

# The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. VII., No. 21. HAMILTON, MARCH 1, 1893. \$1 PER YEAR IN ADVANCE

**THE Canadian Evangelist**  
 Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one Faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

**Biblical Theology of the New Testament.**

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Biblical theology is fast coming to the front, and taking the lead of systematic or dogmatic theology. Formerly it was the reverse, especially during the periods of scholasticism in the thirteenth and seventeenth centuries, when the Bible was subjected to dooms, and was utilized merely as a treasury of proof-texts for a preconceived system of doctrine, whether Catholic or Lutheran or Calvinistic. Nowadays, people want to know first and last what the Bible teaches, which is of more practical importance than the teaching of the fathers, school-men and reformers. The authority of Christ and the apostles overshadows the authority of popes, councils, and confessions of faith.

Biblical theology, in its modern technical sense, is a systematic representation of revealed religion in its primitive form, as laid down in the canonical books of the Scriptures, and as distinct from its subsequent development in different ages and branches of Christendom. It sums up the scattered results of exegesis, and arranges them so as to exhibit the organic unity and completeness of revealed religion.

Biblical theology is divided into Old Testament theology and New Testament theology. On the Old Testament theology we have the works of Ewald, Schultz (recently translated by Patterson, Edinburgh, 1892, 2 vols.), and Oehler (revised translation, by Dr. George E. Day, 1883), and A. Duff (Edinburgh, 1891). On the New Testament theology we have the works of Neander, Schmid, Reuss, Baur, Van Oosterzee, and Weiss. To these has been quite recently added two important works of Beyschlag (professor in Halle), "New Testament Theology" (1891-92, 2 vols.) and Wendt (professor in Heidelberg): "The Teaching of Jesus." The first part of the latter work appeared in 1886, and treats of the sources of Christ's teaching; the second part was published in 1890, and was translated by J. Wilson under the title, "The Teaching of Jesus" (New York: Scribner, 1892, 2 vols.). These last works suggest some general remarks for Sunday school teachers.

In the theology of the New Testament, we must first distinguish between the theology of Christ as derived from His teaching in the Gospels and the theology of the apostles as contained in the Acts and Epistles. The former is the living germ of the latter.

1. The teaching of Jesus is altogether unique. He was neither self-taught, nor school-taught, nor inspired like the prophets and apostles. He spoke directly out of the fulness of the indwelling God, as His only begotten Son. He was not simply a witness of the truth, but the truth itself, and the light of the world. His teaching is a self-revelation of His divine-human person as the Son of God and the Son of man, as the Messiah and Saviour of the world, as the founder of the new covenant and the kingdom of heaven upon the earth. His teaching is a reflection of His life, and is as free from error as His life was free from sin. It is the union of infallible teaching with the sinless life which raises Him above the founders of other religions, and above all moral philosophers, ancient and modern.

As Jesus himself wrote nothing, we have to depend upon the reports of His disciples in the canonical Gospels.

The synoptic teaching of the first three Gospels relates chiefly to the kingdom of God and the duties of those who enter therein, and is brief, sententious, parabolic, and pictorial. This style was best calculated to impress itself upon the heart and memory of the common people in Galilee.

The Johannean discourses, which were mostly delivered in Jerusalem before the learned Pharisees and scribes, and in the private circle of His disciples, discuss the deepest mysteries of faith and eternal life, of the relation of the Son to the Father, of the world and to believers. They differ also in style, which strikingly agrees with that of the Johannean epistles. They were evidently produced by the original mind of the beloved disciple as understood in the light of the promised illumination of the Holy Spirit and presented in His own language for the second or third generation Christians. But no human genius could have invented such heavenly discourses, any more than the miracle of Jesus; no honest writer could have practiced such a deception upon his readers as the hypothesis of invention involves.

On close investigation, there is no material contradiction between the synoptic and the Johannean teaching of Christ. They supplement each other. It is the duty of the biblical theologian to show the harmony as well as the difference of the apostolic period three or four ages of doctrine may be distinguished, which are respectively represented by Peter, Paul and John, with subordinate differences in the Epistle to James, the Epistle to the Hebrews, and the Apocalypse.

The Petrine type, to which also James belongs, may be called the Jewish Christian; the Pauline type, the Gentile Christian; the Johannean type, the harmonious adjustment of the two. The first views Christianity predominantly in its harmony with the Old Testament, and the second in its dis-

junction, its newness and independence; the third rises above the antagonism of the Jewish and Gentile Christians, and represents a new generation. The first was the gospel for the Jews; the second, the gospel for the Gentiles; the third harmonizes the national and religious differences in the higher union of Christ.

The Epistle of James, "the brother of the Lord," is probably the oldest of the New Testament writings, and also nearest to the Old Testament, like the Gospel of Matthew. It represents the gospel itself as law, but as the "perfect law of liberty" (Jas. i. 25), which implies that the Mosaic law was imperfect and a law of bondage.

Peter is the connecting link between James and Paul, as the Gospel of Mark mediates between Matthew and Luke. He first made the confession that Jesus is the Messiah the Son of the living God (Matt. xvi. 16), which is the foundation article of the Christian faith. He agreed with Paul in the principle that Jews and Gentiles alike are saved, without the unbearable yoke of the ceremonial law, simply and solely "through the grace of the Lord Jesus Christ" (Acts xv. 11), and he rose to the liberal conviction that "in every nation he that fears God and works righteousness is acceptable to him" (Acts x. 35).

