' Council of England to resist the opening of galleries and museums on Sundays. Witness the movement among employers of labor in Germany to give their workmen the full benefit of the Sabbath. Long may we be enabled to say, in the beautiful words of George Herbert,

O day most calm, most bright

The endorsement of supreme delight . . .

The week were dark, but for thy light,

Thy torch doth show the way.

Thou art a day of mirth:

And, when the week days trail on ground,

Thy flight is higher, as thy birth.
O let me take thee at the bound,
Leaping with thee from seven to seven ;
Till that we both, being toss'd from earth
Fly hand in hand to heaven.

But the Sabbath was far from being the only day of rest. The new moons, some other special occasions, the three great annual festivals, and last, not least, the Sabbatic year, during which the land was to be fallow, were further and very abundant breaks upon the ordinary seasons of labor. The Sabbatic year was the most remarkable of all. It does not seem, however, to have been so complete a time of rest as we would think. It was the fields that rested ; whether the orchards were reaped or not, we do not know ; but very probably the year was used for repairing houses and implements of labor, perhaps for spinning and weaving, and such other employments as could not well find time during the other years. But what chiefly concerns us is the prominent place in the Hebrew economy given to seasons of rest ; the emphatic proclamation that was thus secured of the great truth, that it is not good either for man's soul or body to be perpetually immersed in earthly labor. The holiday was constantly shedding its joyous radiance over them, and I have little doubt that they knew better how to welcome it and to spend it than many among ourselves who have no other idea of a holiday except as a day of debauchery and drunkenness.

III. HEALTH.

Our next point is, the arrangements of the Hebrew economy with reference to health. And here, what strikes us most is the great pains taken to secure *cleanliness*. It is to be observed that many of the levitical requirements, bearing on religious observances, had indirectly a sanitary effect. The washing both of the person and of the clothes in water was made imperative on innumerable occasions ; for example, when a dead body had been touched, or the carcass of an unclean animal, or when a loathsome disease had been contracted, or when in other ways there was contact with any thing unclean. In a dry, hot country as Palestine was, this frequent washing was highly salutary, but the means of doing it were not easily got. The law, however, made the

doing of it imperative, and of course the means had to be provided. Hence, extraordinary efforts were made to store large quantities of water in "pools" or reservoirs, the remains of which, especially those brought to light by recent researches and excavations, are the wonder of all travellers at the present day. Even in the wide wilderness of Sinai, minute directions were given for securing a cleanly and orderly camp. No manna was allowed to decompose in the house, and no offensive matter to be exposed to view; and the reason given for this is a very remarkable one, well worthy to be pondered wherever it may be thought that cleanliness is no part of godliness: "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: *that he see no unclean thing in thee and turn away from thee.*" (Deut. 23, 14.)

In another department of sanitary economy—the state of their houses, the Jews were enjoined to be most particular. Regulations very specific were enacted for inspecting and cleansing any house where symptoms of leprosy had appeared, and if milder measures were not effectual, the house was to be torn down, and the materials cast into an unclean place. In regard to the structure or size of the houses of the people, we have no specific information; and even though we had, the climate and other conditions of life in the East are so different from ours, that what might have been highly suitable there, might prove to be quite unsuitable here. And besides, there were no towns approaching to the size of our modern cities in Palestine, unless perhaps Jerusalem. Even Jerusalem was not ordinarily a very large place; it was only when the festivals were going on, or when in time of war the country people flocked to it for protection, that its population amounted to hundreds of thousands. The nearest approach to our large and crowded cities was the camp in the wilderness of Sinai; and we have seen how carefully its purity was provided for. All that we can say, judging from analogy, is, that if the Hebrew population had ever been jammed together as the population is now in many of our towns, we may be certain that regulations of the most stringent kind would have been enacted to preserve their cleanliness, health and morality.

IV. SOCIAL RELATIONS AND INTERCOURSE.

We now come to the last of the four points into which we were to enquire, viz., arrangements with reference to the SOCIAL RELATIONS and social intercourse of the people.

Here it is well to begin by noticing the high place assigned to Home in the Hebrew economy. The great founder of the nation, Abraham, was emphatically honored by God on account of his faithful government of his house. "Honor thy father and thy mother" stood out in bold relief at the head of the second table of the law. Parents were solemnly charged to instruct their children, in all that was essential for the conduct of life and the service of God. Heathen communities could have furnished little or nothing corresponding to the pictures we have in the book of Proverbs, of a father giving wise and kind counsels to his son, or the children of the virtuous woman rising up and calling her blessed. No doubt polygamy was tolerated in Hebrew homes. But it was tolerated only for the hardness of their hearts. And though tolerated, it was not blest. It was a sad day for Abraham when Sarah and Hagar strove and he had to send away Hagar and Ishmael. It was a sad day for Jacob when family jealousies robbed him of his favorite son. It was a sad day for David when *his* favorite son stood before him the murderer of his brother. Polygamy was so obviously associated with strife and misery, that it must have served to commend that better way which I have no doubt prevailed widely in all the better times of the Hebrew commonwealth—orderly households, where the faithful father and the affectionate mother reared children that were the strength and glory of the commonwealth.

And outside the family, in the more public ways of life, there was a happy intercourse among all ranks and classes, and there was very special regard shown for the poor and the afflicted. See what a happy spirit prevails between Boaz and his workers. When he comes into the harvest field he greets his reapers "The Lord be with you," and the reapers return the greeting "The Lord bless thee." And what a kindly custom it is that permits the poor to glean in the field, after the reapers have gathered their sheaves. The whole economy was fitted to check the growth of a pauper class, but when cases of unavoidable poverty arose there

were many kindly provisions for them, which did not crush the spirit nor drive them to despair. And see how many enactments there were, designed to smooth and sweeten the intercourse of ordinary life, and to promote the spirit of genuine courtesy. To afflict the orphan and the widow was a hideous crime. Strangers were to be treated with kindly consideration. The traveller uncertain of his route was to be guided on his way. Hospitality was to be free, generous and unselfish. Daily wages were to be paid before nightfall. The blind and the deaf were to be pitied, and to make sport of their infirmities was execrable. Honor was to be paid to the hoary head. The persons as well as the office of rulers were to be respected. It seemed as if the whole atmosphere should be pervaded with the spirit of integrity and kindness. The very genius of the constitution seemed to bear in the direction of order and goodness; it needed unusual recklessness and hardihood to burst out into profligacy and crime.

Nor are we to forget the annual gatherings—the three great religious festivals, which, once a year, they went up to celebrate at Jerusalem. Happy times they must have been, and most beneficial in their influence. There can hardly be presented to the imagination a more interesting picture than that of a group of pilgrims going up to the capital, or returning from the feast. The exhilarating influence of a bright Eastern morning—the pleasant excitement of the journey—the happy converse of congenial friends—the joy of welcoming each addition to the company—the rich, full volume of song rising from time to time from the lips and hearts of all—the thrilling recollections of the days and deeds of old—the impulse thus given to solemn feeling and earnest thought—such things give us a most interesting conception of the Hebrew festivals, and of the happy, elevating influence which they were fitted to exert on the people.

But here our space compels us to stop, altho' many important points remain untouched. Let me in conclusion recall the object for which I have gone over these things—these Hebrew arrangements for property, for labor, for health, and for social intercourse. It has been to indicate the most favorable outward conditions for a life of morality and religion. I do not say that, in the case of the Jews, the result in all respects corresponded to the favorable conditions.

The Jews were indeed very far from being a perfectly moral or religious people. But that is just to say that outward surroundings, tho' they may help, cannot do all: far more essential than any outward surroundings is the inward spirit or spring of conduct. Human beings never had more favorable outward surroundings for morality and religion than Adam and Eve in paradise; yet it was in paradise that they fell. Outward surroundings are never to be put in comparison for efficacy with the great dynamic force of vital Christianity—the sense of obligation to Him who loved us and washed us from our sins in His blood.

But tho' the Jews were not a perfectly moral or religious people, the benefit of their surroundings was apparent in many ways. For example, they were for the most part a sober and orderly people. I say for the most part, because we see from some of the later prophets, that spurts of gross drunkenness were not unknown among them. But the economy which we have sketched was fitted to prevent the growth of drunkenness, and it did tend in that way. And during the long centuries that have elapsed since they were driven from their country, drunkenness has never been a besetting vice. Their overwhelming miseries never drove them to the bottle. At the present day it is remarked that on an average Jews live longer than other people, a fact due to such of their ancient regulations as have not yet ceased to be observed.

One great lesson from all this subject comes with great force to us—If we would have a sober and religious people, we must no doubt lay our chief stress on putting the right spirit into them; but we must also pay great attention to their outward surroundings. There cannot be a greater outrage to reason and common sense than to maintain that people have a fair enough chance to be sober when the temptations to drunkenness glare on them at every corner, and swarm most abundantly where there is least strength to resist them. I cannot but think the day will come when it be looked back on as a thing almost incredible in our history, that in the midst of the most strenuous efforts to have a sober and orderly people, liquor shops by the hundred and and the thousand were permitted from morning to eve to

allure the feeble and the unwary among us to their destruction. Permitted for years and years, against what we believe to be the deliberate wish of the community, and against the wishes of many of the victims themselves. Permitted and encouraged so as to become a standing institution of our country, so much so, that even in a large and widely extended city like Glasgow there is really no solitary place of refuge for the working classes—no temperance quarter, no abstinence area, where working men, eager to get thoroughly beyond the reach of Bacchus and his worshippers, may breathe untainted air. Is it any wonder that earnest men, whose hearts have all their lives been bleeding over the woes and wickedness produced by drink, wearied with the vain hope of restricting or improving the traffic, should now be making up their minds that prohibition is the only effectual remedy?

I have said that the tendency of the Jewish arrangements was to discourage and prevent the sin of drunkenness. Except at times of rampant idolatry and mad rebellion, the Jew was not under great temptations to become a drunkard. And yet, notwithstanding this, there existed a remarkable order of men among the Jews, who, even in these circumstances, were called to set an example of total abstinence. I allude to the order of the Nazarites. Of the origin of this order we have no account, but of their influence, of the honor that was paid to them, and of their continuance during the whole period of Hebrew history, there cannot be a doubt. Abstinence from all wine, and from all strong drink, was an indispensable requisite for the Nazarite. And the members of the order who come before us in scripture are men of no mean character and influence. Samson was a Nazarite; so apparently was Samuel; so also was John the Baptist. And of those, who, tho' not said to have been Nazarites, were yet total abstainers, were the Rechabites, and also the four great heroes of the exile—Daniel, Shadrach, Meshach and Abednego. Is it a trifling matter that among the abstainers of the Bible we are to reckon the man of greatest bodily strength, Samson; the man of greatest wisdom, Daniel; and the man of greatest holiness, John the Baptist? Was it a matter of accident that the Nazarites came to be distinguished for their healthy color and handsome forms?

