

ligious liberty. We have the pure Gospel of the grace of God preached in our sanctuaries every Sabbath, taught in our Sabbath schools, and read and studied in our homes. These are great privileges, and we cannot overestimate them. Look at the vast difference between Europe and America with the Gospel, and Asia and Africa without it. Let us bear in mind that the first preachers of that Gospel were all Jews; the men who at cost of their lives first carried, from town to town, the Gospel of "Jesus and the Resurrection" were not Gentiles. We rejoice in Christ Jesus, and glory in His person and work. Well may we do so! Without a loving Saviour and the blood of His atonement, we should indeed be of all men the most miserable. Let us remember with feelings of deepest gratitude, that when the Son of God became man, that as man's substitute He might live, suffer and die, He was born of a woman, and that woman a virgin of the house of David.

Next to the Incarnation of the Son of God, the most important event in the history of the Church is the Reformation of the sixteenth century. We owe this great event, under God, to a most learned man of the fourteenth century, Nicholas Lyra, who was a Jew, because from him both Wickliffe and Luther learned the true method of interpreting Scripture. Shall such favours as these, the richest man can enjoy, not draw forth our gratitude and receive corresponding service? Does not the grateful soul long for and rejoice in opportunities of testifying its obligation? Is the Christian Church to be the only exceptions to the rule, especially when remembering the services of God's ancient people!

Another claim I would refer to is this: The Jews when converted will (instrumentally) give life to the dead world (see Romans xi.). Surely God must have some great work for the Jews, else why have they passed through such sufferings and sorrow? Why have they been kept distinct from all the peoples among whom they have sojourned since their dispersion? They are to be the missionaries of the world in the near future. They are well qualified for this task by being inured to every climate, and possessing in some measure a knowledge of all languages, and at the same time having the Hebrew in which to hold converse with each other. What saith the Scripture? It is written in Zechariah viii. 13: "It shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing." This has not been fulfilled yet? To this day they are a curse among the nations, by their unbelief and covetousness; but the time is not far distant when they shall be a blessing. We are all anxious for the coming of the kingdom of Christ. (Let us use every means to hasten it.) We delight to hear of its coming glory. Bear in mind that the conversion of the Jews holds an important position with reference to it. Paul, in Romans xi. 11, 12, 15, writing about the Jews, asks the question: "Have they stumbled that they should fall? God forbid; but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Mark what follows: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! . . . For if the casting away of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?" The ablest expositors of the prophetic Scriptures have adopted this view. Doctor Whitby, in a long and special discussion on this subject shows that the argument for the conversion of the Jews to the Christian faith from this chapter, (Romans xi.) has been the constant doctrine of the Church of Christ, acknowledged by the Greek and Latin fathers, and all their commentators. It is in vain to attempt to apply this passage, as some have done, to the period of the destruction of Jerusalem; as if that were a season when many Jews were converted, and the prediction of the Apostle fulfilled. The destruction of Jerusalem, instead of softening or convincing the Jews, seems to have had an opposite effect. Nay, agreeably to our Lord's prediction, the destruction of Jerusalem and the temple, so far from being a season when Christian converts were made from among the Jews, was a season when the love of many waxed cold, and not a few professing Christians apostatized to Judaism.

The fulfilment of this prophecy must still be future. The language of the Apostle is very striking. He states that the conversion of the Gentiles (through

the instrumentality of Christianized Jews) "shall be like life from the dead."

Jews are to take the prominent part in the conversion of the world, according to Romans xi. How important, then, does their salvation become. As we value the conversion of the Gentiles—millions and millions of heathen, whose ears have never been reached by the Christian missionary, and whom, at the present slow rate of progress, no missionary will reach for many years to come—let us be impressed with the deep obligation to make special efforts for the conversion of the Jews.

In conclusion, I would remind you of the special blessing which God has promised to all who care for the Jews. Whatever a sneering and fault-finding world may say—and even professing Christians tell us "the Jew is not popular"—the Jews are a people "beloved for their fathers' sake." Of Jerusalem it is written. "They shall prosper that love thee," "Blessed is he that blesseth thee, and cursed is he that curseth thee." These promises are far from being exhausted. We know from the history of our Church how the Lord blessed Robert M. McCheyne and Haldane Stewart, as well as the "Church of Scotland" in 1839, after the intense and all-absorbing interest they had taken in the Jews. A wave of revival in that year swept over Scotland, that produced marvellous results, the effects of which are still felt there and here. Is there any one who desires God's special blessing? Then love what God loves with a peculiar affection, and labour by prayer, influence and means for the conversion of the Jews.

It is a matter of deep thankfulness to know that at the present time many of our people are being moved to pray for the Jews, and that a profound interest is manifested toward Jewish missions. We trust this will become general over the whole Church. In this connection, we would direct the attention of the members of the Church throughout Canada to the fact that the last General Assembly has given "Jewish missions" a place among our Schemes, and our "Foreign Mission Committee" has been instructed to select the channels for the disbursement of all contributions sent for the evangelization of the Jews. Let each one ask: "Lord, what wilt thou have me to do?" Let each one see to it that he is not only a "professing" but a "possessing" Christian. "He that hath the Son hath life." Then seek to make Jesus known "to the Jews first." Then may we, with confidence, expect a much fuller blessing as a Church than we now enjoy.

CHURCH UNION.