Paul's fundamental idea is righteousness in Christ, apprehended by faith and operative in love, in opposition to the legal self-righteousness of the Jews. His doctrinal system turns on the great antithesis of sin and grace. Out of Christ, sin and death reign; in Christ, righteousness and life.

The anonymous Epistle to the Hebrews forms the transition from Paul to John, and gives us the fullest insight into the eternal priesthood and sacrifice of Christ.

John, the mystic seer among the apostles, penetrated most deeply into the character of Christ, on whose bosom he leaned, and strikes the key-note of the highest type of theology in the word, "God is love."

The best representations of New Testament theology enter into all the differences, and give us almost as many apostolic types of teaching as there are books in the New Testament. But there is unity as well as diversity in the teaching of Christ and His apostles, and we need a work in which this unity is more fully brought out.—*Sunday-School Times.*

Children are God's apostles day by day Sent forth to preach of love, and hope and peace.

—Lowell.

Whatever has been the past year, or day, or hour, the future is before you, as unsullied and unstained as the pure, untrodden snow. What comfort is the thought! Therefore, take courage.—*Young People's Union.*

When you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power.—*Hugh Whit.*

**Self-Culture.**

Here is a man who thinks of nothing but how he shall bring his nature to its highest perfection. He has, perhaps, thought chiefly of the gratification of appetite, and now he has risen above appetite and thinks of taste, and looks to higher and more refined and intellectual and aesthetic forms of gratification and culture, but there is the poison of selfishness in it yet. A man may have striven long for no other purpose than to save his soul, and then found that that saved soul was tainted with selfishness. And on the other hand it would be a dreadful doctrine that a man must sacrifice everything for others. It is a doctrine that a man would never tell his children, that the duty of self-sacrifice required them to give up everything to save some one else. We may be called upon to sacrifice many things, to give up comforts and pleasures, and even life itself, at the call of duty, but God never requires a man to give up his own best self. All that we are really intended to live for—character, goodness of soul, our real life—we are never called upon to surrender. To say that we are ever obliged to sacrifice these essentials would be to involve God in a contradiction. To think that our absolute self was ever to be sacrificed on any occasion would be a terrible paradox. That which alone has permanent and abiding value, and makes life worth living, is never to be given up.

Now these contrasting duties never really conflict with each other. When they seem to, the proper course is not to attempt to compromise between them, or make one balance the other. It would be absurd to attempt to be selfish one day and self-sacrificing the next. The human soul should present the spectacle of a great power of advance all along the whole line of the one ministering to the other. The more truly a man sacrifices himself, the more truly he shall develop himself. The more truly he develops himself, the more truly he shall sacrifice himself. Every great thing has its disadvantages. Freedom brings its disturbances, but shall we escape them by making men less free? No, by making them more free. The remedy for the errors and disturbances of liberty is not restricted by liberty, but increasing liberty. And man shall not escape the dangers of self-culture but by a deeper and truer self-culture. And the dangers of self-sacrifice are to be remedied by a deeper and wiser self-sacrifice. There may be inconsistencies in our ways, but the great inconsistency is this.

Be not afraid of self-culture, but of mistaken and incomplete self-culture. The text binds both self-culture and self-sacrifice together in these great words: For their sakes I sanctify myself. Be your best self for the good of your fellow-men. Jesus has done the whole round of creation. He has mingled with men and wrought wondrous works among them, preached to them as never man spake, and seen and felt all the revealed glory of God in His works. He has led this life that never man led, not that He might stand as a splendid wonder among men, but that he might save the world to God.

The noblest souls have always felt a perpetual reaction. Neither struggles to complete themselves nor struggles to save the world can satisfy them alone; each needs the other to make it satisfying. One finds the good of all mankind a motive for doing his best. Go forth to serve the world, and you will know you must be a better man to serve it fully.—*Phillips Brooks.*

**"I Used My Two Knees."**

A good Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he staid cured. One day some one asked him how it was that he had broken off the terrible habit; he answered:

"I used my two knees."

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing; who might find deliverance as the Chinaman found it. They use their tongues, they make vows, and promises, and resolutions, but they do not use their knees.

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottom of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, use your two knees; you will climb out of horrible pits, and mire and clay on your knees sooner than any other way.—*The Christian.*

The days are ever divine. They come and go like muffled and veiled figures sent from a distant and friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*Selected.*

I would not if I could repeat A life which still is good and sweet; I keep in age, as in my prime, A not uncheerful step with time, And, grateful for all blessings sent, I go the common way, content To make no new experiment. On easy terms with law and fate, For what must be I calmly wait, And trust the path I cannot see; That God is good sufficeth me. And when at last upon life's play The curtain falls, I only pray That hope may lose itself in truth, And age in heaven's immortal youth, And all our loves and longings prove The foretaste of diviner love! —WHITTIER

A man has a right to be liberal only with what belongs to him, consequently it is a great mistake to call any one "liberal" who surrenders God's own truth. There is no word in our language more abused in this day than that good, old-fashioned word, liberal.—*Central Baptist.*