It was one of the saddest sights in the fall of Jerusalem, that tho' her Nazarites were "purer than snow, whiter than milk, more ruddy in body than rubies, and their polishing was of sapphire," yet "their visage became blacker than coal, and they were not known in the streets." But what I am chiefly concerned to remark is this: If in a community comparatively sober it pleased God to raise up an order of men to give a warning to that community against the sin of drunkenness—to say to that community, "Beware, beware, how you touch that brimming cup; there is danger in it, there may be death in it for your body and your soul"—is there not ten times more need for such an order and such a warning among us? If in those times, every Nazarite was an embodied message from God to the effect, "You are not absolutely forbidden the juice of the grape; but you don't need it; you may be stronger in body, sounder in intellect, holier in heart if you never touch a drop of it"—is there not far more need for such messengers now? When the strength even of youth is so often shattered, when the intellect even of the wisest is so often ruined, when even men that seemed to be walking on the way of holiness are dragged into the filthiest puddles of sin, do we not need our Nazarites? And do we not need an exceeding great army of them? And ought not every man and woman whose heart is in any degree stirred with concern for the sensuality around us, and with the desire to sweep it away, to hear the voice of God calling him to join the band? Calling him to the help of the Lord against the mighty, against the enemy who has come in like a flood?

But if we have Nazarites, let them be purer than snow and whiter than milk; let them be unstained by the pollution of the world, and let them ever remember that as it is only by vital union to the Son of God that true goodness and true power to do good can ever come to us, so it is only by abiding in Him that we can go from strength to strength, and thus be able to withstand in the evil day, and having done all, to stand.

New College, Edinburgh.

W. GARDEN BLAIKIE.

THE SETTLEMENT OF VACANT CHARGES.

THAT the present system of hearing and settling ministers in the Presbyterian Church is most unsatisfactory will not be denied by those best qualified to judge.

That real hardship and positive suffering have been endured by many worthy and high-minded men in the ministry can be easily shown if need be, and also, that a large number of congregations have suffered serious damage by prolonged vacancies. Is it not more than manifest that the church should arise and remove this reproach which has been the cause of unseemly strife and much loss? We believe the light is coming in, as the last General Assembly appointed a committee to look into this whole matter. When that committee reports to the next meeting of the General Assembly let the subject have full consideration and not be passed on and out without some definite action. In this article the writer does not hope to do more than to call attention to some of the defects of the present methods which obtain in the church and humbly suggest a remedy.

One of the main causes which has rendered the present system inoperative is the fact that a number of the *largest Presbyteries have not sent in their vacancies* to the Assembly's Committee appointed to distribute probationers to the vacant congregations. Then other Presbyteries have only sent in partial lists of their vacant congregations. It can not be wondered at if ministers have followed the example of these Presbyteries and secured work wherever they could do so.

The next radical defect we would note is the impossibility of a minister and congregation becoming sufficiently acquainted with each other by the opportunities given. How can a congregation arrive at a wise decision when they have only heard a minister preach once or twice? How can that tie, which involves such immense issues and is so sacred, be formed with abiding satisfaction to minister and people

when they have had so little opportunity of knowing one another.

Again, it only needs a word to show the inconvenience and loss of time and money to many of the best men caused by the peculiar working of the present mode. The money a man should send to his family he must pay out to the railways and hotels. He has nothing to do all week, as it has come to be regarded as improper for a man seeking a call to visit the families of the congregation.

The ministers without charge suffer in ways to which words can give but inadequate expression. And yet it is difficult to say whether the minister's lot or the injury inflicted on vacant congregations is the more serious. With no pastoral oversight for six months, and often years, at a time, is it a matter of wonder that most unhappy conditions fraught with lasting evil should arise?

Yes, there are faults enough, and it is an easy thing to point them out, but where is the cure? The writer believes there is one. How can a change be brought about? The thing needed is the concentration of the whole heart and intelligence of the church on this subject until the remedy is provided. Doubtless what is first needed is greater spiritual blessing. This lies at the foundation of all real progress in the Church of Christ. But surely it is simple duty to adopt the best measures possible.

What is most *desirable*? Is it not that no vacant congregation should be without suitable pastoral oversight? In most cases now there is Sabbath service but rarely any pastoral visitation.

What is proposed. In the event of a congregation becoming vacant let the Presbytery make an appointment for not more than six months nor less than three months. During this time all the work of the congregation shall be carried on in the same way as in a settled charge. In many cases happy settlements would result and the men thus placed over the people with their approval would remain as permanent pastors all their days. The writer knows of cases where elderly men have been placed for a period in fields and their work became so approved that the people have constrained them to remain amongst them. One of the sad things in

the church to-day is to see so many elderly men without work, like a seaworthy vessel stranded on the sand-bar.

Let each Presbytery look after its vacancies by a wisely selected committee. Then let each congregation becoming vacant appoint with their Moderator representative men from the session (and others of the Board of Management if desirable) to be a committee to meet with the Presbytery's committee and arrange for the immediate supply of the congregation for six or three months. This would give ample time to the congregation to make a selection of a permanent pastor and in the meantime the field has been kept in order and ministers have been saved the humiliation of idleness.

If thought desirable by the congregation so supplied to hear other ministers then let a carefully selected list be made of suitable men who may be invited to preach during the six or three months, at the same time giving the opportunity to the minister on the field to preach elsewhere if he so desire.

Any measure or change that would help to smash up the order or rather disorder which now prevails when an eligible congregation becomes vacant would be welcomed by many Moderators and Sessions who are overwhelmed with applications, especially from ministers in settled charges.

How shall the names of all ministers without charge and eligible for settlement be secured and furnished to the different Presbyteries? Let each Synod appoint a committee composed of members from each Presbytery within the bounds of the Synod. The Presbyteries shall send up all vacancies and the names of all ministers eligible for settlement within their bounds to this committee. The Synodical Committee shall furnish each Presbytery with a list of all the available men and shall distribute the men to the various Presbyteries according to the need in each case.

Further, the General Assembly should be asked to formulate the principles on which the Synods shall be governed, both in relation to the Presbyteries and ministers without charge.

What then is required to render effective the above suggestions is first that the Presbyteries exercise their authority in wisdom in dealing with every vacancy, securing in every

possible way the co-operation of the congregation ; second, that all congregations, especially those that are strongest, place themselves in the hands of the Presbytery for its guidance and judgment. If the larger congregations will observe loyally the Presbyteries' oversight in securing pastors the dawn of a better day to our church in Canada is a fact.

Toronto.

A. GILRAY.

THE HARVEST DAY.

It may not be our lot to wield
The sickle in the ripened field ;
Nor ours to hear, on summer eves,
The reapers' song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed, is done.

And ours the grateful service whence
Comes, day by day, the recompense,
The hope, the trust, the purpose stayed,
The fountain and the noon-day shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dream and slothful ease.

But life, though falling like our grain
Like that revives and springs again :
And, early called, how blest are they
Who wait in heaven their harvest day.

—Whittier.

PRESBYTERIAL VISITATION.

IN Chap. II., Section 34, of the "Rules and Forms of Procedure" of the Presbyterian Church we read as follows:—"The Presbytery should visit the congregations under its care as often as circumstances permit; call sessions and office-bearers before it; inquire into their affairs and deal with these as may be deemed for edification." This rule, I am sorry to say, is much more honored in the breach than in the observance. The congregation of which I am a member has been honored with only one Presbyterial visit during the last nine years, nor are we likely to receive another for several years to come. One visit in twelve years may be taken as a liberal measure of Presbyterial visitation. Such watchfulness is most highly to be commended, and although in the most liberal sense conceived cannot possibly be deemed of much value "for edification." Surely this effort for the edification of the churches might be increased by just a little without exacting too much from our Presbyters. Let a visit be made once in two years and made in a thoroughly business-like manner and the direct benefit to the congregations would be very great indeed. Of the need of such visitation I need only mention one proof. In this section there are seven Presbyterian ministers, three of them are in happy and satisfactory relations with their people, the remaining four have been in unhappy and unsatisfactory relations with their people for years. Each one of these four has been looking for a call to another congregation, but to one only has the call come, and as they dread going on to the probationers' list they cling like barnacles to the ship until the congregation in desperation either quietly freezes them out or by some violent method expels them. In such circumstances Presbyterial visitation properly conducted could save pastors and people from much disappointment, discouragement and loss.

The method of conducting Presbyterian visitation hitherto has been a distinct failure. The method may be best described as how not to do it.

The delegation usually meets the Session in the afternoon, the managers later and the congregation in the evening. If the delegates were to meet the elders by themselves, the managers by themselves and the minister by himself they could put themselves in possession of the exact condition of things and so be able to advise one or all parties needing advice. From them advice would come with grace and force. For the delegates to see either the elders or the managers in the presence of the minister and to expect in these circumstances to get a frank expression in regard to the situation is pure folly. The result of the present method is that the delegates get little or no information and might as well have stayed at home. Did the minister and office-bearers know that once in two years at least the Presbytery would make most careful inquiry into the conduct of affairs and would neither tolerate nor condone neglect of duty by whomsoever done, good and only good would be the result—on minister, office-bearers and people. Were such visitations sure and certain congregations would not delay so long in calling ministers, but the difficulty in getting rid of an unacceptable one makes congregations hesitate and delay until often great harm accrues to the congregation. If congregations knew that by a regular order of things the Presbytery would come into complete information with regard to their congregational work they could hope for a separation, if necessary, without subjecting a congregation to a series of convulsions and quarrellings and contentions.

If a Presbytery is to discharge its duty in an intelligent manner it must become thoroughly acquainted with each congregation under its care. By judicious selection of Presbyterian visitors the Presbytery can put itself in a most helpful relation to its congregations and by this means do very much "for the edification" of its congregations.

LAYMAN.

SOME ELEMENTS OF THEISM AS RELATED TO
OLD TESTAMENT CRITICISM AND TO
THE THEODICY OF LUX MUNDI.

(Entered in accordance with the Copyright Act.)

CHAPTER III. (SYNOPSIS.)

ORIGIN AND CHARACTER OF THE CHURCH OF GOD.

THE previous chapters have been directed to the confirmation of the fundamental doctrine of the Divine Personality from the works of creation; and to show the character and force of Natural Religion, as a sequence therefrom. This has been put in contrast with the theory of Evolution as related to a Personal Creator. The present subject is a moral sequence from the preceding one, and is regarded from the Biblical standpoint and the Story of the fall. It will be seen from the previous chapters that we have not only to state the principles fundamental to Theism but also to defend them as they are perverted and undermined. We are told, for instance, that "the evolutionary origin of man is a far less serious question than the attack on final causes"—Lux Mundi p. 162. We are told, also, that it is probable that Theism was evolved from Polytheism—Pp. 54, 168, 169. So, too, that the Nature of God is challenged by the New Theology, and also Faith as related to Him—Pp. 4, 51.

