

festering abominations of idolatry, he endorsed the words of the poet and added, "Being then the offspring of God we ought not to think that the Godhead is like unto gold and silver and stone, graven by art and device of man," etc. You should read the whole speech, Act. 17: 22-31, and see how freely the great doctor of divinity who wrote the letter to the Romans—see how freely he endorses the utterances of his countryman, and other poets whose words we might have quoted.

Now what are we to do with this if we deny that God is the father of man? Are Paul and the poets wrong? Or is there some art of textual dexterity by which their words may be rendered meaningless without going thus far? For my own part I reverently accept the doctrine. I have no fear of Iams before my eyes. They can only kill the body, and I have not been made their custodian. I readily accept the teaching of the poets over Paul's endorsement, and I consider it an ironical comment on our boasted light when a student of Scripture is called down as a dangerous innovator for expressing such views of man's relation to the Deity as were discoverable to heathenish minds in pre-Christian centuries.

That man is the offspring of God is the conclusion of reason and Scripture. See the royal father in Israel in agony over his fallen son—"My son, my son, would God I had died for thee." You say, "How like God." If you read Jer. 31: 20 you will see how God speaks of his child—"For since I spake against him I do earnestly remember him still, my bowels are troubled for him." Yes, and God did what David would like to have done, when he gave Christ in order to bring many sons into glory. The parental character of God was suggested to Moses, on seeing the eagle hovering over its young and protecting them amid the crags above him—Deut. 32: 11, 12. Have we not all our father? hath not God created us? Mal. 2: 10. Doubtless thou art our father, Isa. 63: 16. I refer the reader also to Eph. 2: 18, and to the Parable of the Prodigal Son. To erase "father" from that parable would certainly leave it without a foot to stand on. In John 3: 16 the love and gift are surely the love and gift of the Father. "The Lord hath spoken, I have nourished and brought up children and they have rebelled against me—children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger; they are gone away backward." Isa. 1: 2-4. Read the Sermon on the Mount and see how Christ talks to that mixed multitude—"Your father findeth—knoweth—if ye then being evil know how to give good gifts unto your children how much more shall your father," etc. This cannot be explained away by saying that we must be born again in order to come up to the morality of the Sermon on the Mount, for that can be said of the Decalogue as truly as of this.

Christ speaks of God as, My Father, Your Father, The Father. He is the Father of Angels, Job 38: 7; He is Father of Spirits, Heb. 12: 9; He is the Father of our Lord Jesus Christ and of all believers. It will surely be understood that Christians are not his children in as high a sense as Christ, that holy angels are his sons in an infinitely higher sense, than those "who kept not their first estate," and that holy men and women are children of God in a truer sense than those whose hearts are alienated from Him. The text, "Son, give me thy heart," indicates this very difference. Also, "love your enemies . . . that ye may be the children of your father," etc.

By lineal descent the Jews were children of Abraham. Paul is not denying this where he tells us that Abraham is father to all who believe in Christ. So when Christ found wicked and unbelieving Jews who boasted of being children of God and of Abraham he rebuked them sharply. For in moral and spiritual relationships they were so far removed from God, and from their father Abraham, except in a sort of ex-officio sense, that in these respects they could be said to be the children of the devil, or a generation of vipers. It became them to have used the words of the prodigal, "I am not worthy to be called thy son." When we think of the vast moral distances between man and his Maker we are not surprised that we sometimes refuse to recognize them as his children. But if we look not so much at his unlikeness to God as at the dim traces of divine lineaments yet remaining, we must concede to him even in his wicked wickedness, dead in trespasses and sins, that he is a son of the "One God, the Father, of whom are all things, and we for him."

"As sometimes in a dead man's face,
To those that watch it more and more,
A likeness hardly seen before
Comes out—to some one of his race."

I do not write in the spirit of controversy, but I may be allowed to say a word in regard to the apprehension of some as to how this doctrine may affect Arminianism, Calvinism, etc., etc. My sentence is, let there be light. God is the Father of lights. If anything cannot abide the light let it go. No calamity will happen. We may have to revise our theology, or burn some old sermons, but the world will sustain the shock.

