Memoirs of Our Fallen Heroes.

At the recent Convention held in Moncton, by the courtesy of the moderator I was allowed to make a motion, which, on account of a lack of time was neither seconded or discussed. After talking the matter over with a number of those interested in it, we concluded that the best place to ventilate the subject would be in the MESSENGER AND VISITOR. The spirit of the motion referred to was, "Resolved, that it is expedient that the Convention undertake to publish a decennial volume upon the lives and works of the leading Baptists ever identified with the Convention, who have died during the decade.

Now, in the discussion of this subject three questions confront us.- Is it necessary? Will it be profitable? Will it pay? These questions we will try to answer in their order.

To the first we reply that very many things are expedient that are not absolutely necessary. But the question arises, What are we doing to perpetuate the memory of our fallen heroes? All that now remains of many who have done noble service in the cause of truth and righteousness; who have been standard bearers in the little army which has fought for New Testament principles and obedience to Christ's commands in the Christian church; and who, after a life of toil and hardship, nobly borne, have laid their armour down weary with care and deprivation; is a moss-covered marble slab in some obscure country burying ground, a few lines in some old Year-Book, only to be found after a patient examination of a dozen or more of those volumes, and possibly a half a column in some of the denominational papers published at the time of his death. Brethren, these things ought not so to be. The memory of our brethren who have laid the foundation upon which we are building, and have fought for the freedom and blessings we enjoy, is too sacred to be thus dealt with. Do we show due respect to those fallen heroes when we allow the memory of a life like that of Charles Tapper, or Silas Rand, or J. F. Kempton, or David Free man, to be commemorated in this manner? What more fitting tribute of respect than to embalm their memory in a snug volume that will be handed down from generation to generation, and preserved for all future time?

Again, we owe it to the future historian to leave these monuments to show the way by which we, as a denomination, have come, and in order that he may be enabled to trace our development from a despised sect to the greatest power, social, moral and religious, under heaven. This, with the blessing of God, our denomination is destined to become in the not very dim future. The history of our churches is but the lives of the men and women who have made them what they are, and our churches to-day are but the embalmed intellect, energy and character of the men who have labored to build them. Now when the lives of these men are learned, the history of our denominational struggles and development is known. And as the historian traces their lives he follows the lines by which the churches and the denomination have been led to their present position. There are many other reasons why the publication of such a volume seems to be expedient and almost necessary. But I leave the reader to meditate upon these and think out such others as may be presented to his mind, and hasten on to the second question: Will it be profitable?

In considering the matter of profit and loss, we have to examine beyond the cash-book; for the accounts are not balanced yet and will not be till that great day, when the Judge shall sit upon His throne and the books shall be opened, and the dead shall be judged from the things which are written therein.

The matter of dollars and cents we will consider later. For the present let us consider the more weighty subject of influence and consequences. Surely nothing could be more inspiring and assuring to a young man entering upon an active Christian life than to read the lives of the noble Christian characters, who, in the face of opposition, persecution and martyrdom, dared to stand up for those grand principles, liberty of conscience, obedience to the commands of Jesus Christ, and Christianity a life and experience rather than dogma seasoned with form and ceremony. And in times of adversity and discouragment nothing could be more encouraging than to read the lives of those noble pioneers who have dared the hardships, overcome the difficulties, and, amidst trial and adversity, laid the foundations upon which we are now building. Any one to read the life of a Harding, a Manning, a Chipman, a Rand; how that in the face of every obstacle they strove nobly on until they had achieved the object that was dearer to them than life, and only laid the sword and the armour down on earth to take the palm of victory and the crown of glory in heaven, could not help but be encouraged to more earnest effort and more resolute determination. At the name of Wellington the blood flows more quickly through the veins of every true English soldier, and at the name of Nelson the heart of every English marine thrills with delight and a new determination possesses every life. We have had our Wellingtons, our Nelsons, our glorious heroes—fallen now. We still have our Beresfords, our Napiers, our Wolseleys, and if their memories are preserved their influence upon the lives of the coming generations of Baptist workers will be what the influence of the memory of the British hero is upon the true Britain of the present time.