Mr. Gore treats the early narratives of the book of Genesis, including the trial and fall of man and its consequences, as *mythical*. Seeing that he has so explicitly delivered himself on the subject of inspiration, going so far as to *limit* the knowledge of our Lord Jesus Christ of the Old Testament Scriptures, and to state His methods of quoting and using them as to involve thereby irreverent and disparaging inferences as to *His perfect truthfulness*—this,

alone, and in itself serves to account for the small estimate placed upon the fact that not only all the Old Testament Prophetic writings are in *harmony* with the historic statement; but also the dogmatic teaching of our Lord and of His apostles, *amplify* as well as *confirm* the story of Eden and of the Fall, which Mr. Gore dismisses as a myth and allegory. It is apposite to notice the fact that not only does our Lord's teaching explicitly endorse the history of the Fall, but St. Paul, in his Epistle to the Romans, amplifies and enforces the doctrine of Original Sin, as the *result* of Adam's Fall with absolute logical finality of moral reference. The Theodicy of Mr. Gore and of Lux Mundi is based upon Evolution. They profess to believe that a Personal God is *behind* Evolution, as a universal force; yet, their Theodicy is in distinct antagonism, not only with the historic and dogmatical teaching of Holy Writ, as its actual character and authority is by them *nullified*; but it is in antagonism with the principles of *elementary Theism*. This I hope to show in detail. Dr. Lyman Abbot declares himself "a radical Evolutionist," and goes on to say that Evolutionists do not hold the doctrine of Original Sin. The authors of Lux Mundi are less explicit, but the result of their teaching and the inferences inseparable from it require and express the same principles.

Further than this, Dr. Lyman Abbot holds that Christian character may be "evolved" to all but absolute perfection. Mr. Scott Holland holds that "receptivity through conscious recognition is open to a development of which it is impossible for us to fix the limits"—Lux Mundi pp. 13, 14. This is to the same effect.

Such being the case it is necessary before proceeding to the next subject in the order of reference to establish the ground on which we proceed. The work of Creation, as based upon a Personal Creator; His character, as set forth in His Work; and man's ontological qualities, and his *capabilities* of receiving evidence;—all cohere with the circumstances of the Scripture narrative, as setting forth moral trial of a moral agent. Moreover that *natural* evidences of God may constitute a just basis of trial. We have now to deal with a subject that is an extension of the former, but which coheres with it in character.

Such trial carries with it, as a just trial of a moral agent, an equal possibility of standing or falling under such trial. The sacred narrative states that man *fell* under trial; but became in God's Providence the subject of further probation for a future state. It may logically and properly be affirmed that elementary Theism, apart from Holy Writ, is fortified by a coherence in the fact affirmed as to the Fall of Man, by antecedent and by subsequent facts of experience that cannot otherwise be adequately accounted for.

Otherwise stated, as the Objective evidences for a Personal and Supreme First Cause, man's ontological qualities and the subjective result of such objective evidences establish the fact of a Personal Creator and Moral Governor, and of man as the subject of His government; so, also, the sacred narrative and scripture doctrine of the Fall of Man is in absolute coherence with the anterior and subsequent facts of Creation, and of human experience, as God's Holy Word is coherent in its successive and several parts. In fact, in relation to the *initial doctrine* of the Fall of Man, as a part of Divine Revelation, it may be said that the Bible as the Book of God stands or falls with it; and not only so, but the fact and the doctrine of a Personal Christ and of Salvation from Sin by His sacrifice.

We may now proceed to consider the subject of the Church of God as an element of Theism. As the fact of moral trial involves the doctrine of the Fall as a moral sequence from Theism; so the fact of the Fall involves dualism of character among men, or an elimination, by moral trial, or probation. Such elimination and trial declares the *fact* and *character* of the Church of God, normally considered. So far as the agency of Satan, in connection with man's trial, is concerned, it is sufficient to say in the first place that it is coherent with all the *conditions* of such trial; of the *several factors* therein, of man's *moral qualities*, and of *God's attributes*, and of moral good and evil as subjective qualities; and in the second place, that it is coherent with all the Revelations of Holy Scripture, and is explicitly recognized by our Lord Jesus Christ; as the historic fact of the Temptation in Eden is recognized by St. Paul in 2 Cor. 11 : 3.

Moreover, such agency as is therein described coheres with and also accounts for facts of our own experience and facts bound up with human history. It is only necessary to add that the condition of man's probation for a future state as connected with Satan's temptation and corresponding assistances in the economy of Christ's redemption and the dispensation of the Holy Spirit, does but *accentuate* such probation as a development of Theism and of God's Moral government.

Theistically and morally considered the Church of God is, in its character and origin, an individual, moral elimination by *belief* of God-given evidences, thro' the special aid of the Holy Ghost; Biblically considered the Church is the *ekklesia* of the *eklektoi*: the operation and result of God's saving grace, and of His moral government by revelation of Himself, whether under Natural or Supernatural Laws.

It is now to be noticed that the Historical account of the *initiation of the Church*, coheres with the abstract and Theistic principle in the premises. In the days of Seth, as men began to multiply upon the face of the earth, and also as human wickedness increased, His moral elimination became evident by *association* and nominal distinction. Believing men began to call themselves by the name of the Lord as distinguished from the children of wickedness. Hooker says that "things commonly are more ancient than their names."—Ecc. Pol. Book VII., Ch. 2 (2).

In regard to the Antediluvial Church, its character and history remarkably evidences the same uniformity and coherence before spoken of. The Church is described in the Old Testament History and by the Prophets as a "remnant," and as "the army," and by our Lord and Saviour as a "little flock." We might here also trace a logical and experimental coherence of fact and moral principle.

This moral and numerical characteristic attains a startling development, by dominance of Satan and of Sin as a Law—when Noah and his family were in their day the sole witnesses for God and representatives of His Church.

Having noticed that the one feature of a *minority* is characteristic of the Church in every age, and that, collectively considered, they are few in number, I would remark

that, as they are morally and spiritually eliminated in character from a world of sinners, such elimination is a necessary moral sequence of that trial of which they are, individually, subjects. This, I say, is a necessary sequence from the premises; and this as a Historic fact is everywhere stated in Holy Scripture. Here, also, there is perfect coherence between Theistic argument, whether it be from reason or from Holy Scripture. The membership of the Church is marked by moral and spiritual characteristics, and by a correspondent course of life. This logically follows from the premises, as the result of trial under given conditions. Noah's character realized this, and is so set forth to us in Holy Scripture. "Noah was a just man and perfect in his generation, and Noah walked with God."—Gen. 6 : 9.

He was a witness for God by faith and a holy character. We have no record of the Church as a corporate body in antediluvial times, altho' both reason and Holy Scripture tells us of its existence, and of separation; but such association was clearly the result of moral law, and of consequent association, tho' unorganized, upon the basis of individual character, and of individual action upon objective evidence of God; by belief of which evidence character was formed and life governed. This fact is here to be emphasized that individual elimination by moral law is the basis and *ark* of the Church.

Personal faith and character, even at the earliest period, must have had effect upon family life; but as a Historical development of a Divine principle, and of a Divine purpose, it was not until God had called Abraham to go out from Chaldea that we see such in operation as a Law, and as a Historic fact; and so trace it to the development of a Divine purpose. God declared Himself as the "God of Abraham, Isaac and Jacob, and as the God of all the families of Israel;" yet,—after development of God's purpose and favor unto them,—under the National declension, God goes back to first principles to comfort and sustain the faith of individual believers. "Look unto Abraham your Father and Sarah that bare you, for I called him alone, and blessed him and increased him."—Isa. 51 : 2. He was "the father of all that believe."—Rom. 4 : 11. The Church in Patriarchal

days was declared in an aggregation of families. Theism blessed and regulated family life. It was the blessed operation of a holy moral law upon the household. It came from individual character. "I know Abraham that he will command his children and his household after him to do judgment and justice, that the Lord may bring upon Abraham that which He hath spoken of him."—Gen. 18 : 19. So from him a great and a holy nation was to proceed, and also to be figured forth. We may see in Patriarchal religion the holy cohesion and essential unity between Natural and Supernatural Religion. Nowhere is more beautifully and forcibly displayed the diffusive power of godliness as operating upon family and social life. The power of patriarchal and family religion, and of the Church in its social aspect is evidenced in Moses. All the future greatness to which he attained is to be traced to his home life and early training. In and by him God made of the exiled patriarchs a great nation. The Mosaic economy, law and ritual, as a development of Theism, while ordained to symbolize God's character and redeeming purpose, in nowise altered the character of the Church, normally considered.

Such was the development both of objective and subjective truth concerning the same eternal Jehovah. It is to be remarked that the privileges of the Church, corporally considered, of being custodians of the "lively oracles"—"the adoption, and the glory, and the glory, and the covenants, the giving of the law, the service of God, and the promises," (Rom. 9 : 4) all were due to the primary principle of individual character. By association, by corporate law, by profession, the Church was "a congregation of saints." So, too, of office and office powers, whether under the Mosaic economy or New Testament dispensation. Such officers and such *charismata* were bestowed for the good of believers and the glory of God. What the Old Testament ritual symbolized, the New Testament dispensation declared. Such power also, and authority as is, in the Church, lawfully exercised is defined and limited by Holy Scripture. " whatsoever is not read herein, or may be proved hereby, is not to be required of any man to be received as an article of faith or as requisite or necessary to salvation."—Art. 6. It becomes necessary now to compare these conclusions with the teaching of *Lux Mundi* as

to the Church. Without quoting verbatim the several statements it will be sufficient to epitomize them and refer to the passages contravening Theistic and Scripture teaching.

First, as to the *Faith* of the Church as set forth by Lux Mundi. It is a fundamental principle of Holy Scripture, and of Theism, that God is Eternally One, not only as to His Being, but also as to His counsel for salvation of men. It is thus expressed: "The Word of the Lord endureth for ever." "I am Jehovah, I change not." Contrasted with this position, and the attitude of believers towards it, both individually and corporately considered, as the Church is a witness for God, as Lux Mundi defines the faith of the Church, and as its authors have absolutely committed themselves to the theory of Evolution, they have identified philosophic principles and scientific discoveries with Holy Writ, as being homogeneous with it in character, and they state that there is a "fusion" between them. They also assert that there is an ever varying mutation in the *aspects* of the Church's faith, so that it can adapt itself and its statements of Truth to the constant evolution which they assert to be operative therein, and it so honors the supposed discoveries as to recognize in them revelations of such a character and authority as *radically to alter* and cast discredit upon truths fundamental to Holy Writ. The Church's office is not to defend the "faith once delivered to the saints," (Jude 1: 3) but "so readily to adjust its statements and to change its front that "the faith which it holds forth to the world is the faith of to-day."—Lux Mundi, pp. 12-14, 31-33, 36, 37. Also faith is regarded almost entirely from the subjective and metaphysical standpoint and not as related to objective evidence.

Secondly, as to the *Being* of the Church. The Theology of Lux Mundi knows of the Church solely as a corporate body. A judicial rather than a spiritual body, and characterized as receiving corporate rather than individual benefits, and conferring sacramental grace as by a divinely appointed channel rather than individual illumination and grace by God's Holy Word, and the Spirit's teaching and application. Also, here as elsewhere, the argument stating the character of the Church is subjective and metaphysical

rather than objective and historical and from the standpoint of Theistic teaching.—Pp. 320, 332-35.

