

The Apostolic Age.

BY D. A. STEELE.

No. II.

We can hardly tell whether our author is writing historically or exegetically, whether he is describing the views of the apostles, or his own. We believe, however, that we must accept these statements as his own conclusions. He may not always, however, be stating his own opinions, but what the writers seem to say. This would be a relief; because if he is laying these down as postulates, his theology is a backward journey, into a region where a preacher will get bewildered, and mayhap lost. We note that the word Regeneration is not in the index, and it will be difficult to find it in the body of the work. We have, it is true, Repentance, Reconciliation, Redemption even, but not Regeneration. This is significant, because of its omission in most of our best theological work of late years.

By a paragraph in the daily press we see that the author, Dr. McGiffert, stands a chance of being distinguished at a heresy trial. This is to be deprecated every way, partly because these "trials" are not trials at all, owing to the heated state of all parties, partly because they never do any good, and partly because time generally justifies the heretic. But, for our own part, we take the opportunity to point out wherein we dissent from some of the statements made by the learned professor.

THE SOTERIOLOGY OF THE BOOK.

One difficulty then is between what we believe Paul means and what we suppose Dr. McGiffert says he means. On p. 32 the author is evidently speaking for himself. Christ's position "is historically due not so much to any uniqueness either in his character or nature, as to the conviction which he succeeded in imparting to his followers that he was the one who had been promised by the prophets, and long awaited by the fathers." We shrink from such a qualifying remark as we have italicized. It savors of arrogance. His position is certainly due, in largest measure, to His exalted nature, and to the uniqueness of His character. If Divinity, if being the only begotten Son of God, is not sufficient of itself to establish his position, we do not see what can. When He declares, "I am the Bread of Life;" "I am the Resurrection and the Life;" "I forgive sins;" "I am the Son of God," He asserts unequivocally that He is unique in both nature and character.

At p. 128, again, the author in dealing with Paul's conversion, says: "In the Messiah who appeared to him on the way to Damascus, Paul beheld his Saviour and Deliverer." Certainly, but when the question as to how the deliverance was effected is brought before us, the answer is apparently in harmony with the reiterated statements of the apostle. "Christ saves a man, he says, by entering and taking up His abode within him, by binding him indissolubly to himself, so that it is no longer he that lives, but Christ that lives in him. So that whatever Christ does, he does, and whatever he does Christ does." But this is not a complete answer as to the method of a sinner's deliverance. There must be something before the indwelling of God in a man. A law-breaker must be justified in some way; there must be some sufficient ground of forgiveness. This we take as the crucial point of the author's soteriology. We will let him express, in his own words, the complement of the above answer, or rather, we shall say, the negative side of it: "To have believed that the work of Christ was only substitutionary in its significance; that He died merely as a sacrifice by virtue of which other men, though sinful, might be relieved of death, the penalty of their sin; to have believed that there was only an arbitrary and forensic connection between the work of Christ and the salvation of men would have been to do violence to his most sacred convictions, and to run counter to all his religious experiences. Another man . . . might have adopted some such view; might have believed that God could sever that essential connection, and in virtue of a merely substitutionary sacrifice of Christ could pronounce a sinful man righteous, and grant him life, but Paul could not."

We do not overlook the qualifying words "merely" and "only" in the above disclaimer; but we do not think the author himself could lay much stress on them. It looks like a covert rejection of the substitutionary idea; especially as Dr. McG. nowhere intimates that Paul taught it, or believed it. He, in order to glorify the idea of union to Christ, which was a favorite doctrine of Paul, as witness, "Christ liveth in me," etc., etc., deftly belittles the other doctrine, which, to say the least, was equally dear to the apostle. He wrote half of his most celebrated letter (to the Romans) to assert that a man is justified by an act outside of himself.

If ever the substitutionary work of Christ was put in the foreground, Paul was the man who did it. He affirmed it, if anything, more constantly and strenuously than the other grand doctrine of the indwelling of the Christ. In fact the indwelling doctrine is inseparable from the other. When Christ is our Redeemer, He takes up His abode in us. "I in them" always, but to place the indwelling first, and then to minify the sacrificial aspect of His work, which we are afraid the professor does, is to put the pyramid upon its apex. What is Paul's

clearest affirmation on this grave matter! Listen! "Christ died for the ungodly." "While we were yet sinners, Christ died for us. Much more, then being now justified by His blood, shall we be saved from the wrath through him," Rom. 5: 8, 9.