When England would destroy the national sentiment in Scotland and Wales they must destroy Scottish and Welsh history and poetry, because the narrative and song of the Scottish and Welsh hero have kept alive and stirred to activity the national spirit among these peoples. And so the story of the lives of our eminent Baptists would keep alive and stir up a more earnest and enthusiastic sentiment among our Baptist workers. It is a well-known fact that one of the most inspiring studies is biography. Can we afford to lose this source of inspiration and strength? I think all will join with me in saying No!

Again, we owe it to ourselves as a denomination to have such a volume published. We hear it from every side, "There is no Baptist literature," and when we look over our libraries we are compelled to acknowledge that the statement is painfully true. Until very recently we have gone to the Presbyterians for our theology, to the Presbyterians and Episcopalians for our commentaries, and as for biography we have had to satisfy ourselves with whatever we could find, regardless of its origin. To be sure we have some, but when we compare our Baptist biography with that of the other great denominations, we find that it is very meagre. "Where are your eminent Baptists?" we are asked. "Dead and buried and forgotten!" we reply with shame.

It does seem as though a volume issued once in ten years, setting forth the lives and labors of the eminent Baptists who have died in that time would be an inspiration to those of us who are their contemporaries; would encourage and strengthen those who are to come after them and fill their places; and would give us a better standing and dignity in the eyes of the other denominations and of the world. And now the question to me is not can we afford it, but can we afford to do without it?

We now come to the third question. Will it pay? O that ubiquitous, eternal dollar. But the answer of this question depends upon the nature of the attempt made. I am told that no book of Canadian Baptist biography has yet paid. But my ideas quite different from anything that has yet been tried. Dr Fyfe's, and Dr. Cramp's biography did not pay; but this undertaking is quite different from those. When one has read four or five hundred pages in those biographies he has only the life of one man, and there is not enough of incident in the life of one ordinary mortal to repay the reader for the time spent on five hundred pages in these intense times. So when one has purchased the biography of one man he has a diminutive school-book appearing volume that adds nothing to his library and only gives him access to a single life. Now what I propose is a respectable volume, say the size of Dr. Bill's history, in which shall be published a brief sketch of the lives of all the eminent Baptists who have died during the decade. These volumes would be a catalogue of our leading Baptists in the order of their deaths; and they would be valuable as biography, as a reference book, and as a history of our churches. Then let the authors of the various biographies strive to make them valuable as a piece of literature and art. It is easily to be seen how much more readily such a book would sell than the biography of a single man.

Again, the biography of a single individual would be sold principally to those interested in, or admiring him, while the biography of a dozen individuals would have nearly a dozen times as many who would buy for this reason. And very many who would not buy for the life of one man would buy the compilation, for the reason given above. And the same reason would tend to give the work a sale beyonds the bounds of our Convention.

I dare not close this long article with *verbum satsapienti*. There are still many other things that might be said upon the subject, and I think the matter worth careful consideration. If this article meets your approval, Mr. Editor, and the approval of its readers I shall be pleased to lay before you and them my plans for the working out of this scheme.

E. C. BAKER.

Biblical Science and the Higher Criticism.

BY PROF. WM. ARNOLD STEVENS, D. D.

II.

The question at issue, I repeat, is one of *method*—not whether this and that critic is evangelical and orthodox, not whether this or that theory concerning Isaiah or any other book of the Bible is a true theory. Now is the critical method of historical research that I have defined scripturally justified?