Thirdly, by the teaching of *Lux Mundi*, inspiration is regarded as *in the Church, primarily*, if not exclusively. Holy Scripture is indeed "included in the Church." The doctrine of the New Testament "brings with it a doctrine of the Inspiration of the Scriptures, but is not based upon it."—P. 285. "It is an important part of the superstructure but is not the foundation."—P. 285. Mr. Gore's doctrine of Inspiration really does away with all claims of the Bible to credence as a record of facts. As it is necessary here to epitomize I will but say that the Theology of *Lux Mundi* would revolutionize the Theology of the Christian Church by means of its theory of Evolution. It would leave Christianity existent only in name, and Theism without logical or historical antecedents or foundation. It remains now but to say that treating of what is fundamental to Theism in relation to the Church, I have had regard chiefly, if not entirely, to its *being* and *character*, as to its original. I shall hereafter treat of its corporate and official relation, to Theistic records, as a "Witness and Keeper of Holy Writ," when considering it as developed under law and ritual. It is sufficient now to notice what vital consequences logically follow from its ascertained and essential character, both as related to oral and sacred traditions, and also to those written and inspired records by which Historic and Dogmatic Theism is developed, and finally consolidated and established.

London.

EDWARD SOFTLEY.

GOD AND THE UNIVERSE.

Will my tiny spark of being wholly vanish in your deeps and heights?
Must my day be dark by reason, O ye Heavens, of your boundless nights,
Rush of Suns, and roll of systems, and your fiery clash of meteorites?

"Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,
Nor the myriad world, His shadow, nor the silent Opener of the Gate."

—Tennyson.

CONTINUITY AND PROGRESS OF SCRIPTURE.

A SEQUEL TO EVOLUTION OF SCRIPTURE.

NO CRITIC, either past or present, ever seriously regarded the Bible as the work of one author. No one with any literary discernment could believe that the same man wrote the whole of the New Testament, much less that both Old and New were the product of one pen. By universal consent the Bible had many human authors; it was written under a great variety of circumstances and with different designs, each writer setting a distinct object before him. But the unity of the book is equally manifest; for there is a plan and purpose kept in view from the first, and the different parts are but complements of each other, and together form one organic whole. The Old Testament is the foundation on which the New is built, and the New grows out of the Old, as the tree from its roots. They are related as source and stream flowing forth; as the bud swelling out into the rose; as morning dawn breaking into the full day; the beginning of the Gospel becoming a completed Gospel. And as the heart is the centre of our physical frame through which the blood circulates that gives life to every part; so Christ is the centre of all Scripture; by Him all things consist. In the Old Testament hope in a *coming Saviour* is the leading feature, while faith in a Saviour who *has come* is the principle of the New. There is nothing that testifies more directly to the Divine origin of the whole than the historical and doctrinal unity of the books. "A series of histories, so continuous through four thousand years, from the Creation to Nero, could not be the chance work of twenty writers, fifteen centuries removed at the two extremes. A higher wisdom must surely have been present, and moulded every portion into harmony with the common design of the whole. One mind, the mind of the Holy Spirit, must have brooded over this wide range of history, evolving

deep harmonies of truth and wisdom out of the seeming chaos of confusion and spiritual darkness, through the long and weary course of four thousand years."

The manifoldness of the book is a fact patent to all who will examine, even without critical inspection, but its marvelous unity is no less evident, in the unfolding of a germinal promise, in the budding out of a living seed, in the development of a scheme of grace, and in the united testimony given to a coming Redeemer. The grand disclosure of the whole is the story of the woman's seed in conflict with the seed of the serpent—the Lord Jesus Christ gathering His redeemed Church out of all the nations and through all the ages. The first verse of the Bible—"In the beginning God created the heaven and the earth;" and the last verse of the Bible—"The grace of the Lord Jesus Christ be with you all," are just points in the circumference of the golden chain within which all the collected contents of this volume lie as a completed organic whole; and there is no study more instructive and satisfying than to trace the grand lines of thought that run throughout the whole Bible from Genesis to Revelation; for in a very special sense the Bible may be called the book of one idea. It is from first to last a revelation of the Lamb of God's providing, slain from the foundation of the world. No richer series of Bible readings could be furnished than such a consecutive study following the channels which broaden and deepen as they flow forth. To indicate what we mean we will give a few examples.

I. THE IDEA OF THE LAMB.

In the beginning of revelation we have an account given of the sacrificial *lamb* which had been ordained (Gen. 4: 4) and from that time sacrifices continued to be offered as a part of religious worship. Two thousand years later Abraham said to his son Isaac as they journeyed together to the place of sacrifice: "My son God will provide Himself a *lamb*," (Gen. 22: 28) and at the critical moment the lamb was provided by God. Four hundred years later God said to the people through Moses, "Speak ye unto all the congregation of Israel saying, in the tenth day of the month they shall take to them every man a *lamb* according to the house of their fathers, every man a lamb for a house (Ex. 13: 3).

So the people were taught to confess their sins with their hands lying on the head of the lamb (Lev. 15 : 7-10, 21). Seven hundred years still later in the Church's history, Isaiah, from the sublime heights of prophecy, saw the *Lamb* led to the slaughter and slain for us. Seven hundred years yet later Jesus is seen approaching John the Baptist, who points Him out to two of his disciples in terms that purposely connected Him with the whole line of sacrifice—"Behold the Lamb of God that taketh away the sin of the world."—John 1 : 29. And as the eye of faith turns away from the past to the future, and obtains a glimpse of the New Jerusalem, and of the saved who walk in the light of it, we discover that the grand centre of all attraction is still the *Lamb* on the throne. Thus the same fundamental idea runs throughout all the writings that compose the book.

(2) *The Lamb SLAIN* is the central truth of revelation from *Adam* to *John*. The central thought in God's scheme of grace is sin being pardoned through vicarious blood, *i. e.*, blood shed in the room of the sinner, the life of the sacrifice *substituted* in the place of the offerer's own. This was the theology of Abel who offered a lamb as an expression of personal guilt and as an atonement for his sins (Gen. 4 : 4). It was the theology of Abraham two thousand years later who offered a lamb *instead* of the lamb of his own bosom (Gen. 22 : 7, 8). And sin pardoned through vicarious blood was the theology of Moses four hundred years later who commanded the Israelites to *kill* a lamb and sprinkle its blood upon the doorposts and the angel of death would pass over that home (Ex. 12 : 7). The same grand idea comes out in the prophets five hundred years later when Isaiah saw the lamb *slaughtered* (Isa. 53 : 4, 5). It is also the theology of the Baptist who affirms that the Lamb taketh away sin (John 1 : 29). It is also the teaching of Paul who, in his historic narrative, affirms that Christ was once *offered* to bear the sins of many we have redemption through his blood neither was the first testament dedicated without blood (Ep. 5 : 2; Heb. 9 : 18-22). So through all the ages to come the redeemed shall look upon the Lamb that was slain. For when we enter the gate into the city we shall find that the Lamb on His throne is the same Lamb who died for our sins on the earth.

(3) Again, from the first to the last page of the Bible, we find that *the slain Lamb is the only* GROUND OF A SINNER'S TRUST. Abel's sacrifice *pleased* God and he accepted the offerer. God said to the children of Israel, "*When I see the blood I will pass by and save your house from destruction*" (Ex. 12 : 13). And the goat shall *bear upon him all their iniquities* into a land not inhabited (Lev. 16 : 22). And passing now from the symbol to the reality Paul says "neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained *eternal redemption for us* (Heb. 9 : 12). It is the blood of Christ as of a lamb that was slain that saves us, "For we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." While John, the last writer of the canon, declares that the blood of Jesus Christ, God's Son, *cleanseth from all sin* (1 John 1 : 7). And all the redeemed in glory have "washed their robes and made them white in *the blood of the Lamb*, therefore are they before the throne and serve Him day and night in His temple ; and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them or any heat ; for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes (Rev. 7 : 14-17).

(4) The Slain Lamb is *the object of all the praise of the future*. The Slain Lamb is the light and glory of heaven. "And I saw no temple therein," says John, "for the Lord God Almighty and the Lamb are the temple of it. And the city has no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21 : 22, 23). The redeemed from among men blend their voices in an endless song of praise "unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests to God and his Father ; to him be glory and dominion forever" (Rev. 1 : 5, 6.)

There are ascriptions of praise (a) *from the glorified Church of the future*. "And they sang a new song—Thou art worthy to take the book, and to open the seals thereof ; for Thou wast slain, and hast redeemed us to God by Thy

blood out of every kindred, and tongue, and people, and nation.”

(b) The Lamb slain is the subject of praise on the part of *the angelic hosts*. “And I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing” (Rev. 5 : 11, 12).

(c) The whole *visible creation* are represented as praising the Lamb. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

(d) Yea, praise is ascribed to Him on the part of the *whole creation of God*, visible and invisible, for all crowns are cast at His feet, all heaven and all the future is full of His glory. “After this I beheld, and lo, a great multitude, which no man can number, of all nations, and kindreds, any people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God for ever and ever. Amen.” (Rev. 7 : 9-12.)

We have dwelt on one great idea—“The Slain Lamb”—which runs throughout the whole Bible; so that under its divers manners of utterance, the manifoldness of authorship and style, the Bible is after all a book of One idea. We have seen

1. That the *Lamb* is the centre and substance of revelation from Genesis to the last book of the canon.

2. The Lamb *Slain* is the central truth of the Gospel—the burden of the glad tidings proclaimed from the beginning.

3. The Slain Lamb is *the only ground* of a sinner's trust—the hope set before us.

4. The Slain Lamb, but now enthroned in glory, is the great object of praise through all the ages to come, on the part of the whole creation of God, visible and invisible. Thus the idea of redemption by substitution and by blood runs through the whole Bible from its first promise in Gen. 3 : 15, to the assurance that we shall yet see the Lamb as it had been slain, but now the light and glory of heaven forever. The whole temple of revealed truth, from threshold to roof tree, is built on this foundation. And the Lamb which God provided meets us on every page.

II. THE SYMBOL OF FIRE.

Take *the symbol of FIRE*, as indicative of the Divine presence with His people, and we find the same imagery running through the whole Bible. The Lord appears to Abraham to enter into covenant with him. Abraham has taken the offerings and divided them, and laid each piece one against another and watches. "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces" (Gen. 15 : 17). The God of Abraham revealed Himself to the patriarch by fire.

So, long after this, when these promises made to Abraham were about to be fulfilled the Angel of the Covenant grants another interview. But this time it is to Moses at the back side of the desert. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of the bush, and he looked, and the bush burned with fire, and the bush was not consumed" (Ex. 3 : 2). It is the Lord Jesus Christ who speaks and calls the ground holy. He again shows Himself by fire.

Now the people are delivered and are assembled to receive the law. Sinai is the place chosen, and again the Lord descends upon the mountain in fire. "And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly" (Ex. 19 : 18).