MR. EDITOR,—As a result of a recent sermon of the Bishop of Algoma, the question of Church Union is again to the front. Nowhere, as in this Province of Quebec, where we are surrounded by Roman Catholics, are the evils of division among Protestants so apparent. Again and again has it been said to me by Papists, "If we leave our own Church, how are we to know which Protestant Church we should join?" It is very strange that though no one body is louder in its cry for union than the Church of England, yet no one body is less inclined to submit to such changes as would promote union. Union with that body means that all other bodies should conform in doctrine and practice with the Church of England. Moreover, no one Church is doing more to promote division than is the Church of England to-day. Here is an example in point. Maniwaki (or River Desert) is a strong Papist community. All the Protestant families of the place are about one dozen Presbyterians. The first ministers of the Gospel to visit and labour among them were Presbyterians. That was at the time when the place was little more than a Hudson Bay Co.'s post, and the roads almost impassable. For many years a Presbyterian student was sent to them, at the expense of the Presbyterian Church, to labour among them during the summer months. At length it was connected with neighbouring stations and placed under the care of an ordained missionary, who made, and still makes, his headquarters at Aylwin. A few years ago a Church of England divine visited the place, and was well received by these warm-hearted Presbyterians. On Sabbath most of them turned out to hear him, and he discovered two Church of England families. One resided seven miles away, the other five. He reported his visit to the Bishop of Montreal, and a Church of

England minister was immediately sent to Maniwaki. Since his arrival he has laboured most incessantly among the few Presbyterian families of the place, specially the young people. Before he came there was peace and union, since he came there is nothing but discord and division. He is supported almost entirely from the Home Mission Fund of the Church of England, and is at present getting money from the shantymen to put up an English church. What an object lesson for Papists! What inducement for them to come from under Popish tyranny to Protestant liberty! One Church for hundreds of Papists, two Churches for a dozen Protestants! W. S.

Aylwin, Que., Sept. 21, 1886.

MISCONCEPTION.

MR. EDITOR, Since the publication of "J. M.'s" letter under the above heading, Mr. Howie was appointed to supply Ballinafad and Caledon, and on the 14th of September, at the regular meeting of the Presbytery of Orangeville, within whose bounds Ballinafad is, Mr. Howie reported that he had been in Ballinafad five Sabbaths; that he had visited nearly all the Presbyterian families, as well as many others, within the bounds of the two congregations; that he never left the house without reading the Scriptures and prayer; that he preached twice and taught three Bible classes, and travelled fourteen miles every Sabbath. Moreover, the congregations had requested the Rev. W. A. Hunter to continue Mr. Howie's appointment, and Mr. Howie is still at Ballinafad.

Though I do not know who Mr. "X." is, yet since he is a Presbyterian minister he will be as pleased to read the above as any. He will be glad to know also that Mr. Howie is conducting every week-evening prayer meeting in various parts of the charge. D. D. W.

Seaforth, October 1, 1886.

THE NEW THEOLOGY AND ITS SOURCES.

BY PROFESSOR M'LAREN, D.D.

A new theology has of late years been urging itself through the pulpit and the press on public attention. It differs widely from the accepted views of the Church on the Atonement of Christ, the position due to the Holy Scriptures, the question of future probation, and on many other topics of deep theological and practical interest. It has made its appearance on both sides of the Atlantic, and is seemingly taking root in New England, whose soil is prolific in new theologies; and a review recently established there is understood to be designed specially for its defence and propagation.

Much attention has been directed to this new departure by the appearance of an article in the *Andover Review* of October last, which in substance called upon the American Board to reverse the policy on which it has acted from the first, and to accept for service in the foreign field missionaries who teach that probation is not confined to the present life. This and kindred utterances which have more recently appeared in the periodical press, while they have been well met by the powerful protest of Joseph Cook, have awakened much interest, as indicating that the new theology does not design to confine itself to the region of mere speculation. It raises important practical issues, which may reappear wherever it finds an entrance, which will compel men to do what we attempt to-day, viz.: To examine it on its merits, so that they can deal with it according to its intrinsic character.

When a new departure in theology presents itself to us, we can neither reject it with blind conservatism, nor can we accept its novelty as sufficient credentials of its truth. The duty of canvassing its claims is incident to our position as Protestants. Maintaining the fallibility of the Church and the unsearchable wealth of inspired revelation, we recognize the possibility of error in existing creeds and of new light breaking in upon us from the Word. But believing, on the other hand, that the living Church, the fellowship of the faithful, are under the teaching of the Holy Spirit, and the discipline of an all-wise Providence, we cannot but regard it as exceedingly unlikely that they have erred seriously in reference to the fundamental verities of the Gospel. The Spirit, by whose presence and indwelling believers are constituted members of Christ's body, leads them into all essential truth and duty. They have an unction from the Holy One, and, to the extent indicated, they know all things. This consideration, however, does not preclude the duty of

EXAMINING NOVEL THEORIES,

but it demands that the examination should be full and searching. Our maxim must be, "Prove all things: hold fast that which is good."

Mr. Munger, who presents himself as an exponent of the new departure, introduces his volume on "The Freedom of Faith," with an essay on "The New Theology." He disclaims, indeed, the strict propriety of the title, but nevertheless he employs it with considerable complacency. He intimates that his essay is designed "to indicate the lines on which it is moving, to express something of its spirit, and to give it so much of definite form, that it shall no longer suffer from the charge of vagueness," p. 1. He enumerates Erskine, Campbell, McLeod, Maurice, Stanley, Robertson, the Hare brothers and Bushnell as among the writers whom the adherents of this school consult most frequently, as setting forth a worthy theology. Mr. Munger professes only to speak for himself, and it would be unfair to hold all who have a general affinity for his views responsible for the entire details of his sentiments. But as he