"But prove all things": the apostle enjoins upon the Thessalonian church the duty of investigation and proof in matters of Christian truth. "All things"—all thought and all fact that reach us through human sources are to be proved, subjected to the tests of reason. "*All* things": some admit the right and duty of investigation in human science, but not in the science of things divine—in the domain of physical truth, but not in the domain of Biblical truth. They hold that where the written revelation begins reason ends, and proof is not to be sought for. Our text does not sanction this distinction. Prophesyings, matters of religious revelation, are the very matters of which the apostle is speaking. One outstanding, and in the early church unquestioned, fact, was the immediate and manifest agency of the Holy Spirit;—it was his voice that was heard through prophets who communicated his messages and issued his commands. But even prophetic revelations were not wholly self-evidencing, nor was there any clearly defined line of demarkation between the divine message on the one hand, and human erroneous interpretation, or even human imposture, on the other. It was often difficult to distinguish between the true and the false prophet. It was an age (the age of Paul) of false miracles, of forgeries, of spiritual imposture, and of all manner of charlatanism and legerdemain in matters of religion. Hence the apostle Paul, as this letter to the Thessalonians shows, found it necessary to warn the churches against spurious epistles purporting to come from himself, and also against pretended communications from the spiritual world.

"But prove all things:" this "but" (which is not, but should be, in our English Bibles) in our text should not be disregarded. It subordinates this precept to those which precede, and reminds us that while intelectual investigation is a duty, it is not the first nor the highest.

EXEGESIS IMPLIES HISTORICAL CRITICISM.

In order to define my position more sharply this is further to be said: Exegesis implies criticism; there can be no exegesis worthy the name of science without it. This means that we are not simply to take the Bible and learn from it what the facts of history are, but also to take those facts and learn from them what the Bible is. For instance, in the much-mooted question of the enrollment under Quirinius, related in the second of Luke. We cannot decide it by assuming as final the absolute accuracy of Luke. If from other sources we can ascertain in just what years Quirinius was governor of Syria, whether he was governor once or twice, and further to what years that imperial census belongs, we shall not only be enabled to put the right interpretation upon Luke's language, but also be enabled to pronounce upon the greater or less accuracy of his narrative.

To take another instance: "I am asked, as an interpreter of the New Testament, whether our Lord Himself has not decided the Pentateuchal problem for us In John 5: 46, 47, we read His words to the Jews: "For if ye believe Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Here "his writings" can only be understood as referring to the Pentateuch. Now does not the language of our Lord forever debar a Christian scholar from raising the question whether the Pentateuch is a composite document, or wholly the work of Moses? At the beginning of my Biblical studies I should have considered this passage decisive. But I have learned the danger of taking any passage of Scripture to teach that which it was not originally intended to teach. I have learned it to be in the very nature of human speech that its first and obvious sense is not necessarily its true sense, and that one of the most difficult tasks of the interpretation is to distinguish between the teaching of Scripture, and his own inferences from that teaching. Hence I hold that in this and in all similar cases, in order to know what our Lord's conception of the fact was, what He meant to say and what He did say, it is first incumbent upon us by all possible research to ascertain what the given fact was.

This is the kind of research justified and encouraged by our Lord Himself, as well as by His apostles, in order that doubt might be removed, and the assurance and strength of personal conviction take its place. Even the fact of the resurrection, the foundation fact of our faith, the Saviour did not require Thomas to believe without evidence. He had no words of praise for Thomas's doubt, yet He willingly furnished the sort of evidence necessary to remove that doubt. In the case of any fact which comes to us through human testimony, it is legitimate for us to apply the principles of historical science, freely and impartially in order to test the evidence therefore. Let me add, before concluding this portion of my argument, that in urging this point, it is Christian *scholars* I am addressing. Investigation, weighing of evidence, criticism—these are not the first nor highest Christian duty, nor are they the duty of every Christian. But if there is to be any Biblical science at all, if the Christian scholar has any high or worthy mission in the upbuilding of the church and hastening the triumph of Christ's kingdom, critical research will forever have its rightful place in Christian theology.

A MORAL AIM MUST REGULATE THE CRITICAL METHOD.

Let us now consider, in the third place, certain *principles that condition and regulate critical research*. From the point of view of evangelical Christian scholarship there are in the very nature of the case certain *criteria of legitimate Biblical criticism*. The following three we may derive from the apostle Paul's words.