And it was a pillar of fire that led the children of Israel through their wilderness journey, and was to them the outward token of God's gracious presence and guidance. "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night in the sight of all the house of Israel, throughout all their journeys" (Ex. 40: 38). He is in short a wall of fire around his people (Zech. 2: 5). This same imagery is continued through the whole history covered by the Old Testament.

And when we come to the New Testament we find it continued. When the Baptist forecasts our Lord's ministry and contrasts it with his own he does it under the same figure—"I indeed baptise you with water He shall baptise you with the Holy Ghost and with fire" (Matt. 3: 11), *i. e.*, the Holy Spirit will be given abundantly to men under the very same symbol, which had disclosed Him to men from the days of Abraham. And this promise was realized on the day of Pentecost on the assembled disciples. "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them" (Act 2: 3).

The very same symbol is carried into the book of Revelation, where we find the fire and the lamp the outward tokens of the Divine presence. "And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4: 5). Our God may fitly be described as a God that answereth by fire. "And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God, . . . then the fire of the Lord fell and consumed the burnt offering," etc. (1 Kings 18: 24, 36-38).

Hence the wonderful *continuity of imagery* through the sundry times and successive parts of revelation, and the Holy Spirit having once used a symbol keeps by the same from beginning to end. How much of assurance meets our faith in the promise made through the prophet—"And the Lord will create upon every dwelling-place of Mount Sinai, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. 4: 5).

III. HOLINESS.

Another leading idea that binds as with golden clasps the parts of the Bible together is *holiness*. Everywhere there is revealed the righteous Lord loving righteousness, everywhere we find a law *that makes for righteousness*. Even amid much that was crude and far enough from an ideally perfect state, and though many things were tolerated for the hardness of the people's hearts, yet holiness was the goal to be attained from the time when God first dealt with sinful men. Holiness to the Lord was the keynote struck by the Law-giver of Israel, and sounded forth by all the prophets. The need of holiness of heart was taken up by Jesus Christ in a tenderer and sweeter strain, and the same truth was prolonged by all the evangelists and apostles until revelation closes, and we are left in full view of the new heavens, and the new earth, wherein dwelleth righteousness. Holiness to the Lord was written on the priest's breastplate; and through the power of grace, holiness is yet to be written on the very bells of our horses, on the lives and common transactions of men—on their politics, commerce, bargains, and even amusements—holiness, without which no man can see the Lord, must be written on the hearts of the redeemed who are to be holy as Christ is holy, and perfect as their Father in heaven is perfect. Holiness is the foundation principle from God's first dealings with sinful men, till the apocalyptic vision closes and the voice of inspiration has ceased to speak, and there is left us as the goal of all desire, the reality of our fondest longings, the holy city, into which nothing can enter that defileth or maketh a lie, and over which reigns "The Holy, Holy, Holy, Lord God Almighty" as its sun and glory.

IV. SIN AND GRACE.

Again, let us take the two radical ideas of *sin* and *grace*, and see how they pervade the Bible from first to last. Sin came into the world and has reigned unto death, and what a sad, sad history gathers around it! But parallel with sin and its curse comes GRACE, which is reigning through righteousness unto eternal life. As the streams of blessing flow forth from the living fountain, they broaden and deepen, and this spiritual Nile carries life and beauty wherever it goes, making glad the city of our God. Or to change the

figure, we see the light shining, dimly it may be, in the first few early promises, as the twilight of the morning, but it is the morning of a day that shall never end. Hence the light gathers and grows in intensity, and shines forth more and more through the sundry times and divers manners till it goes out in a flood of glory at the end of the ages; when the shadows have all fled away; when the kingdoms of this world have become the kingdoms of our Lord and of His Christ; when redemption has had its perfect work; and when Christ is all and in all. How wonderfully the beginning and the end of the Bible illustrate each other! the one returning into the other as the perfect circle of Divine truth. At the beginning man was driven out from the garden, but at the close he is brought home again; sin excluded him from the tree of life, but now he has a right to its blessed fruit once more; the curse followed sin, but now there is no more curse; at the beginning pain and sorrow came upon man, now there is to be no more pain, and sorrow and sighing have fled away. What an illustration and confirmation the beginning and end of the Bible give to each other!

V. THIRSTING.

Or, take the expression of the soul's felt need—*thirsting*. This idea of thirst is one that pervades the whole Bible; while the corresponding idea—provision made to meet this want—is expressed under the emblem of *living water*—a river of the water of life, clear as crystal for the soul's conscious wants. We have first the people thirsting in the wilderness, and the smitten rock sending forth its waters where the people may be satisfied (Exod. 17 : 6). While in the Church's early liturgy we find David singing, "As the hart panteth for the water-brooks, so panteth my soul after Thee, O God" (Ps. 42 : 1), while Isaiah makes the same idea the grand plea for his Gospel invitation—"Ho! every one that thirsteth, come ye to the waters," etc. (Isa. 55 : 1.) While in the times of our Lord we find reference made to a custom that brings out the same Divine provision made for the soul's sense of need. On the last day of the great feast at Jerusalem the people were wont to march round in a circle while the priest poured forth water from a golden pitcher, while all the people sang—"With joy will

we draw water from the wells of salvation." Jesus, who was present and saw it all, rose and said, "If any man thirst, let him come to Me and drink." And the last great promise contained in the Bible represents the soul's needs and the Divine supply under the same imagery. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). There can be no more fruitful study than to take such an idea as *grace* and trace it through the Bible; and in the pages of every writer it is taken to mean the exercise of God's loving heart in all its redeeming acts, while repentance is taken to mean the heart of man turning toward God.

VI. TITLES OF CHRIST.

Or let a student examine some of the titles of Christ, and learn from these in what manifold relations he stands to his people, that on all sides they may have a strong consolation who have fled to him for refuge. He is a *husband* to the widow (Isa. 54:5); He is a *brother* (Mark 3:35); a *physician* (Jer. 8:22); a *helper* (Heb. 13:6); a *teacher* (Job 3:2); a *shepherd* (Ps. 23:1); our *example* (Job. 13:15); He is our *Teacher*; *Restorer*; *Saviour*; *Lord*; He is our wisdom, righteousness, sanctification, and redemption. In short, we are complete in Him who is our Head.

VII. ASSURANCE.

Or, take the grace of *assurance*, and focus all the rays of Divine teaching on it, and learn what the Word of God says about it, and how the people of God have realized it in their experience in every age. Job must have known what assurance was when he said "I know that my Redeemer liveth," and so did Paul when he declared "I know in whom I have believed. . . Who shall separate us from the love of Christ." Peter was aware that such a grace was possible when he urged his converts to make their calling and election sure. Then, learn what John has to say regarding it: "These things have I written unto you that believe on the name of the Son of God and that ye may *know* that ye have eternal life. Hereby we know that we are of the truth, and shall assure our hearts before Him." It is when we

study God's Word in this way that our knowledge becomes richer and more satisfying.

Often it would appear that in the development of truth a thread seems to be dropped for a time and taken up later on, and then carried through to the end ; *e. g.*, compare the book of Leviticus with the epistle to the Hebrews, and what a harmony we see between their lessons ; the later carrying the earlier on to its natural completion, and furnishing the commentary to its involved ritual. Take the doctrine of justification by faith, and it is the same truth that is taught from the beginning to the end. Abraham was justified by faith, and David, long after, describes the blessedness of the man who has righteousness without works. While Paul, in Rom. 3, and in his epistle to the Galatians, unfolds the same great doctrine of justification by grace through faith, without the deeds of the law. Even statements which, to a superficial reader, seem to have no connection, yet on a closer inspection are seen to be only different ways of declaring the same truth, *e. g.*, take the doctrine of the atonement and we see it affirmed in different ways—God clothing the guilty pair with skins ; God seeing the blood and passing by ; and God clothing His redeemed children in the white robe of a Redeemer's righteousness : these are but different ways of proclaiming that Christ is our passover sacrificed for us.

When we consider the number of writers, the period of time that elapsed between the earlier and later portions, the different circumstances and mental peculiarities of the writers themselves, their national prejudices, their different standpoints of vision, and the social grades embraced, from the herdsman to the king on his throne ; moreover that they wrote each independently of the other, with no view to concerted action, and with no adopted theory in common to support, and yet the different parts interlace and preserve one scheme of advancing doctrine ; one fragment is the complement of all the rest ; stone fitting stone in this wonderful temple of truth. From Genesis to Revelation there is the unfolding of one blessed purpose ; the constant testimony to one Divine Saviour ; all the lines of light converging on Him as the one focus from which everything is seen in its true relation. In view of all this, how irresistible the proof

becomes that these holy men of old spake as they were moved by the Holy Ghost, and that this whole temple of truth is most manifestly the architecture of God. Nothing else could harmonize the sundry times and divers manners of revelation but the fact that it was *God* who spake to our fathers and to us through these different channels.

The sacred literature of the East may contain a great collection of wise sayings in the sphere of morals, but there is no growth of truth or progressive development of doctrine. Confucius, the Koran, the Vedas, etc., may be luxuriant with many a tropical plant, rich in life like an Indian jungle, but it all lies in confusion! What light is in these writings never becomes clearer, the expected day never comes, they lead up to no mountain of the Lord's house; through their mazes of statement no highway of the Lord is found such as we behold in the Bible, running through the whole as its spinal cord; revealing one way of life, the adorable Redeemer. Thus, while other books are fragmentary, with no internal connection, the Bible is seen to be in the strictest sense one book, from one mind—the *mind of God*.

The later writers build on a foundation already laid, and carry on to completion one superstructure; it is the filling up of one pattern. To Him gave all the prophets witness; Moses and the Psalmists wrote of Him; in the volume of the book it is written of Him, and these great lines of truth running throughout are the clasps and bands that bind the multiplicity of the Bible into one organic whole, and unfold the same scheme of grace.

We close this article with a reference to the relation between Christ's own teaching and that of His apostles. The germs of gospel truth are in the beginning, but like other germs they needed growth and expansion, and so we see that every doctrine expanded in the epistles roots itself in the gospels. Does anyone ask, "Why did not Christ Himself tell us all that was necessary to be told, and leave nothing for subordinates to tell? Why did not the great Teacher explain all His own lessons, leaving nothing for apostles and evangelists to tell later on?" A moment's reflection will show us the reason why this could not be. A full gospel could not be preached while events on which it

depended had not yet happened, and facts which constituted its essence had not yet occurred; and further, the disciples and the Church could be taught only as they were able to bear it.

What can interpret a seed like its own natural growth? So the full gospel is interpreted by its development. The nature of Christ's ministr^y was introductory, and what he *began* to teach in the *flesh* while *here*, must be *perfected* in the *spirit* speaking through His inspired servants *after He had ascended*. Hence many of the sayings of our Lord were, when uttered, enigmatical to his hearers, and must wait for the time when a fuller explanation would be given. While we seem to learn much from His teaching yet we are impressed by the conviction that His sayings contain other and deeper truths than appear on the surface; and He Himself points us forward to a time when these hidden depths shall be explained and their treasures brought to light. As sunshine upon germs and buds, so the grace of the Spirit causes the germs to swell and blossom into all the beauty and richness of the gospel. So instead of the Master's own teaching being final, we have in the apostolic writings the fulfilment of an expectancy which the gospels raised, and and recognize the performance of a promise which the gospels gave.