The brethren who are moulding the theological statement of the age should be more particular in giving this cardinal doctrine its true place. They need to collocate the writings of the matter on this vital subject, as well as on their favorite views. They need to keep an eye on such majestic utterances as are found in the epistle to the Hebrews: "When he had offered one sacrifice for sins forever, sat down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified," Heb. 10: 12, 14. They need to keep before them the statement of Peter, "Who his own self bare our sins in his body upon the tree," and to let the music of John's psalm sound in their souls. "Unto Him that loveth us, and washed us from our sins in his blood." We do not argue with the modern theologians that the epistle to the Romans has been misinterpreted. It teaches this doctrine of substitution with equal clearness to the indwelling, and with a greater wealth of argument; because from its nature it needed more than the other to be reasoned about.

Historical Sketches: The Manning Hill.

(Continued).

BY E. M. SAUNDERS, D. D.

No. VII.

Referring to the experience on the saddle in the wood's between Falmouth and Horton Mr. Manning said: "Thus I obtained liberty to my poor imprisoned soul. My happiness was unspeakable and I may say full of glory."

Soon after this he united with the church of which the Rev. John Payzant was pastor. The question of giving his life to preaching the gospel now pressed itself upon his attention. He deliberated long and carefully. He was not the victim of impulse. His was a logical mind. His reason must be convinced before he could be induced to enter on any course of action. This matter of a call to preach was a difficult question for him to solve. To test the matter he began to pray and exhort frequently at Falmouth, Windsor, Horton and Cornwallis. This strengthened his impression that he was indeed called to preach the gospel.

We are now where we can see this young man with some experience looking out upon the field into which he feels that he has been thrust as a minister of the gospel. Physically, mentally and spiritually he ranked high. He stood about six feet, five inches in height, straight and well shaped. This manly frame was bound together with a strong net-work of sinews and muscles. His forehead was broad and high; his nose prominent and heavy; his chin square and firm; eyes dark and penetrating; mouth compressed and rimmed with lips indicating great will-power and decision of character. His whole appearance and expression indicated a man born to deliberate, construct and govern.

The hill on which the Manning house stands commands an extensive view of the surrounding country. It is not difficult to fancy Edward Manning standing in front of this home, looking upon the scene spread out before his eyes. No part of the country is more picturesque than that upon which he looked. Climpes of the Avon all the way from the Forks nearly down to Hantsport greeted his eyes. The purple hills in the distance enclosed a grand semicircle of alluvial lands along the banks of the St. Croix, the Avon and their tributaries which promised homes of beauty and plenty as the rewards of the labor of strong, ambitious young men. But his heart gave response to these appeals. A louder voice was calling him to another field, to other labors. Its tones were imperative. He had received the divine life. He had been born again. Co-incident with the reception of the new life was an intellectual birth. His thoughts had been employed with matters gross, frivolous and worldly. Now they were carried into a realm of which he had hitherto been ignorant. There they found joyful employment in divine and eternal realities. He now felt the dignity of manhood, of redeemed manhood. At this period of his life he entered upon a course of training which continued till the day of his death. But the picturesque scenes, the idyllic life of Falmouth failed to satisfy the demands of his new-born nature.

He could travel like a hunter, pray like a martyr and trust like a lineal, spiritual descendant of Abraham. His massive intellect was on fire. He reasoned and revelled in truth like a philosopher. Let any one who fancies Edward Manning an ignorant man wade through his diary and the large accumulation of letters he left and such an opinion will be abandoned. He devoured all the books that came within his reach. He made efforts to supply himself and others with the best class of books. Lists of them and their cost are among his papers. From Gould's book store in Boston they were sent by sailing vessels to Eastport. From Eastport to Newport, Nova Scotia. Then the Dimocks would take them to Horton where Mr. Manning would get them. His passion for preaching overpowered him. It burst forth from his

heart when he emerged out of darkness into the marvellous light of the gospel. From the first it mattered not where he was or what he did, the state and destiny of the wicked were ever before him. Their doom was like a black cloud hanging over their heads charged with the righteous wrath of Almighty God. Whether the blows of the gleaming axe, swung by his strong arms, echoed through the woods, or whether his hands guided the plough through the virgin soil, his thoughts were on the lost state of the wicked and upon his duty to turn his back upon his home and labor and go everywhere and proclaim to them a full and free salvation. It was a fire shut up in his bones and it consumed him by day and by night. That tall, gigantic looking young man on his knees among the young people in the prayer meetings at Falmouth, Newport, Windsor, Horton and Cornwallis, with to savestreaming eyes pleading with God them, was a sight that made both saints and angels rejoice. Often those strong arms were about the neck of a young man who had been his companion in sin, beseeching him with convulsive expressions of sympathy to turn to the Lord for salvation. Frank and free were the expressions in those early days. When he rose to speak the saints of age and experience looked upon his manly form. They were like those who dream while they saw that young man who erstwhile had been a ringleader in sinful pleasure, now in the light and enjoying the liberty of the gospel. They see the overflowings of his soul for the unconverted. His whole frame at times quivers with intense sympathy for them. All eyes looked through their tears upon him weeping over perishing sinners. Paul shed tears—the young man on the Manning Hill in Falmouth shed tears. Visions of another preacher of the gospel passed before the minds of the saints who listened to the prayers and exhortations of Edward Manning. There were discerners of spirits in those days. The brethren were not mistaken. At their fire-sides after these services they said to each other Mr. Manning will make a preacher. If God has called him he will be obliged to obey the call. Woe is me if I preach not the gospel, was his fate. So they believed.