Again referring to I John 3: 1, we are asked what will there be to wonder at if man's lineal descent is traceable

to God, as in Luke 3: 38. It would be a calamity not to be able to wonder, especially at the things of God. Some one has said that he would prefer to live in a cottage and have a mansion to wonder at than to live in a mansion and have nothing to wonder at. But no one ever lost his faculties by moving out of a small house into a large house, or by putting a new window in the small house. There is no need of fear. For while we behold the immeasurable love of God in Christ moving for His children like the heaving of an infinite sea, we shall be like one lifted on the wings of angel's unto heavenly heights, and the visions and capacities of wonderment will ever abide and enlarge. And these discoveries instead of disturbing, they confirm the blessed assurances of a saved state. "But God commendeth his own love toward us, in that while we were yet sinners Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if while we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." Rom. 5: 9, 10. Yes, we may talk to the simplest as C. H. Spurgeon did at the close of a serious conversation with an unconverted little girl,—Run upstairs and pray to the Great Father through Jesus Christ."

D. H. MACQUARRIE.

Parabero, N. S., Dec. 20.

The Year Book.

MR. EDITOR: The Year Book is printed at last, and is being distributed as fast as it comes out of the hands of the binder. We had hoped to have sent it out long before this, but—Delays are sometimes dangerous, often vexatious and frequently unavoidable. The present issue may not please everybody. It is not quite perfect. What book ever is so. Some mistakes may be found in this one. Such might be expected, but ought not to be forgiven. Criticism will be in order now. Don't fail to send it along.

There are a few omissions. Lest any one fail to observe them, I call attention to one or two. There is no mention of the "Baptist Ministers' Institute," not because the Committee of Publication forgot about it, but because they got tired of chasing the information needed and gave up the race. The ministers of the African Association are not in. Have not arrived yet, though being waited for. Other omissions may perhaps be found on inquiry. These suggestions will aid the investigator.

Such as it is the book goes forth with its message to the world. The tidings it bears ought to awaken anxious thought and concern in the hearts of all the members of our denomination. What shall we say to the record made on p. 203.

With all the efforts put forth, the machinery in use, the preaching, praying, evangelizing, the year shows a decrease of over 500 in membership. Account for as you may, there is the fact—painful enough too, to all that love Christ and his cause. It will surely be in order to cry mightily unto God to reverse this condition of things, for our sakes, for the sake of the unsaved world about us, and for His own name sake.

'Tis a bitter grief to any pastor, as the writer well knows, to have no baptisms to report at the end of the year. Let us pray one for another, for we are sufferers together, as well as laborers together.

Last month, Dec. 19th 1901. S. B. KEMPTON.

Notes By the Way.

The trip from Truro to Scotch Village is deserving of notice. An excursion train that day had brought about 600 people to Truro from points along the Midland Railway, and these were packed into five cars. Standing room even on the platforms was at a premium. The sad thing about the excursion was the seemingly un stinted supply of liquor which by some means had been procured. Men to whom years should have brought wisdom eagerly reached out their hands for the circling bottle. Young men and even boys drank with their elders,—some shame-facedly, others pleased thus to show, as they thought, their manhood. Seeing these things one cannot but wonder sometimes if the emphasis laid upon legislation has not made us less active in work for the individual. There was grand work done along this line by the pioneers of the temperance movement, and there remains much more to be accomplished. Legislation is good, and prohibition may be ours before long, but temperance sentiment and strong, consistent temperance men are not produced by process of law.

SCOTCH VILLAGE

was reached in time to participate in the mid-week prayer meeting and Bible study. Rev. L. H. Crandall has entered upon his second year of service here, and his people generally appreciate the fact that they have a pastor of more than average ability and zeal. The recent roll-call and the quarterly meeting lately held with this church have already been reported in the MESSENGER AND VISITOR. The condition of the field as a whole is better than for some years, and Pastor Crandall is hoping and working for an ingathering. On Thursday I proceeded to Windsor, but returned on Saturday to spend the Sabbath with Bro. Crandall, and in spite of the mud and threatened rain found fair sized congregations at

both Scotch Village and Avondale eager to listen to the Word of Truth. Monday brought my pleasant visit to a close, and the ferry-boat carried me over from Avondale to

WINDSOR.

Here Dr. Gates reports large congregations, and, though he did not say it, congregations well pleased with the style of preaching they hear. A course of sermons on the Holy Land has been heard by many who do not count themselves among Baptists. Of one feature of the work especially, he has reason to be proud. That is the Sunday-school. The average attendance for the past six months has been 255. More than \$70 has been contributed to missions, besides almost an equal amount for the purposes of the school. If we could add to this that during those six months souls had been born into the kingdom the record would be one hard to be surpassed. But this is a time of faithful sowing, and the plentiful harvest will not long be delayed.