These successive steps and stages must be noted by the reader where he passes into a new atmosphere. Those links of connection which unite one part of scripture with another must not be broken for they show the continuity of the whole. The author of the *Acts* throws us back on a former treatise which he had written, and the last chapter of John's Gospel links the whole gospel record to the book which succeeds it, so that what Jesus began was continued by those who followed, *i. e.*, if the gospels contain all that Jesus *began* to do and teach, the *Acts* and *Epistles* contain what he *continued* to do and teach after the day He was taken up to heaven.*

If we have made our meaning plain it is evident that the gospels and epistles present us alike with the teaching of Christ, but with His teaching at different stages. And the

* Bernard's Progress of Christian Doctrine.

latter, instead of being mere human opinions as to what Christ's teachings were, are his teachings, fuller even than what He spoke in the days of His flesh. The germs of the one have expanded into the blossoms and fruit of the other. What He began in one case He finished in the other. The *authority* is continued, the *method* only is changed.

Sarnia.

J. THOMPSON.

"THERE SHALL BE NO NIGHT THERE."

When I walk out beneath the starry skies
 And feel night's solemn beauty o'er me steal,
 I question oft what meaning underlies
 The words that yet so much to us reveal:
 "No night in Heaven?" No calm and silent night
 To heal the fret and fever of the day,
 Distil its balm upon the restless heart,
 And bear us on sleep's shadowy wings away!
 No far, mysterious stars; no changeful moon,
 With light more grateful than the glare of noon;
 "No night" to make the time when toil should cease,
 And weary hands can lie in folded ease?
 What wondrous realm is this that knows "no night,"
 Where eyes grow never weary of the light,
 And hearts that ache with sorrow and distress
 Ne'er long to welcome sleep's forgetfulness?
 What boon to blest immortals can be given
 To take thy place, O night, sweet night, in Heaven?
 The deepest meaning, if I read aright,
 Is that in Heaven they have no need of night!

—*Congregationalist.*

MISSIONARY.

TIME AS A FACTOR IN MISSIONS.

WHEN the disciples said to Jesus, "Lord, wilt Thou at this time restore the kingdom to Israel," the Lord replied, "it is not for you to know the time, or the seasons, which the Father has put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost parts of the earth." More than 1800 years have passed away since Christ gave that command to the disciples, and how much of the world is yet in heathen darkness.

There are three propositions which our subject presupposes : (1) There is an appointed time for everything in the purpose of God ; (2) God is working out His plan of the world's redemption on the principle of evolution—an evolution which is God in providence, working out His purposes and plans ; (3) That the evolution of God's purposes is ever gathering momentum in their progressive development. These propositions are abundantly exemplified in history. But evolution demands time.

The missionary enterprise of the Christian era may be divided roughly into the Apostolic and early Christian missions, medieval missions, and modern missions. In the apostolic age the most intense missionary spirit prevailed. The whole Church was really a missionary organization. The success of the early Christians in their missionary work was marvellous, when we consider the difficulties they had to contend with, and the opposition they met with. In the fourth century Christianity became the state religion of the Roman Empire. But from that time the missionary zeal of the Church waned ; because the spiritual conception of the

Kingdom of God was merged into the world-wide political power.

We need not say more about Medieval missions than this, that they were conducted on a merely mechanical method. The sword was the chief weapon for converting the nations. There was no evangelization of men : no new birth from darkness to light.

It is to Modern missionary enterprise that we will chiefly turn our attention. Reviewing the history of missions during the more than 1800 years that have elapsed since Christ gave His command, "Go disciple all nations," three things are observable in successful missionary work : (1) The conversion of the individual ; (2) The organization of the native forces ; and (3) The conversion of the masses. In these three principles we have the evolution of the Kingdom of God set forth. According to the third proposition previously stated, we may infer that when the organization of native forces reaches a certain stage of development, the conversion of the masses will be a speedy result. Hence we read in prophecy that nations shall be born in a day.

In illustrating our subject from the history of modern missions, we must begin with the Reformation. Since the beginning of the 15th century there has been a gradual unfolding of the divine plan in the world's evangelization. In any great and permanent work we allow for a time of preparation and for the organization of the forces. In the case of modern missions, we know that time to be 300 years. During all this time God was preparing the Church, and the world, for the great missionary movement of this 19th century. According to the law of providential evolution, the missionary work of this century would have been an impossibility in any of the preceding centuries. The Christian world had, during the middle ages, relapsed into a fearful state of spiritual death ; and a mighty work was necessary before the Protestant Church could organize her forces for evangelistic work beyond her own territories. When Luther came upon the stage of action he denounced, with great emphasis, the methods of missions carried on by the Church of Rome ; but he did not urge the dispatch of missionaries to the heathen. Nowhere in his writings, or sermons, can a fair inference be drawn that he thought of the heathen at

all. He evidently failed to appreciate the missionary obligation of the Church. The heathenism of the Church engaged all the attention of the Reformers.

However, there were then no geographical openings for the Protestant Church. For the prosecution of missionary work two things are essential: Spiritual vitality—this the Protestant Church had; and geographical openings—this they had not. But now, in the providence of God, all this is changed. The geographical openings to the heathen world are to-day, chiefly, in the hands of the Protestant nations. This great change required time.

In looking at the 300 years of preparation and organization, after the Reformation began, we observe that the 16th century was the gathering time of the Protestant Church. But will they not be ready to begin the great work of planting the Kingdom of God throughout the world in the 17th century? No, they cannot. The 17th century finds the Church struggling, in a life and death conflict, for her very existence. Before the Church can do anything for the world she must have an undisputed right to existence, and an unmolested liberty. This, the powers that were, would not grant the Church of the Reformation. In this century we have the thirty years' war, and all the evil consequences resulting from it; and the struggles of our Puritan fathers in England, Ireland and Scotland. Such was the 17th century to the Church. But what about the 18th century? Surely all is ready to begin the great work. Not yet; for in the 18th century a cold wave of infidelity swept over the whole Protestant world, which left the Church lifeless and utterly unconcerned about the world of sinners. Deism and Rationalism blighted and withered up vital Christianity. The great questions which occupied the attention of Christendom must be disposed of before the Church could heartily, unitedly and successfully enter upon her great work. And this, in the providence of God, roughly speaking, took nearly 300 years. The missionary spirit could not be realized until all matters which engaged the Church, and also Christian nations in their relations to the Church during these 300 years, were disposed of.

Moreover, the Church needed the education, training and discipline, which those struggles were fitted to give her

before she could enter upon her highest and most glorious work. The struggle for existence must be past. The great controversies on doctrine and polity must be threshed out and left for time to settle; the apologetics of the Church must be established; and then only she is prepared and equipped to go forth and disciple all nations.

At the close of the 18th century a great revival of evangelical religion began, and this revival was the dawn of a more glorious day of missions. Soon the voices of earnest pleaders for the heathen world began to be heard. However, the honor of being the first to organize belongs to the Baptists. A little society was formed, in which were Andrew Fuller and the illustrious William Carey (1792). A convention was called, and on May 31st, 1792, at Nottingham, Carey preached his great missionary sermon from Ps. 54 : 2, laying down his remarkable maxim, "expect great things from God, and attempt great things."

However, we are not to suppose that during these centuries of struggle, controversy and Deistic deadness, the Lord left Himself without witnesses. Especially in Germany were voices heard crying in the wilderness regarding the Church's obligation to the heathen. Little missionary societies were formed and attempts made to carry the word of life abroad, but their appeals fell on deaf ears, and their attempts for the most part proved abortive. Such voices were Hermann, Scriver, Zinzendorf and Spener. But their voice was not without effect, for they kept the great work before the Church, and their cry was eventually heard.

But now the great work has begun, and is being carried on with increasing zeal and growing ardor every year. But in the progressive development of the work we must recognize time as a factor. God has His plan, which is working itself out with absolute certainty to its victorious consummation. The purpose is evolving itself and gradually bringing to its mysterious working all the physical, moral and spiritual forces of the world.

Even back to 1792, when Carey preached his memorable sermon and gave himself to the work, how dark was the outlook to natural reason. The Church and her members needed to be aroused. We find also a deep rooted opposition

everywhere to be borne down. There were ways and means to be provided; organizations to be formed and supported by voluntary contributions; Bible Societies to be instituted; translations of the scriptures to be made; languages to be studied; doors to be opened; prejudice on every hand to be broken up, etc. All this requires time in the evolution of God's purpose.

Much remains yet to be done before all of our people are made to feel their responsibility in this great work. Even among those who recognize their duty, how half-hearted their efforts and inadequate their offerings. Nevertheless, there are many devoted hearts kindled with the holy fire of missionary enthusiasm, whose labors are not in vain in the Lord; and their influence is ever effective to move others. Thus the waters are rising higher and higher through all the multitudinous causes which God is bringing into the work, and they will continue to rise until they become an overflowing flood, and then all ends of the earth shall see the salvation of the Lord.

In our zeal and enthusiasm let us not forget this necessary element of time in bringing about the grand consummation, and we will not be dismayed or discouraged when we look at the huge mass of heathenism yet unreclaimed. Dismay, discouragement and impatience is weakness and unbelief. There is nothing to be discouraged about. God is working out His high design in His own appointed way, and most emphatically declares that the earth shall be filled with the glory of God; and heaven and earth shall pass away, but His word shall not pass away.

In this great work God has not promised any miraculous transformation of the earth or its sudden conversion, although the great wheel of providence is gathering momentum year after year. The kingdom of heaven is like the leaven which a woman took and hid in the barrel of meal, gradually working until the whole is leavened. But as the leaven advances the process becomes more rapid. It is the process, not the leaven, which is the point in the parable.

Again, many are making a great mistake in reckoning the success of missions by the number of converts made. The number of converts is no sufficient test of the progress

of the Kingdom of God in the world. The quiet, invisible, and subtle influences of Christianity are developing in a thousand ways, and working marvellously—sapping the very foundations of heathenism, and infidelity as well. Every brick dug up in the exploration of Eastern lands is a nail driven in the coffin of infidelity ; and every address given by our missionaries in heathendom is an increase of the light which will soon dispel the darkness of idolatry, superstition and horrid cruelty. Thus the gospel is working, and its divine principles undermining, with an irresistible energy, the foundations of those systems of darkness by many of which Satan has so long enslaved the world.

Recalling the three stages in the progress of missionary labor and success, viz., the gathering in first of individuals ; the organization of the native forces ; and the converting of the masses of the people, are we not already having indications that the third stage is not far in the future ? Is it not prophecy that nations shall be born in a day ? That the little stone, cut out of the mountain without hands, shall become a great mountain, filling the whole world ? Thus we affirm that the evolution of God's plan of the world's redemption is going on ; and will go on, until the glorious consummation is realized. But time is necessary for the evolution. Therefore, let us "wait on the Lord and be of good courage ; wait, I say, upon the Lord."