First, *Biblical criticism must be dominated by a moral purpose*. "Hold fast that which is good," is the apostle's precept. Reason has its claims, but reason—the critical intellect—is made, in the constitution of the soul, subject to conscience. Let me try to explain the bearing of this principle. Observe that the apostle does not say, Hold fast to that which is true, but to that which is good, (*To kalon.*) *To kalon* is the morally true, the nobly true. Every historic fact has its moral side; we are to see that side; it is the moral significance of events that we are to seize upon and appropriate. The Biblical criticism that renounces the moral aim may be useful in collecting data, but its verdict on the data in any crucial case carries no weight whatever in Christian theology. It is, if not an immoral, at least a non-moral, an irresponsible criticism.

The French scholar Renan is a flagrant example. His industry is unwearied, his learning vast, his instincts are in many ways those of the true scholar. But who will affirm that the moral motive pervades and dominates his work? It is rather the æsthetic motive that rules—an æstheticism that is partly Greek and partly Parisian. His intellectual affinity, if not his sympathy, is with Nero quite as much as with Paul. He has genuine appreciation of Nero, the connoisseur of beauty—the beauty, namely, which the school of Praxiteles loved to chisel, and which one sees in alluring colors on the canvas of Gerome.

Even in Baur, a greater scholar and a nobler intellect than Renan, this moral sense was too weak to make the highest achievement possible. Baur did not fail to see that the conversion of Paul was a crucial fact in history, but in interpreting it he failed to recognize its full ethical character—that it was not only a change of opinion, but a revolutionary change of character. That majestic moral phenomenon, what the apostle Paul himself calls a "new creation," was the *To kalon* which the great scholar did not appropriate, and thus being ignorant of, or ignoring, the full significance of the moral fact, laid the very foundation of the Tubingen school in error.

It is the vice of such criticism that it is too easily satisfied with negations. It requires no religious postulates to start with, it has no moral goal in view. Reuss's remark with reference to the earlier rationalistic school in Germany, "It had no aspiration after the ideal," applies to most of its successors. Its methods and its tendencies were necessarily destructive. On the other hand, fidelity to a moral aim naturally involves constructive effort, both in an intellectual and an ethical sense. "Let us follow after things whereby we may edify one another"—that is, build up our common faith and life.

PROPHECY.

The second condition and principle of critical research is *the recognition of prophecy*. "Despise not prophesyings." Wonderful, is it not, how the words of Paul are in touch with our modern thought! As you are all well aware, the vital point to-day in every system of Biblical theology is the question of prophecy. As to miracle, Christian theology on one hand, and science and philosophy on the other, have in our day come to better understanding; a truer conception of nature and a truer conception of miracle have alike been gained, and many have come to understand that supernatural law may interpenetrate the physical order of nature without violating the harmony of the universe.

At present it is not so much a miraculous Christianity which is denied, as a prophetic Christianity—a prophetic and predictive Christian revelation. That which we call prophecy—was it merely extraordinary intuition in extraordinary crises of an extraordinary people? Is it on its human side only discovery? Will Carlyle's definition of the prophet satisfy us—the man of insight into the inner reality of things, the original, the sincere man, his message being God's message simply because he sees things as they are, and therefore voices the eternal verities? That will define Plato, Newton, Æschylus, Dante; it will not define Elijah, Isaiah, Paul and John. The true prophet claims to have been in actual converse with the living, personal God, that there has been a direct disclosure to himself of attested certainties from a sphere beyond his own consciousness and reason.

Here is a distinct issue between a believing church and rationalism. Rationalism, in the proper historic sense of the term, defining a well known school of thought, denies the fact and the authority of prophecy; or else, in order not to deny, constructs a new definition of prophecy which leaves out its distinctive features. Now any school of critics which adopts rationalism as its working principle violates at the outset one of the fundamental conditions of scientific method. It adopts at the beginning of a purely historical investigation postulates which are foreign to the sphere of the science of history, and which may evidently render it impossible for the critic to deal impartially with the testimony. When a Biblical scholar like Oort (of the Holland school to which Kuenen belongs) assumes that the Biblical prophets, when they said, "Thus saith the Lord," or "The Lord spake to me," were simply employing rhetorical figures, just such as any poet might use to set forth a thought of his own—this is not legitimate Biblical criticism, but deistic philosophy, a denial outright of a fundamental and essential conception not only in Christianity, but in spheres of thought outside of Christianity.