Henry Alline at this time had been enjoying his eternal rest for six years, but his faithful co-laborers the Rev. John Payzant, Thomas Handly Chipman, had continued faithful to the cause of newlightism in the Maritime Provinces. Their hands had been strengthened and their hearts encouraged by the conversion and call to the ministry of Harris Harding. These three were now the principal heralds of Newlightism in the country. The awakenings which attended the ministry of Henry Alline had been followed by declensions. Also moreover, the effect of these revivals had been to weaken the Puritan churches as such. The conflict between the new and the old made it difficult in some places to support pastors of the standing order type. And there were not enough Newlight preachers to wholly occupy the ground. The effect of all this was a deplorable state of religion even in those parts of the country which not many years before had been very well supplied by congregationalist ministers from the New England colonies. Now about all of them had returned to their old homes. One congregation, that of Upper Granville had gone over bodily to the Episcopalians under the influence of the Rev. Mr. Wood,—a clergyman supported by the society for the propagation of the Gospel in Foreign parts. This society sustained men at various stations—Cornwallis, Windsor, Wilmot, Annapolis, Digby, Yarmouth and at other points both in Nova Scotia and New Brunswick. But the preaching of these men seemed like tinkling cymbals to the people who had heard Henry Alline and his fellow-preachers. More than this there had been a flood of soldiers poured into the country at the close of the war of the revolution. They had greatly demoralized the society of the mass of the people. Zealous Methodist evangelists, Black, Carretson and others full of zeal appeared on the field. But there was little harmony between them and the Newlight preachers. It was the conflict of Calvinism and Arminianism that kept them apart. In zeal for the salvation of souls they were one. Edward Manning looked out upon the country thus changed, and felt impelled to take all risks and go forth preaching the gospel wherever doors would be opened. He did not despise learning. He seriously thought of going to Brown University, where a great man of his own name was president. But in this he did not succeed. The time came at last when he left all behind and went abroad as a preacher of the gospel.

In September following his conversion, he and some other young men accompanied the Rev. Thomas H. Chipman on foot from Falmouth to Chester. There were no roads at the time over this part of the country. They found their way along a line of blazed trees. Mr. Chipman had discovered Mannings gifts, and, according to the custom of the times, took this plan to lead him into the work of preaching the gospel. This was the beginning of his missionary labor. After this he went from place to place through Nova Scotia, New Brunswick and the State of Maine. During the five years of itinerating he came to have great boldness in the faith. He had been licensed in the mean time as a newlight congregationalist preacher. In 1891 he was in Onslow. There was an extensive revival there at the time. Even

at this early stage express himself. Onslow at this time at Liverpool, he outward and inward where I beheld the inhabitants found the Lord. Angel still come may be said in of the God of heaven and O, He dwell come their evening meetings." The from Lockeport Locke. I have and the one of place on the Man experience in Jon it was necessary floor and the Manning's height between the floor place was found Manning found Mr. Locke here to read his hymn The following New Brunswick ever I knew wh St. John . . . found God to b their courses fig rider through in At this time t ing. He was th Allen, however ably was he im aged any attem from Nova Sco guage in his le Nova Scotia he Darkness, dark saw such dark light in their d and afraid to h see his cause ar I feel the dark crying, the brie the sea roaring and earth shak oppressed go fr

All of this m fessed by the A They substitute to indulge in halted. He ha light direct fro Now he is conf who were call preaching and people from th

On the second to pay a three largely made n distant, well often sweep ov a curious hon brother Ziser, was almost bar went bumping shaking would warm, but to unpleasant exp reached broth with floors ma ily are comfort Now that we was hurriedly meeting there gathered and k ing much of th to catch all th both the Engli better underst After the pres hymn books at song. They a good to be the vice at one o'c in the evening The people v miles to atten their babies, a knew right we evening servic heart not chan blessed life of was done.