And further, let us not forget that this great work is the Lord's. We are not commissioned to convert the world, but only to preach the gospel, to lift up Christ the Saviour of the world, to all peoples and nations and tongues. Converting sinners is God's own work. Our duty is to go forth bearing the precious seed ; to go forth with zeal, with burning earnestness, yea, with tears and supplications, and we shall come again with rejoicing, bringing our sheaves with us. Send forth the messengers of the cross, to hold up that cross to the gaze of all peoples ; labor to hold up their hands, as Aaron and Hur held up Moses' hands in Israel's battle with Amalek ; and then, in undimmed faith, let us leave the results with God. In the evolution of His eternal purpose, which is gaining momentum as time runs on, we may be nearer its consummation than we imagine. It is not for us to know the times, or the seasons, which the Father has put

in His own power; but this we may know, that He has His time; and when the clock of His eternal purpose points to the predestined hour, then shall come forth that mighty angel proclaiming with a strong voice, "Babylon the great is fallen, is fallen," and answered by the great voices in heaven, saying, "the kingdoms of this world are become the kingdoms of our Lord and His Christ."

A. B.

WHERE LOVE IS.

If love in any heart arise,
 And stir the tongue, and light the eyes,
 And speed the foot, and fill the hand,
 Then, Christian, thou must understand
 That, though unthought of, God is there;
 So of denying him beware.

If Littlemore makes haste to bless
 His troubled neighbor Littleless,
 And poor men to the poorer give,
 Weak ones the weaker help to live,
 The sad those sadder still console;
 Then God is working in the soul.

If the grown man forgoes his bread
 That little mouths may first be fed;
 And patient women serve the men
 Who care for them but now and then,
 And love keeps warm without a fire,
 Oh, then, the grace of God admire!

Two strangers ocean may divide,
 Who yet shall bridegroom be and bride,
 And God unknown to souls may be
 Who love him will eternally;
 But all true hearts our Father knows,
 And will to them his truth disclose.

—*Thomas T. Lynch.*

OUR COLLEGE.

R. G. Murison, M. A., B. D., paid the college a visit on his way from Victoria to Scotland.

W. R. McIntosh, B.A., of Allandale, is at present writing on the examination of the second department of B. D. work.

The Rev. A. Mann, B.A., of Smithfield, spent a few days in the college halls lately. A year's pastoral work seems to have agreed with him, and he is pleasant and sociable as of old.

C. Williamson, who spent last session at Princeton, has returned and intends spending the greater part of the summer in the city. He reports Kerr McMillan as doing splendidly in the work of the session there.

Mr. Rollins, of Queen's College, is sojourning with us for a short time. We remember his paying our college a visit a year or two ago and making it very pleasant by his presence amongst us. We therefore welcome him all the more cordially now.

We are sorry to say that A. H. Abbott, of the fourth year university, was taken down with typhoid fever just before examinations commenced. He has been at the general hospital ever since, but is now on a fair way to recovery and will soon be able to return to his home.

R. A. Mitchell, B.A., and Jas. Menzies, M.D., have succeeded in passing a searching examination of the Foreign Mission Board and are now under appointment for Honan, China, for which place they expect to leave about the last of August. Miss Dow, M. D., has also been appointed to the same field. Mrs. Goforth and Miss McIntosh return this fall also, so that our Honan mission will soon receive a strong reinforcement.

E. A. Henry, B.A., has accepted a call to Brandon, Man.; M. C. McLennan goes Dunnville; W. T. Hall to Belgrave, and Jas. Skene has received a call to Hillsdale. John McLean has gone to Claremont as ordained missionary; J. D. Morrison has assumed the charge of a flourishing mission in the suburbs of Ottawa, and A. Edington has sought work in Dakota, U.S.A. The others are still passing through the land as luminaries, bringing light to the dark places.

A number of the graduating class have already found fields of labor, and two at least of the single men have also found partners to assist them in their work, while it is rumored that a number of others are soon to follow these in this respect. J. C. Cameron, B.A., who has gone to Ladner's Landing, B.C., was married, it is reported, on his journey westward, the ceremony taking place in the neighborhood of a former mission field in Assinaboia, N.W.T. R. Pogue, who is soon to be settled at Stayner, is the second of these, the nuptial knot being tied in Cooke's Church, Toronto, in the presence of a large number of friends. To these parties the MONTHLY extends its heartiest congratulations.

THE COLLEGES AT THE ASSEMBLY.—Many matters in connection with the Colleges of the Church stand to be considered at the present meeting of the General Assembly. In connection with Knox, there is the resignation of Prof. Gregg, who retires from active work full of years and honor and with the esteem and love of the many ministers and students who have sat under his instruction. Then there is the vacancy caused by the death of the late Prof. Thomson. Our readers will be aware of the movement initiated by the Alumni Association for postponement of definite action in regard to these vacancies, with a view to a more thorough examination of the whole situation and a possible rearrangement of the professorial work. Halifax College has two vacancies also, and recommends the Rev. D. M. Gordon, D.D., for the chair of systematic theology and apologetics, and Rev. R. A. Falconer, B.D., for that of New Testament exegetics. Morrin College has to show an improved financial position from a large legacy left by the late Senator Ross.

SAYINGS OF THE DAY.

Is there nothing for us then but to follow exactly in the old lines, in relation to this subject? Must we be content to maintain precisely the same attitude to the wondrous sacrifice of the cross with our forefathers, to look at it with their eyes and construe it with the exact categories which they furnish, without any attempt to have our insight into it enlarged or deepened by the results of modern thought? By no means. Assuredly this is a subject on which devout and thoughtful enquirers should in these days be not only willing, but wishful, to gain light from any quarter, and even those who have gone seriously astray, as we may consider, in their main view of the doctrine, may yet have something to teach us regarding it, may have aspects of it to present hitherto neglected, or at least too little considered. For example, some belonging to this class have had not a little to do with bringing around that more distinct and more general recognition of the ethical element in the atonement, which it is receiving in our day.

I have no hesitation in saying to you, students with the Christian ministry in view, keep your minds open to light on this great subject from any and every quarter. Do not think it necessary, in order to guard your orthodoxy, to close your mind to the course of modern thought, disquieting to faith as it sometimes is. The very doubts which it awakens may be the condition for you of a larger and surer apprehension of the great Christian verities. Seek, therefore, to understand the ideas of your age, seldom absolutely mistaken, and learn to assimilate to your view of the atonement, as of other Gospel truths, whatever is best in its thought. Only do not part with the integrity of the doctrine, as you would not at once do dishonor to the teachings of Scripture and weaken most seriously the effectiveness of your ministry.—*Principal King on "The Atonement" at the opening of Manitoba College, April. 1895.*

LITERATURE.

KNOX COLLEGE MONTHLY.—The second instalment of the Symposium on "The Kind of Preaching we Need" is unavoidably held over till August.

THE EXPOSITORY TIMES for June is, as usual, well packed with material of interest and service to Bible students. Among the more interesting papers are: Sirach's Judgment of Women, by Prof. A. B. Davidson; Hebrew Prophecy and Modern Criticism, by the Rev. F. H. Woods, B.D.; and The Life of Jesus prior to His Public Ministry, by the Rev. Principal Brown. W. St. Chad Boscawen contributes the first of three papers on Egyptian Eschatology. The second paper, on Egyptian Psychology, will appear in July, and the third, on the Egyptian Heaven, in August. The Editorial Notes of Recent Exposition are as usual very bright and suggestive. The Expository Times may be ordered through the Fleming H. Revel Co., Toronto.

THE HOLY SPIRIT IN LIFE AND SERVICE. *Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, N.Y., October, 1894.* F. H. Revell Co., Chicago and Toronto.

One of the results of the very decided emphasis laid on the doctrine of the Holy Spirit by men like the late Dr. Gordon, F. B. Meyer and Dwight L. Moody is the number of conferences on this subject recently held.

One such, held in Brooklyn last October, was regarded as of the highest value by those privileged to be present. With a view to perpetuating and extending the influence of the meeting, the addresses and papers have been collected in a volume and are here presented with an appropriate introduction by Rev. A. C. Dixon, who was closely associated with the conference throughout.

The articles, twenty-one in number, are quite varied as to subject, and touch upon almost every phase of spiritual life and work.—The Personality and Deity of the Holy Spirit; The Holy Spirit in Relation to the Bible, to Bible Study and Prayer; The Holy Spirit in Relation to the Pastor, the Evangelist, the Christian Worker, the Sunday School Teacher and to the Young; The Holy Spirit in Relation to the Sinner, to Purity of Mind, to Missions, to City Evangelization and Rescue Work, and Church Administration; The Holy Spirit in relation to the Shekhinah; Christ and the Second Coming of Christ, are all considered.

Points of interest are raised and lines of suggestion are thrown out that cover a wide area, and demand close attention.

It is a book that cannot fail to awaken a wider practical interest and lead to more profound study of the work of the Spirit. The attentive study of such

contributions to a closer view of the subject will do much to prepare the church for the days of blessing, for which she has been anxiously looking.

The F. H. Revell Co. are doing a genuine service to the Christian public in the publication of such books as this, with exceptionally good workmanship and at so reasonable a price.

CHRIST AND HIS FRIENDS. *A Series of Revival Sermons by Louis Albert Banks, D.D., Pastor Hanson Place M.E. Church, Brooklyn, N.Y. Cloth, 12mo, 382 pp. Gilt top. \$1.50. New York, London and Toronto: Funk & Wagnalls Company.*

The author of these sermons is the pastor of one of the largest churches in the Methodist body and is a devoted and successful minister. The volume is of interest as a book of devotional reading. But not for that alone. The delivery of these thirty-one sermons resulted in a remarkable revival of religion resulting in many conversions. On this account they will be the more readily welcomed as a model or source of suggestion by many who are interested in special services. The features which characterize these discourses are those which must mark all similar addresses from which the best results are to be expected. They are short; probably none would exceed twenty-minutes in time of delivery. They are simple, expressed in plain English, and not involved in structure, the preacher contenting himself with making few points and driving these home. They abound in illustration, anecdote and metaphor, generally apt and in good taste, and many of them taken from the Scriptures. They are expository, studies of the Word, all of the subjects being taken in order from St. John's Gospel. The weapon chiefly relied on to influence men and bring them into subjection is the constraining love of Christ. It is not too much to say that they stand in the first class of evangelistic discourses.

THE ATONEMENT. *A Lecture delivered by the Rev. Principal King, D.D. The Stovel Co., Winnipeg. Pp. 39.*

This pamphlet, well printed and bound in white and gold, contains a lecture delivered by Principal King at the opening of the theological classes in Manitoba College in April of this year. We are not surprised to read upon the title-page "published by request." We are glad that the lecture has been published and hope that it may be widely circulated and read. It is not often that one finds so satisfactory a treatment of so great a theme condensed into this space. The many students of Knox College who were privileged to enjoy Principal King's ministry in the days of his St. James Square pastorate, and other members of that congregation into whose hands this lecture may come, will find there all that lucidity of statement, that breadth of learning, that fairness of discussion and that logical force of reasoning which characterized his pulpit discourses and gave them for those who heard them regularly so unique a charm. A short quotation from the lecture appears elsewhere in this number.