THE AGENCY OF THE HOLY SPIRIT.

Our third principle of critical research is still more broadly and distinctly exclusive of rationalism. It requires *the recognition of the immediate agency within the Christian church of the personal Holy Spirit*. "Quench not the Spirit." These words lay down the base line of all Christian research in the field of exegetical theology; it is legitimate in another department of scientific theology to challenge and to test this postulate, but not to Biblical criticism and exegesis, as I have defined their function. I would lay the emphasis in this whole discussion just where the apostle has laid it in the text I have been quoting. "Quench not the Spirit," stands imperatively first.

I have said that this principle excludes rationalism. I mean rationalism in its recognized historic sense, as opposed to supernaturalism, the principle which in religion makes its ultimate appeal to man's mind, whether to reason or to conscience. It denies, what supernaturalism affirms, a personal communication of authoritative truth made by God the Spirit directly to chosen men. There are degrees of rationalism, and it is often difficult to classify thinkers or schools of thought, but the difference between the rationalistic principle and that which is regulative of Christian thought is fundamental; the chasm between them cannot be bridged. The former is always in the very nature of the case either practically deistic or atheistic. Rationalism, if it meant simply independent thought over against blind submission to the authority of a priest or a church, would be that for which Protestant Christianity has stood from the beginning. But it is now well understood to mean something else. It allows no supremely authoritative word from God the Spirit, and it explains Christianity by purely natural causes, either eliminating the supernatural in history and prophecy, or else (which comes to the same thing), by breaking down the distinction between the natural and the supernatural. This principle, I say, is in the very nature of the case either deistic or atheistic; it cannot logically remain in the Christian church. Dr. Briggs in the course of a recent article in the *North American Review*, after defining rationalists as those who "make the reason supreme," goes on to divide the Christian church into "three great parties, evangelicals, churchmen, and rationalists." In other words, rationalism is one of three schools of *Christian* thought. We cannot accept this classification, nor what it implies. Every clear thinker must see, as Strauss saw from the start, that rationalism and historic Christianity are mutually exclusive and antagonistic. The rationalist cannot logically stay in the Christian church.

TOWARDS THE LIGHT.

I must conclude without laying before you, as I hoped to do, some of the exegetical and constructive results of Biblical criticism upon the writings, especially the Gospel of John. In "Watkins's Bampton Lectures for 1890," and in the first volume of "Godet's Commentary on John," may be found some most instructive reading on this topic. We may be sure, let me add, that the higher criticism, in the proper sense of the term, is not rationalism, is not infidelity, is not an enemy to the faith or to the church. We owe it partly to the work which it has accomplished within sixty years that we are to-day able to understand the meaning and the mission of this wonderful Gospel of John as they have never been understood before during eighteen Christian centuries.

I know that this period of questioning and research is fraught with danger to the faith of many, but we shall not protect or establish the faith of the church by putting questioning and research under ban. I know that questions are being raised which it will take long to answer. But it is the daily joy of the Christian scholar that his face is toward the light. "Ye shall know the truth"—his eye is fixed on that promise. Only we may not expect all the truth at once. It belongs to our earthly probation that we must often obtain the truth by disentangling it from the error with which it is perpetually interwoven. We find that the best men sometimes teach error, and that men who are not the best have sometimes become the advocate of an overlooked or a forgotten truth. Let us take care not to encourage in the ministry or in the church a religious agnosticism, sincere but narrow-minded and unreasoning. Let us distinguish between science and science falsely so called, remembering that the advance of all true science is in the interest of Christ's kingdom; knowing that it marches slowly, but is always marching to victory. With the windows of the soul open to light from every quarter of the heavens, let us toil and pray for that reasoned conviction as to the fundamental facts and doctrines of Christianity which is the privilege and high reward of the Christian student, and which the writers of the New Testament labored to produce. I have written "that thou mighest know *the certainty* concerning the things wherein thou hast been instructed," says the evangelist Luke, "*having traced the course of all things accurately from the first*,"—one of the early instances of historical research. John, perhaps even more than any other of the New Testament writers, lays stress on intelligent conviction as distinguished from mere hearsay and traditional knowledge. But it is above all the words of our Lord Himself that we have held up before us the ideal of an apostolic ministry in this matter—namely, that we may be able to say, in the presence both of a believing church and an unbelieving world, "We speak that we do know, we testify what we have seen."—*Chicago Standard.*