Tuesday evening, having completed the work in Windsor, the writer in company with others from Windsor took the evening train for Wolfville, to attend the annual Junior Rhetorical Exhibition. The pleasure of visiting once more the old familiar scenes was enhanced by the interest of the occasion. Seven essays of more or less excellence were delivered by the chosen juniors, and enjoyed by the audience. The musical numbers by Mr. Wright and Miss Marratt were skillfully and sympathetically rendered. But doubtless a fuller account of this function will be received from a more competent source.

Early Wednesday morning, Wolfville, was again left behind, and with a merry party of students to make things lively the homeward journey was begun. A little work remained to be done at Amherst and a few days were spent here. But an account of this must be postponed for a week, lest the blue pencil should be called into requisition.

R. J. COLPITTS.

Amherst, Dec. 21.

New Books

BIBLICAL AND PRACTICAL THEOLOGY, By Rev. F. L. Chapell.

A preface informs us that this book contains the matter prepared by the author for his junior classes in the Gordon Missionary Training School and used by him there for ten years. Its contents are embraced under four "classes" and under each class several topics are considered. In all there are twenty-five topics. Thus, under Class I, which is entitled *General and Comprehensive*, we have:

- I. Topic I. The World's Lost under Satan.
- II. God's Purpose in Christ of Restoration.
- III. Ages, Dispensations, Times and Seasons.
- IV. Jesus Christ; His Person and Career: His Office and Work.
- V. The Holy Spirit as Executor of Father and Son.

Class II deals with *The Preacher and his Work*.
Class III. *The Preacher's Message and the Result of Preaching the Gospel*.

Class IV. *Motives and Guidance for Christian Service*.
From this a general idea of the scope of the book may perhaps be gained. It is an outline rather than a treatise. If one is looking for any extended and reasoned discussion of the great doctrines of the Christian religion he will not find them here. The feature of the book principally to be commended perhaps is its practical character. It seems to be intended for the worker quite as much as for the student. There is much in the book with which evangelical Christians generally will be in harmony, though probably many will feel that the emphasis is frequently misplaced. As would be expected from its source, the book is throughout strongly colored by pre-millennial views as to our Lord's second coming. The author has not thought it worth while to give any consideration to the post-millennial view, but has given some space to an attempt to explain and harmonize the several pre-millennial theories, considering the limits of the book and the difficulties attending such a task, we think it must be admitted that, if he had succeeded, more could not reasonably have been expected. We are inclined to think, however, that the book which shall reconcile the various pre-millennial theories or evolve from them one clearly intelligible is yet to be written.

—Published by Harriet Chapell, 1420 Chestnut Street, Philadelphia.

New Canterbury Tales, By Maurice Hewlett, Author of "Richard Yea and Nay," "Forest Lovers," etc.

In "Richard Yea and Nay," Mr. Hewlett demonstrated his ability to combine the knowledge and imaginative faculty of the historian and the dramatic imagination of the novelist in a most effective manner, the book being recognized as one of the most powerful historical romances of recent years. A good deal is accordingly expected of Mr. Hewlett in dealing with historical subjects, and those expectations will not, we believe, be disappointed by his recently published book. Mr. Hewlett has followed Chaucer in taking the Canterbury pilgrimage as the scene of the tales which he relates, and while we may miss the charm of Chaucer's quaint poetry in the prose narrations of our modern author, the palm of the story teller is his. The book tells of a journey or pilgrimage made by a company, under the auspices of the Prioress of Ambresbury, from Winchester over the old historic road to Canterbury. The time is the year 1450, the 28th year of King Henry VI. As these pilgrims to Canterbury make their journey they beguile the tedium of the way, as did Chaucer's pilgrims, with tales of which some of the travellers at least are provided with a bountiful supply. The tellers of these new Canterbury tales are the Lady Prioress of Ambresbury; Master Corbet, the Scribe of London; Dan Costard, the Prioress's Confessor; Smith, the Shipman of Hull; Captain Brezenhead, formerly of Milan, and Perceval Perceforest, who was born in Gloucester. The book evinces the power of the clever story-teller who knows how to blend comedy, pathos and tragedy for the entertainment of his hearers, but it evinces also a knowledge of the times to which the tales belong and the imaginative faculty which enables the author to give his stories their true historic setting.

—Published by the Copp, Clark Company, Toronto, Price \$1.25.