TEN-MINUTE SERMONS. *By the Rev. W. Robertson Nichol, M.A., LL.D., Editor of "The Expositor," "The Expositor's Bible," etc., etc. Fleming H. Revell Co., Toronto.*

The author of these short sermons is the editor of "The Expositor," "The British Weekly," etc., etc. These publications are so favorably known that they give a favorable introduction to this volume. The writer treats the many subjects in these discourses in a very thoughtful manner, and while the sermons are short they suggest thoughts for future profitable meditation.

Quotations are made here and there from well-known authors, such as Pascal, Rutherford, Wordsworth, Carlyle, and late writers, such as Barrie, which adds interest to the volume for literary readers.

The subjects are chiefly of a very practical kind, touching life at many points, and a deep spirituality characterizes the whole volume. While the writer has evidently studied the questions of the day affecting theological thought and shows liberal views, he at the same time keeps close to the old gospel and finds the solution of all difficulties and comfort for all hearts in the Old, Old Story.

The sermon on 2 Cor. 4: 1, entitled "What it is to faint," while it is profitable for all, is especially worthy of study by ministers. It is well adapted to our times and circumstances.

The author in some of the sermons discusses high themes, *e. g.*, Atonement, the imputation of Righteousness, the sin against the Holy Ghost, and walks in the Old Paths.

The volume may answer well for devotional reading, giving thoughts to be turned over in the mind and inspiring feelings to soothe amid the fret and worry of life. We can heartily commend this work to all.

PRAYERS FOR HEART AND HOME: Morning and Evening Devotions for a Month. *By F. B. Meyer, B.A. Toronto: Fleming H. Revell Co. Pp. 127. Price 60 cents.*

This little book partakes of the deep spirituality which characterizes all the works of this popular writer. It abounds in scripture imagery and beautiful thoughts expressed in great simplicity of language.

It breathes out the desire, the joy, the sorrows, and struggles common to all humanity, and touches chords which vibrate in all hearts alike; so much so that even the ordinary reader of the book will find himself unconsciously adopting the thoughts and petitions as his own and his spirit assuming under their influence the attitude of devotion.

There is great variety, both in expression and matter, guarding thus against monotony, though repeated each month. It should be of great assistance to all those who for various reasons do not find themselves able to express their thoughts in audible prayer in the presence of others, and who yet appreciate the privilege and acknowledge the obvious duty of family worship. It should meet the end in view in all such helps—to lead to extempore prayer.

The binding is serviceable; the type large and clear; the price within the reach of all. It is in every way well calculated to fulfil the object of its author.

LIFE POWER; OR, CHARACTER, CULTURE AND CONDUCT. *By Arthur T. Pierson, D.D. Fleming H. Revell Co., New York, Chicago, Toronto.*

This volume is by the well-known author and preacher. The work is dedicated to C. H. Spurgeon, who the author says "has been perhaps the best example which the century has produced of the principles advocated in these pages." The book is divided into six chapters. Any one familiar with the productions of Dr. Pierson knows that whatever he writes on he treats in an interesting and profitable manner, and this work maintains his previous reputation in that respect.

Chap. I. treats of "The Elements and Secrets of Power." He begins this chapter by telling the story of Alexander the Great, who said that while Philip gave him life Aristotle taught him *how to make the most of life*. He mentions the great factors in success, and among other things emphasizes the care of bodily health and attention to the laws of nature under which the body acts. Then he treats of the mind and makes many valuable suggestions as to the use of the mental faculties.

Chap. II. is entitled "The Power of a Presiding Purpose." The author here speaks of a very important matter and gives many valuable thoughts on this head.

Chap. III. treats of "The Use and Abuse of Books." In our day when there is so much reading nothing is more useful than a guide to help us select our books. Many suggestions on the matter of good literature are given us in this section, and much time would be saved to many if hints here given were acted on.

Chap. IV. is entitled "The Genius of Industry." Here the author shows the importance of application and how even genius cannot dispense with labor. He quotes Perianther as saying "nothing is impossible to industry."

Chap. V. is a discussion of "The Ethics of Amusement." In an age when many have so much time on their hands, this is a subject of vast importance. Some sorts of amusements, *e. g.*, the theatre and card-playing, the author thinks Christians cannot indulge in. He recommends books, music, lecture courses, conversation, etc., and would drive out vicious pastimes by those of a good character.

Chap. VI. treats of the "Inspiration of Ideals." Here Dr. Pierson teaches by example, citing Sir Matthew Hale as an example of stainless purity, Sir M. Faraday as a man of tireless industry, and Shaftesbury answers to the ideal of universal benevolence, etc.

The book is exceedingly profitable reading, especially for those beginning life.

THE MINISTRY OF THE SPIRIT. *By Rev. A. J. Gordon, D.D., with an introduction by Rev. F. B. Meyer. Fleming H. Revell Co., Toronto.*

This is the master work of a master workman. To produce such a book, sound scholarship and strong intellectual power must be combined with deep spirituality. In Dr. Gordon this mental and spiritual fitness met.

The book is not a monograph written to order, but an organism, the outgrowth of a life characterized by profound study of the Word of God and filled conspicuously full of the remarkable evidence of spiritual power.

Well might the author say, when this crowning work of his busy life-service for Christ was brought to him on his sick bed, "my work is done." For so it proved. This was his parting gift to the church he loved, just before entering on his reward.

It is not a profoundly theological treatise, and yet it presents the best results of sound theology. It does not deal with the whole doctrine of the Spirit, but only with his ministry between pentecost and the second coming of our Lord.

The results of careful inductive study of the Bible are presented under the following heads: The Age, Mission of the Spirit, The Advent of the Spirit, The Naming of the Spirit, The Embodying of the Spirit, The Enduement of the Spirit, The Commission of the Spirit, The Administration of the Spirit, The Inspiration of the Spirit, The Conviction of the Spirit, The Ascent of the Spirit.

The author's devotional habits of mind and singular eyesight into divine truth, obtainable only by a close communion with the inspirer of the word, are conspicuous on every page.

Dr. Meyer writes a sympathetic introduction which is also a kindly tribute to the memory of the author.

It is to be hoped that the time is not far distant when a master mind will be raised up in the church to write a treatise presenting an adequate treatment of the whole doctrine of the Holy Spirit, such as Muller's "Christian Doctrine of Sin," or Dornier's "Doctrine of the Person of Christ." Then, as a substantial aid to the production of such a book, will be found this deeply spiritual contribution of Dr. Gordon.

TOPICAL OUTLINES OF BIBLE THEMES. *By Rev. G. S. Bowes, B.A. F. H. Revell Co., Chicago and Toronto.*

The author of this book is already favorably known in connection with "Illustrative Gatherings," series 1 and 2, and "Scripture itself the Illustrator." In this volume he has furnished an aid that Christian workers will find of substantial value, not only for what it presents but for what it suggests.

It is not a series of Bible readings simply, though it can be used as such, with great profit. It is rather a series of scripture studies, somewhat after the manner of Bible readings with added hints and illustrative references that serve to elucidate and enrich special subjects and themes. These, though brief, represent a great deal of thought and an intimate acquaintance with the Bible.

It will relegate to the upper shelf many of the cyclopoedias of illustration by revealing to Bible students the superlative richness of the Word of God for the illustration of its own themes, and by turning their attention more definitely to this mine which is found to be richer the more it is worked.

The prudent use of this book would impart more concreteness and life to much of the preaching that is objected to as abstract, dry and lifeless. The achievement of such a result would be a positive boon, and merit the gratitude of all.

THE ESTRANGEMENT OF YOUNG PEOPLE FROM CHRISTIANITY. *Translated from the French of Eugene Bersier, by J. E. Rankin, D.D., LL.D., President of Howard University, Washington, D. C. 16mo, cloth, 58 pp. 50 cents. New York, London and Toronto: Funk & Wagnalls Company.*

This excellent address of Bersier's is in the nature of a confidential talk with young men and women brought up in the Protestant faith, but who have reached that crisis in their lives in which the teachings of childhood no longer carry conviction and in which they must pass in review before their own minds the claims made by old beliefs. The objections to Christianity that then begin to occur are touched upon in this little book with a most skilful hand, they are considered in a most candid spirit, and the fundamental truths of the Christian religion brought out as only a master of expression and one closely observant of the young could bring them out. It must prove most serviceable reading placed in the hands of those verging upon manhood and womanhood.

NEW LIGHT ON THE OLD PRAYER. *By Rev. John Campbell, LL.D., F.R.S.C. Toronto: William Briggs. Price, 15 cents.*

This is, as the title indicates, an Exposition of the Lord's Prayer. The author is the well-known Professor in the Presbyterian College, Montreal. This published lecture gives evidence of much careful thought, and does indeed throw new light on the petitions of that familiar prayer. Prof. Campbell regards the Pater Noster as no mere routine aspiration of the pious soul, but, rightly understood, as the Church's mightiest weapon in the great spiritual struggle of light and darkness. It is worthy of wide circulation.

RUDYARD KIPLING TO REVISIT INDIA.—Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to "The Cosmopolitan Magazine" for the coming year, beginning his work on his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for The Cosmopolitan will attract the widest attention, both here and in England. The June number of this magazine maintains the high standard which the management have set. In the Cosmopolitan one can always obtain for fifteen cents a perfect treasure house of interest and beauty.

An interesting illustrated article on the wierd ways, strange stories, and curious customs of "The Indians of America," by Rev. Dr. Pierson, opens the **MISSIONARY REVIEW OF THE WORLD** for June. Dr. Josiah Tyler, author of "Forty years Among the Zulus," follows with a description of "Fetichism in Africa." Two timely and able articles on "Madagascar" come from the pens of Rev. James Sibree and Rev. Geo. Cousins. "Arabia and Its Missions" furnishes the subject for another interesting paper accompanied by a map and illustrations. The work among "The Mountain Whites of America" is also graphically described by Mrs. S. M. Davis, recently returned from a visit to those neglected and degraded people of our land.

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ADVERTISEMENTS.

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- Wedded Life.** By J. R. MILLER, D.D. New Edition. Square 12mo, 112 p, handsomely bound in cloth, gilt edges, in neat box, \$1.00.
- The Pilgrim's Progress.** By JOHN BUNYAN. With the author's marginal notes. 12mo, cloth, 341 p.. 75 cents.
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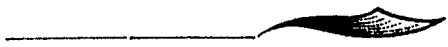
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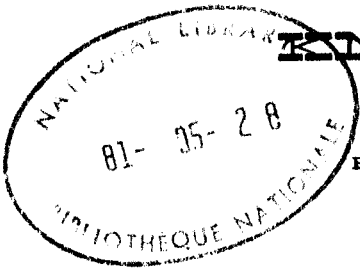
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