Jesus Wants You.

BY REV. THEODORE L. CUYLER.

Are you seeking Christ? Then let me tell you that Jesus is also seeking you; nay, He will miss you if you do not give your heart and your life to Him. As the shepherd, in the beautiful parable, left the ninety and nine to hunt after the single straggler, so you must be sure that Jesus wants you in His fold and wants you in heaven. If you throw away your chance of salvation and die without Him, there will be one more soul in hell. But if He is left without you, there will be one soul less to chant His praises in the heavenly throng; He will have one the less present before His Father "with exceeding joy." There is a prodigious encouragement in the fact that the Saviour is so intent to find you; and it ought not to be long before you who are seeking Christ, and the Christ who is seeking you, *come together*.

On your part there must be genuine repentance. The only genuine repentance is that which cuts up favorite sins by the roots. As it is not enough to get weeds out of a garden unless you plant the seeds of flowers and fruits in their place, so the quitting of old sins will avail you little unless you begin to do Christ's will. Do not waste time in waiting for some harrowing sorrow, or distress, or some thunderclap of excitement. Fears do not save a soul; Felix was frightened, but he did not flee to that Saviour whom Paul preached. I have seen a drunkard, in his sober moments, tremble with anguish, and yet he went straight back to his bottle. You may have been alarmed again and again under a faithful sermon, or when you were thinking about dying impenitent; but the fear vanished like an ugly dream. Emotion does not save. Faith saves; and the real essence of faith is the entire letting go of self and the cleaving to Jesus only. To put self under foot, even to the abandoning of any self-righteous idea of saving ourselves by church-going, Bible reading, praying, or any other good deed, is essential to a right trust in Jesus Christ. You cannot hang your hopes on two hooks at once. Nothing on self; everything on Christ, must be our motto.

Immediate surrender to Jesus brings immediate salvation. Nearly every conversion recorded in the Bible was a sudden conversion, or at any rate it was quick, prompt work. As a converted man once said to good old Doctor Wisner, of Ithaca: "I found that accepting Christ was only a moment's work as soon as I was in earnest." When you heartily trust Christ as an atoning Saviour, and begin to obey Him, He *entrusts Himself with you*. As soon as you give yourself to Jesus, you will find that Jesus has given Himself to you, and then there will be joy on both sides.

That is a fine stroke in the parable of the Lost Sheep, which describes the loving and the long-looking shepherd; we are told that "when he findeth the sheep, He layeth it on His shoulders *rejoicing*." He is glad for the sake of the rescued sheep, but still more for his own sake. It was for the *joy* set before Him that your Saviour endured the agonies of Calvary and despised the shame of the Cross. What a glorious satisfaction there will be on both sides, when you as a true penitent, and Christ as a true Pardoner, come together and enter into partnership for eternity! That partnership He will not break; for whom He loveth, He loves to the end. In that spiritual partnership you will furnish the mental faculties, and He the grace to guide them; you will furnish the hands to fight, and He the weapons; you will earn money, and He will direct you how to use it; you will sow His seed and bring your harvests into His granary; you will be a branch or a twig on the Vine, and the sustaining sap of life will flow into your soul from the central trunk. And now, my friend, if Jesus wants you, and wants to bestow on you the infinite blessing of salvation, and wants to give you the purest of joy and to raise your life to the highest level, and to put you to the best of uses and confer on you the infinite honor of an eternal partnership, *why don't you let Him have you?*—*Evangelist.*

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